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ANNALS
OF THE
REFORMATION and ESTABLISHMENT
OF
RELIGION,
And other various OCCURRENCES in the
Church and State of *ENGLAND*,
FROM THE
Acceſſion of Queen ELIZABETH to the Crown, *Anno* 1558. to the Commencement of the Reign of King JAMES I.

WHEREIN

Account is given of the Reſtoring of Religion from its Corruptions introduced under Queen MARY; of filling the Sees with Proteſtant Biſhops; their Government of and Inſpection into their reſpective Dioceſes, as Matters requiring their Care fell out each Year; Eccleſiaſtical Commiſſions; of the famous Synod aſſembled in the Year MDLXII. and the Proceedings of, and Speeches in the ſeveral Parliaments and Convocations within that Period; the buſy Actings of Papiſts and Puritans; and of the firſt Appearances of the Diſſention from the *Church Eſtabliſhed*.

THE

Difficulties and Dangers which the *State*, as well as the *Church*, met with from Time to Time, occaſioned chiefly from the Endeavours to overthrow *both*, by the Power and Practices of ſuch as favoured MARY Queen of *Scots*, of whom many ſpecial Tranſactions, and chiefly of her Sentence and Death, and the Conſequences thereof, are ſhewn; and the *Spaniſh* Invaſion in 1588. ſerving to enlighten thoſe great Criſes of Queen ELIZABETH's Reign.

INTERSPERSED WITH

Divers other Political Affairs of Note. This Hiſtory is alſo improv'd, by Notices given of the State and Events of the Church of *Ireland*; Occurrences and Differences that fell out in our *Univerſities*; Remarks of many Perſons of Rank and Quality in Church and State; Books of Learning and Note, Libels, Pamphlets, *&c.* publiſh'd yearly; collected diligently and faithfully from Records, Papers of State, original Letters of Privy Counſellors, Ambaſſadors, Biſhops, learned Men in the Univerſities, and elſewhere, and from other choice *MSS.* reſerv'd in our publick Libraries, or more private Archives.

TOGETHER,

With an APPENDIX, containing many Hundred of ſcarce Records, and Papers of Value, tranſcribed from Originals referr'd to in the Work, in order to the Vindication, Proof and Illuſtration, of the foregoing Hiſtory.

By JOHN STRYPE, *M. A.*

K.

VOL. I.

The THIRD EDITION, *with large* ADDITIONS, *both in the* HISTORY *and* APPENDIX.

LONDON,
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MVSEVM
BRITAN
NICVM

TO THE KING.

THIS Preſumption, Dread Sovereign, of ſetting Your Auguſt Name before theſe ANNALS of the Reformation of the Church of *ENGLAND*, will, I hope, obtain your Majeſty's Pardon; ſince God hath placed You, next under Himſelf, the Great Patron and Supreme Head of the ſame Happy Reformed Church. And You have often, in a moſt gracious Manner, declared to Your

People Your Royal Defence and Protection thereof: the evident and remarkable Bleſſing of Almighty God, from Your Auſpicious Entrance upon the Government of theſe Kingdoms, accompanying Your Majeſty therein; and preſerving us in this Holy Religion (as we pray in our excellent Office) in *Wealth, Peace and Godlineſs.*

Nor is it without Precedent, that I offer my Dedication of this Part of our Church's Hiſtory to Your Majeſty, ſince the Beginning and Progreſs of it, written by a Right Reverend Biſhop of this Church, the former Part of which was Inſcribed to one of Your Royal Predeceſſors, and the latter Part to Yourſelf, with good Acceptance. And ſo the Favour to theſe Volumes, may ſeem entitled to Your Royal Patronage, as being but a Continuation of the ſame Hiſtory, where the former ended: *Viz.* Commencing at the Happy Acceſs of Queen ELIZABETH to the Throne; when the Great and Divine Work was taken in hand again, of removing the groſs Superſtitions and Errors of *Rome*, which had been reſtored by Queen MARY, her immediate Predeceſſor: Shewing the Steps then taken, in the reſtoring and re-eſtabliſhing that Excellent Primitive Religion, profeſſed among us, and continued (Thanks be to God) to this Day.

D. Burnet, *late Bp. of* Saliſbury.

King Charles II.

And I cannot but add, that as we, Your Majeſty's Subjects of this Proteſtant Communion, have abundant Cauſe to give God Thanks for his peculiar Bleſſing in ſetting over us a Prince, under whom we enjoy this True, Reformed Religion; ſo alſo for Your preſerving and maintaining us in our Civil Rights and Properties; together with Peace at Home and Abroad. Inſomuch that we ſeem to be altogether as happy a People now under Your Majeſty's Influence and Care, as they that lived under the Glorious Queen ELIZABETH.

And as Your Majeſty's Reign over us hath hitherto been ſo ſignally bleſſed by God; moved by the many Devout Petitions, daily and conſtantly made, in the Words of the *Liturgy* of this our Church; and the good Effect they have found; ſo I cannot conclude this my Humble Addreſs to Your Majeſty better than in another Addreſs to the Great *King of Kings and Lord of Lords, the only Ruler of Princes.* That (as we pray in our ſaid Holy Office) You may long Reign over us; And that he would rule Your Heart in his Faith, Fear and Love; and give You the Victory over all Your Enemies. And that as God hath ſet Your Majeſty and other Kings and Princes of the Earth, in Great Place and Dignity; ſo to make You and Them Great Inſtruments of Benefiting Mankind.

kind. And as You are Earthly Gods, ſo You may have Grace to imitate the GOD of HEAVEN in doing Good to ALL, and in executing Juſtice, Mercy and Truth in the Earth. And that We, Your Subjects, duly conſidering whoſe Authority You have, may faithfully ſerve, honour, and humbly obey You, according to God's Holy Word and Ordinance. And laſtly, that Your ROYAL ISSUE that God hath bleſſed You and Us with, may be enriched with all Heavenly Graces, and proſper in all Earthly Happineſs: And after You, may happily Reign over theſe Kingdoms in a long Succeſſion of After-Ages. Theſe are the Sincere and Daily Prayers of,

May it pleaſe Your MAJESTY,

Your Moſt Dutiful and

Ever Loyal Subject,

JOHN STRYPE.

AS to the learned *Author*, and his *Work*, the Character of both are now ſo well known and eſtabliſhed, that very few can be ſuppos'd ignorant of the Nature and Excellency of the One, or of the Ability and Eminency of the Other; however, ſince ſome Account of them may be expected from a Publiſher, I think it neceſſary to give the following One.

For what concerns the *Writer*, it will be ſufficient to cite the Teſtimony of the then *Biſhops*, as we find it prefix'd to one of the Volumes, in theſe Words:

> “ Mr. *Strype*'s Abilities for writing an *Eccleſiaſtical Hiſtory* of the *Church* of *England*, at, and after the firſt *Reformation* of it, are well known by the Works which he hath already publiſhed: Which have given great Light to the Affairs and Tranſactions of our Church, and the State of *Religion* and *Learning* within that compaſs of Years, which we had but very ſhort and imperfect Accounts of before. And therefore we cannot but approve of his Labours, and do heartily recommend this his NEW WORK, which carries on ſo uſeful and deſirable a Piece of CHURCH HISTORY, ſo much wanted.” Sign'd,

W. Cant.
W. Ebor.
Edm. London,
R. Wincheſter,
R. Lincoln,
Tho. Ely,
Benj. Sarum,
Lau. Exon,
Tho. Chicheſter,
Jo. Norwich,
Jo. Wigorn,
Jo. Landaff,
Sam. Roffen,
Jo. Oxford,
Wh. Peterborough,
Joſ. Glouceſter,
Fa. Briſtol,
Rich. St. David's,
Jo. Aſaph,
W. Bangor,
W. Dureſme,
Jo. Carliol,
F. Ceſtriens,
Tho. Sodor and *Man.*

So ample a Teſtimony, from ſuch competent Judges, would of it ſelf be ſufficient to recommend it to the good Opinion of all candid Perſons; but that every one may be the better able to judge how far this Work may be uſeful or entertaining, we ſhall preſume to ſet forth, in general, the *Deſign* and *Conduct*, and *Subſtance* of it.

As the learned Author judiciouſly obſerves, Though many ſolid Apologies and Vindications of the *Church* of *England* have been written by able Men, yet one Thing ſeems ſtill to be wanting, *viz.* An Hiſtorical Account of its REFORMATION, and the particular Method and Order of the Proceedings in that glorious Work; and what Oppoſitions, or Encouragements, it met with from Time to Time; what Friends or Enemies it found; what Biſhops or Divines, ſingular for their Piety or Learning, it was adorned with; and the various Succeſſes and Occurrences that attended it after its firſt Settlement: And therefore Mr. *Strype* has here undertaken to ſhew, from the moſt authentick Evidences, what reaſonable, juſt, and wiſe Methods were taken to bring about a REFORMATION; how ſignally the Providence of God all along favour'd and further'd it; upon what firm Ground of *Scripture* and *Antiquity* it ſtands; in all which he has purſued Truth with all Faithfulneſs and Sincerity; not concealing any Thing, for the Sake of obliging one Set of Men, or through Fear of offending another; but ſetting down every Thing that he thought of Moment for the Illuſtration of our Religion, and to open a true Proſpect into the Affairs of our Church in thoſe Times; neither taking his Relations of Things from *Hearſay*, or at *ſecond Hand*, or out of other Men's Writings; but from *Archives*, *State Papers*, *Regiſters*, *Records*, and *Original Letters*, repoſited in private Studies, in publick Libraries, and Treaſuries of *MSS.*

And beſides the general Courſe of the Hiſtory (for the further laying open to View thoſe Times) the Author has mentioned the moſt eminent *Books* then publiſh'd upon Religious Controverſies, and given ſome Account of them; alſo made Notes and Remarks of the ſeveral great Men that are ſpoken of in the Hiſtory, and given them their due Characters, of what Perſwaſions or Principles ſoever they were; obſerv'd the ſeveral *Bills* brought into Parliament relating to Religion; ſhewing their Ends; how they were manag'd; what Speeches were made for and againſt them; and with what Succeſs they paſs'd, or were rejected; with many ſhort and particular Notices interſpers'd, of civil or more private Affairs and Tranſactions paſs'd over by our Hiſtorians, though very worthy to be tranſmitted to Poſterity.

In all Inſtances, where it could be done, the Author has been careful to ſet down Things in the Words of the Records and Originals, or of the Authors, without affecting to frame them into more modern Language; by which Means the Senſe of Writings and Writers is convey'd more ſure and genuine, and the Reader better enabled to judge for himſelf; ſo that we may ſafely venture to affirm, that whoever will be at the Trouble of peruſing this elaborate Collection, will have a fuller Notion of the Conſtitution of our *Eſtabliſh'd Church*; have more Reaſon to admire its Purity, to embrace it with Thankfulneſs and Affection, to adhere to it with Stedfaſtneſs; and be furniſhed with proper Arguments to defend it againſt the Objections both of *Papiſts*, and *Puritans*; beſides, that he will be more truly and fully inform'd of many Particulars relating to our *Engliſh Hiſtory*, wherein our other Hiſtorians are either defective, or miſtaken.

A CATALOGUE *of ſome of the Original Records, Papers, Letters, Speeches, &c. amongſt ſeveral Hundred more which are in Mr.* Strype's Annals of the Reformation, *viz.*

THE Proclamation of Queen *Elizabeth* upon her Acceſſion to the Throne.

The Queen's Council at *Hatfield* to the Marquis of *Wincheſter* and the Earls of *Shrewſbury* and *Darby*, to repair thither, with divers others of the Nobility, to conduct her to *London*.

The Queen's Proclamation to forbid Preaching; and allowing only the Reading of the Epiſtles and Goſpels, *&c.* in *Engliſh*, in the Churches.

The Device for Alteration of Religion in the firſt Year of Queen *Elizabeth*.

An Act, whereby the QUEEN's HIGHNESS is reſtored in Blood to the late Queen *Anne*, her Highneſſes Mother.

The ſeveral Orations made by HETHE, Archbiſhop of *York*; SCOTT, Biſhop of *Cheſter*; FECKNAM, Abbot of *Weſtminſter*; in the Parliament Houſe 1559. againſt the Bill of Supremacy; and againſt the Bill for the Liturgy.

A Diſcourſe in favour of the POPE, and the Unity of the Church of *Rome*.

Gueſt to Sir *William Cecil*, the Queen's Secretary, concerning the Service Book, newly prepared by the Parliament to be confirmed; and certain Ceremonies and Uſages of the Church.

Dr. *Horne*'s Preface to his Diſcourſe read at the Conference in *Weſtminſter Abbey*.

The Proteſtants Diſcourſe prepared to have been read in the publick Conferences at *Weſtminſter*, upon the ſecond Queſtion, *viz. That every particular Church hath Authority to inſtitute, change, and abrogate Ceremonies and Rites in the Church, ſo that it tend to edify.*

John Knox at *Geneva* to *John Fox* at *Baſil*, concerning his Book againſt the Government of *Women*.

Bullinger's Letter to *Sampſon* and *Humphry* concerning the Habits.

Notices and Characters of divers Perſons of Eminence living in the Reigns of King *Henry* VIII. King *Edward* VI. and Queen *Mary*, given by *Parkhurſt* in his Epigrams.

The Examination of one *Bloſſe*, alias *Mantle*, that reported King *Edward* the Sixth was alive, and Queen *Elizabeth* was married, taken by *Fleetwood* Recorder of *London*, ſent with his Letter to the Lord Treaſurer *Burleigh*.

A Note of the Particulars of Lands of the Biſhoprick of *Durham*, demiſed to Queen *Elizabeth*, chiefly by Biſhop *Barnes*.

A Deſcription of the Queen's Progreſs *Anno* 1573. With a particular Account of her magnificent Entertainment at *Canterbury* by the Archbiſhop, and of her Return home.

Mr. *John Dee* to the Lord Treaſurer, offering to diſcover to the Queen where Treaſures of Gold, Silver, *&c.* were hid in the Bowels of the Earth.

A Proclamation for the Redreſs of inordinate Apparel.

A Letter to the Queen from ſome Perſons of Quality, upon the Subject of her Marriage, and the Succeſſion moved to her by her Parliament.

Cox, Biſhop of *Ely*, to the Lord Treaſurer *Burleigh*, upon the Queen's Command for the Suſpenſion of *Grindal* Archbiſhop of *Canterbury*.

The Names of all the Noblemen and great Officers of the Queen, from the Beginning of her Reign till about the Year 1580. drawn up by the Lord Treaſurer *Burleigh*'s own Hand.

A Catalogue of all the *Engliſh* Popiſh Books writ againſt the Reformation of the Church of *England* from Queen *Elizabeth*'s firſt Entrance to the Year 1580. with the Names of ſuch learned Divines as anſwered them.

A Proclamation for Apparel, ſubſcribed by the Lords of the Council, and the Nobility.

A Letter from *Mary* Queen of *Scots* to Queen *Elizabeth*, from *Tutbury Caſtle*, *Anno* 1569. expoſtulatory, concerning favouring her Rebels.

The Emperor *Ferdinand*'s Letter to Queen *Elizabeth*, to allow Papiſts one Church in every City.

The Queen's Anſwer to the Emperor.

Lady *Anne Boleyn* to *Cranmer* Archbiſhop of *Canterbury*, for his Grant of the Benefit of *Sundridge* to Mr. *Barlowe*.

Cox, Biſhop of *Ely*, to *Bullinger*, upon Occaſion of his Anſwer to the Pope's Bull againſt the Queen.

An Aſtrological Calculation concerning the Queen's Marriage, written by Secretary *Cecil propria Manu*.

The Charter for Wrecks on the Coaſt of *Suſſex*, granted by King *Henry* VI. to *Adam* Biſhop of *Chicheſter*.

Mr. *Walſingham*, the Queen's Ambaſſador, his Letter from *Paris* to the Lord *Burleigh*; his Diſcourſe with the Queen Mother concerning her Majeſty's matching with the Duke of *Anjou*.

Two Letters of *Jewel* from *Oxford* to *Parkhurſt* ſoon after the Acceſs of Queen *Mary* to the Crown.

A true Report of the Words and Confeſſion of *Thomas* late Duke of *Norfolk* at his Death on *Tower-Hill*, *June* 2. 1572.

THE PREFACE.

F*OR the Church of* England, *piouſly and rightly reformed under Queen* ELIZABETH, *have been written ſolid Apologies and Vindications, both of its Doctrine and Diſcipline, Miniſtry and Worſhip, by divers Able and Learned Men. Care alſo hath been taken from time to time to preſerve and eſtabliſh it by wholeſome Laws and Conſtitutions. And the Members of it have (Thanks be to God) enjoyed plentiful Means of Chriſtian Knowledge and Edification, not only by the conſtant Preaching of God's Word, but by the Practical and Devotional Books frequently publiſhed for their Uſe. But one Thing hath been wanting ſtill, after ſo long a time, that this excellent Church hath flouriſhed,* Viz. *An Hiſtorical Account of its* Reformation, *and the particular Method and Order of the Proceedings in that glorious Work; and what Oppoſitions or Encouragements it met with from time to time; What Friends or Enemies it found; What Biſhops or Divines, ſingular for their Piety or Learning, it was adorned with; and the various Succeſſes and Occurrences that attended it, after its firſt Settlement.*

And it is ſome Wonder that we ſhould be left deſtitute to this day of ſo material a Branch of our Engliſh *Hiſtory under that incomparable Princeſs, except what is written by* Mr. Fuller *(who is very brief); and Dr.* Heylin, *and the Right Reverend Biſhop of* Sarum, *who goes little further than the Beginning of her Reign. It is probable ſuch an Undertaking was intended long ſince, that is, in* Camden's *Time: For in his* Annals *of that Queen, he purpoſely paſſeth lightly over Church Matters; and in ſome Places hinteth the Reaſon, that he left them for the Eccleſiaſtical Hiſtorian: as if there had been ſome ſuch fixed upon for that Work in his Time. And before him* John Fox *intended his laſt Labours that Way, and had prepared very conſiderable Materials for that purpoſe; ſome whereof are fallen into my Hands; many are diſperſed elſewhere; and not a few loſt. And I have been told, great Heaps of Collections were in and after the Times of that Queen, got together, in order to write her Eccleſiaſtical Hiſtory: But that this good Work, and the Collections themſelves were ſtifled, and loſt in the Civil Wars.*

Notwithſtanding, of the Uſe of ſuch an Hiſtory, there is none, I believe, but is ſenſible. Both the Clergy of this Church, (who are the Miniſters and profeſſed Servants of it) and all its other Members may hereby ſatisfy themſelves, and (as Occaſion ſerves) *inform others, what reaſonable, juſt and wiſe Methods were taken in the reforming of it: and how ſignally the Providence of God all along favoured and furthered it. It will ſhew us, upon what firm Ground of Scripture and Antiquity our* Reformation *ſtands, and will help to direct and enlighten us in our Controverſies about it. And by making us underſtand what our Original Conſtitution is, we ſhall not be eaſily impoſed upon; and we ſhall know, when we, or others, go beyond, fall ſhort of, or vary from the true Reformed Church of* England.

Since then, after ſo long a time, no abler Pen hath undertaken this Province, Viz. *to relate, how true Religion was reſtored, under the foreſaid Princeſs, ſo regularly, wiſely and legally, by Conſent of Prince and People, and what Progreſs was made therein; I have at length attempted it, and done my Endeavour, according to my ſmall Capacity, to ſerve God, and this Church herein: and that from proper Collections by me, for many Years made, as well out of Private Studies, as other Publick Libraries and Treaſuries of MSS. Where many choice and ſecret Matters are diſcovered, to furniſh out a true Account of theſe Religious Tranſactions.*

And that I might not write ſuperficially, by undertaking too much at once, I have ſtinted myſelf to go no further than to the Thirteenth Year of Queen ELIZABETH. *Within which Compaſs of Time, as there was great variety of Events, ſo at that Period the Religion ſeemed to have ſurmounted its chief Difficulties, and to have been well and ſtrongly ſettled. However, there is room enough, in the ſucceeding Years of the Queen, for the Pen of an Eccleſiaſtical Hiſtorian.*

In this Work I have purſued Truth with all Faithfulneſs and Sincerity. My Relations of Things are not Hear-ſays, nor taken up at ſecond hand, or compiled out of other Men's publiſhed Writings; but I have gone as near the Fountain-head as poſſible; that is, to Archives, State-Papers, Regiſters, Records, and Original Letters, or elſe to Books of good Credit printed in thoſe Times; directing more ſurely to the Knowledge how Affairs then ſtood. And the unfeigned Diſpoſition I have ever had to Truth, and my Inclination to give fair and juſt Repreſentations of Men and Things, will prepare the Reader, I hope, to have a good Opinion of my Integrity, and of the Impartiality of my writing.

I have ſet down as much as hath come to my Knowledge, of Moment, for the Illuſtration of our Religion, and to open a true Proſpect into the Affairs of our Church in thoſe Times. Tho' I ſuſpect, I may be cenſured by ſome of different Perſuaſions: as, that I had not uſed a Diſcretion in concealing ſome things rather than in relating them; and that the knowledge of other Things, might have better, for the Service of the Church, been buried in Oblivion; becauſe the bringing them to light might tend to provoke and irritate Party againſt Party, or ſupply Matter for Conteſt, or perhaps betray ſome Imperfection in the Government, or the like. But this Practice (which cannot be *exempted from Partiality) becomes not a juſt Hiſtorian; nor ought he to aſſume ſuch a Power to himſelf: Nor, in my Judgment, by any means to omit or obſcure any Thing material, (whatever the ſuppoſed Conſequences be) no more than to alter or miſrepreſent what he pleaſeth: When by taking this Liberty, the Hiſtory becomes defective, Actions and Events are not ſet in a full Light. And hence the Reader is not ſufficiently inſtructed; and ſo either is led into Error, or diſabled from making a true Judgment of Things. And therefore had I taken this Courſe, I could not have avoided the heavieſt Charge againſt an Hiſtorian; which is, of writing* Odio aut Favore: i. e. *with Favour to ſome, or Diſpleaſure towards others.*

Beſides the general Courſe of the Hiſtory, (for the further laying open to View thoſe Times) I have mentioned the Books written of Religious Subjects or Controverſies, that were publiſhed from Year to Year, as many as I have ſeen; and given ſome brief Account of them. I have alſo made Notes and Remarks of the ſeveral eminent Men, of what Perſuaſions or Principles ſoever, that have been ſpoken of in the Series *of the Hiſtory, and have given them their juſt and due Characters. I have alſo obſerved the ſeveral Bills brought into the Parliaments, relating to Religion, and ſhewn, as I have had Light, their Ends, how they were managed, and with what Succeſs paſſed or rejected. And many ſhort and particular Notices I have interſperſed of Civil or more private Affairs and Tranſactions, paſt over by our Hiſtorians, and yet perhaps not unworthy recording to Poſterity.*

I have choſen commonly to ſet down Things in the very Words of the Records and Originals, and of the Authors themſelves, rather than in my own, without framing and dreſſing them into more Modern Language. Whereby the Senſe is ſure to remain entire as the Writers meant it. Whereas by affecting too curiouſly to change and model Words and Sentences, the Senſe itſelf, I have obſerved, often to be marred and diſguiſed.

In Concluſion, he that readeth and weigheth this Hiſtory, will ſee great Reaſon to acquieſce in the Reformation *of our Church, and to be a peaceable and thankful Member of it; and be convinced what a mighty Hand of God over-ruled in this bleſſed Work, and overthrew all Oppoſition before it. For (take it in the Words of one that lived in the Beginning of theſe Times, and bore a great Part in them;) ‘All theſe Things came to paſs at ſuch a Time, as to any Man's Reaſon it might ſeem impoſſible, when all the World, the People, Prieſts and Princes were overwhelmed with Ignorance; when the Word of God was put out of Sight; when he [the* Pope*] took upon him the great Rule of all together, was crept into the Holy Place, and had poſſeſſed the Conſciences of Men, as if he had been God; and had ſet himſelf above the Scriptures of God, and gave out Decrees, that whatſoever he ſhould do, no Man ſhould find Fault with him: When all Schools, Prieſts, Biſhops and Kings of the World were*

Bp. *Jewel's* Serm. p. 207, 208.

‘ *ſworn to him; that whatſoever he took in Hand, they ſhould*
‘ *uphold it: When he had choſen Kings Sons and Brothers to be*
‘ *his Cardinals; when his Legats and Eſpies were in every*
‘ *King's Council; when nothing could be attempted any where,*
‘ *but he by and by muſt have Knowledge of it; when whoſoever*
‘ *had but muttered againſt his Doings, muſt ſtraitways have*
‘ *been excommunicated, and put to moſt cruel Death, as God's*
‘ *Enemy: When no Man could have thought there had been any*
‘ *Hope that even theſe Days ſhould have been ſeen, that God of*
‘ *his Mercy hath given us to ſee: When all Things were void*
‘ *of all Hope, and full of Deſpair; even then, I ſay, even contrary*
‘ *to all Men's Reaſons, God brought all theſe Things to*
‘ *paſs. Even then God defeated their Policies; not with Shield*
‘ *and Spear, but only with the Spirit of his Mouth; that is,*
‘ *with the preaching of the Goſpel. And therefore this is the*
‘ *Day that the Lord [and not Man] hath wrought.*

‘ *And the Power of God was as remarkable, that all the*
‘ *bloody, cruel and inhumane Methods, to deſtroy all that would*
‘ *not ſubmit to their Errors, could not prevail. No Perſecution,*
‘ *no Torments, no Fire, no Faggot did ever weaken the Cauſe of*
‘ *the Goſpel. This muſt be acknowledged the Lord's Doing, and*
‘ *marvellous in our Eyes.*

‘ *And ſuch a Religion now was brought in and ſettled, that*
‘ *whoſoever ſhall come near (as the foreſaid Father ſhewed) and*
‘ *view it well, and try it to the uttermoſt, ſhall find that all*
‘ *Things were done ſeemly and orderly, according to the old*
‘ *Doctors, to the Apoſtles and to the Primitive Church of Chriſt;*
‘ *and ſhall fall down to the Ground and confeſs, that the Order*
‘ *and Manner thereof, or any thing that is taught therein, is not*
‘ *Heretical, as the* Papiſts *moſt falſly charged it. And if any*
‘ *ſtood in Doubt of this Religion, whether it were of God or no,*
‘ *he bade him but conſider and think with himſelf, how great*
‘ *Numbers of Errors were now revealed; Superſtition was removed;*
‘ *Idolatry was taken away; the Sacraments rightly and*
‘ *duly uſed, the Dumb ſpeak; the Blind ſee; the Poor afflicted*
‘ *Minds receive the Goſpel: The Prayers are in ſuch Sort uſed, as the*
‘ *People may take Profit and Comfort by them.*’ *Thus Bp.* Jewel.

And by whoſe Influence under God theſe bleſſed Things in our
Church were brought to paſs, is another Contemplation; wherein
more of the Miracles of Mercy towards us ſhine forth. Which
I will give in the Words of another great Divine, that lived
a little after the former. ‘ *That Work [namely, that King*
‘ Henry VIII. *and King* Edward VI. *had begun and proceeded*
‘ *in,] was in ſhort ſpace ſo overthrown, as if it almoſt had*
‘ *never been; till ſuch time as that God, whoſe Property is to*
‘ *ſhew his Mercies then greateſt, when they are neareſt to be*
‘ *deſpaired of, cauſed in that Depth of Diſcomfort and Darkneſs,*
‘ *a moſt glorious Star to riſe; and on Her Head ſettled*
‘ *the Crown, whom himſelf had kept as a Lamb from the Slaughter*
‘ *of thoſe Bloody Times. That the Experience of his Goodneſs*
‘ *in Her own Deliverance might cauſe Her merciful Diſpoſition*

Hooker's Eccleſ. Pol. Lib. 4. p. 184.

‘*to take ſo much the more delight in ſaving others, when the like Neceſſity ſhould preſs. But that which eſpecially concerns ourſelves, was the State of the* Reformed Religion; *a Thing which at her coming to the Crown, was even raiſed, as it were, by Miracles, from the Dead: A Thing which we ſo little hoped to ſee, that even they which beheld it done, ſcarcely believed their own Senſes at the firſt beholding.*

‘*Here we have a Work, (writeth another great Divine and Biſhop not long after him) for which we are bound to glorify God.* ELIZABETH, *a Prince at the beginning weak, deſtitute of Friends, unfurniſhed of Treaſure, unprepared of all Things; had in no other Account of her great Neighbours round about her, but as one left as a Prey to the ſtrongeſt that would invade her and her Kingdom: Yet preparing her Heart to God, giving God the Glory, eſtabliſhing his Truth in her Land, and truſting in him, ſhe was in a few Years made ſtrong againſt her Enemies. They feared her more than ſhe feared them. This is an Example can hardly be paralleled: It was the Work of God in the Deliverance of his Church here.*’ *This was the Senſe of thoſe Wiſe, Learned and Godly Fathers, concerning this great Work of the* Reformation, *and of Her that under God was the chief Inſtrument thereof.*

Bp. *Carlton's* Thankful Remembr.

These Paſſages concerning the Queen, together with her vigorous Methods uſed for the overthrowing of Popery, *and her frequent publick Declarations of her Mind (apparent in the following Hiſtory) are abundantly ſufficient to evince how little Affection She had to that Religion; however* Parſons *the* Jeſuit *would impoſe upon the World a different Conceit of Her: which hath indeed amuſed ſome obſerving men. But we may reſolve briefly what he relates concerning Her, partly into Her diſſembling for Her Life, in Her Siſter's Reign; the reſt into uncertain Hear-ſays, and* Popiſh *Calumny.*

Ch. 15, & 16. of his Anſwer to the 5th Part of Sir *Edward Coke's* Rep.

This Church thus planted, reformed and continued by the wonderful Providence of God, ſtill ſtands now for a Century and half of Years, and more, and flouriſhes at this day under the Influence of an incomparable KING, *by the ſame peculiar and ſingular Care and Favour of God towards it; notwithſtanding all the Plots and Machinations uſed by its open ſworn Enemies, and its pretended Friends, to overthrow it.* ‘*Thus many Years (to uſe the Words of the aforeſaid Judicious Anthor) it hath continued ſtanding by no other means, but that one only Hand which erected it: That Hand, which as no kind of imminent Danger could cauſe at the firſt to with-hold itſelf; ſo neither have the Practices, ſo many, ſo bloody, following ſince, been ever able to make weary.*

Mr. *Hooker.*

“*Mr.* Hooker *goes on:* ‘*And no other Aid or Help hath been hereunto miniſtred for the preſervation of the Work of* Reformation, *other than ſuch kind of Help as the Angel in the Prophet* Zachary *ſpake of:* Neither by Army nor Strength, but by my Spirit, ſaith the Lord of Hoſts: *Which Grace or Fa-*

‘ *vour of Divine Aſſiſtance hath not in one thing or two; nor*
‘ *for ſome few Days or Years appeared, but in ſuch ſort, ſo*
‘ *long continued, (our manifold Sins and Tranſgreſſions ſtriving*
‘ *to the contrary) what can we leſs thereupon conclude, than*
‘ *that God would at leaſtwiſe by Tract of time teach the World,*
‘ *that the Things which he bleſſeth, defendeth, keepeth ſo ſtrong-*
‘ *ly, cannot chooſe but be of him.*’ ”

This Concluſion is more abundantly illuſtrated ſince that Writer's Time, by thoſe manifold Additions of Divine Protection, and ſignal Footſteps of Providence, ſhewn in the Behalf of this Reformation, *and this* Reformed Church.

“ *The Reaſon of this Second Impreſſion of theſe* ANNALS, *was, becauſe the Firſt was gone off ſome Years ago, and was wanted by divers Learned Perſons, eſpecially ſuch as are ſtudious of the Hiſtory and Tranſactions in the introducing and Settlement of our happy Reformation, when Queen* ELIZABETH *firſt ſet that great Work on foot, and our holy Religion then ſo regularly and carefully reformed, according to the Word of God, and the Primitive Practice. And I, having ſince met with many other Hiſtorical Remarks, for the further Improvement of this Volume, (communicating more Knowledge of thoſe Eccleſiaſtical Affairs) was loth to let them lie in Obſcurity, ſince an Opportunity by this new Edition preſented itſelf, to make them publick.*

Theſe Additions are of two Sorts. Some entred in the Body of the Hiſtory, in many Places of it; and divers Records more ſet in the Appendix. *Among which are not a few Original Letters of our Divines and Biſhops at the Beginning of the Reformation to the Divines of* Zuric *in* Helvetia, *and of them to ours. For between them there was a very Brotherly Correſpondence. They are Authentick, having been tranſcribed from the Originals (extant in the Library of that Church) divers Years ago by* Daillée, *a* French *Refugee; and communicated to me by Mr.* Roger Morice, *who had employed the ſaid learned Man to write them out: as were divers more of them ſent hither. At the End of all which the ſaid* French *Miniſter wrote thus:*

N. 665. Superiores Epiſtolas ex MS$^{\text{to.}}$ Codice Eccleſiæ *Tygurinæ* (quæ *Magnum Monaſterium* vocatur) ubi Autographæ ſervantur, ſcripſi menſe Martio, ineunte Anno Chriſti 1689. *Joannes Dallæus, Jo. Fil. Pariſienſis* Eccleſiæ Patriæ------*Carentonæ* olim (heu!) ſacros cœtus habebat, Paſtor; nunc autem Evangelii cauſa exul, *Tiguri.*

And for the Supply of both Sorts of Additions, to ſuch as have the Firſt Edition, and ſo want them, they are all upon Requeſt printed by themſelves: and may be added at the End of the Second Volume: together with Directions to the ſeveral Places, to which thoſe additional Inſertions and Records do belong. Thus, good Reader, I take my Leave: and wiſh you both Profit and Pleaſure in the Reading.

Jan. 14, 1724-5.

J. Strype.

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The moſt Rev. LANCELOT, *preſent Archbiſhop of* York.

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INTRODUCTION.

SECT. I.

Queen ELIZABETH *Proclaimed. The preſent ill Condition of the Kingdom. What preſently to be done. Counſils taken. A Fleet ſet out. A Plot already againſt the Queen. Conjurers. Dangers from* France *and* Scotland. *The Queen makes warlike Preparations. She removes from* Hatfield. France *intends a Conqueſt of* England.

FOR Entrance into this preſent Undertaking, of ſhewing the happy Steps Queen *ELIZABETH* made for bringing in, and ſettling Religion reformed from Popery in Her Kingdom, it is neceſſary to ſee with what Policy and Counſil ſhe began her Reign. Without which, and a wonderful Succeſs attending her Affairs, it had been impoſſible ſhe ſhould ſo ſoon have attempted, and ſo fortunately proceeded in this great Work. And I ſhall the rather do this, becauſe our printed Hiſtorians are ſo ſilent, or ſo ſhort and ſuperficial in theſe Matters, which were the very Baſis of her ſucceeding proſperous Government; and have been all taken by me, partly out of a Book of the Minutes of the Council, ſometime belonging to this Queen's Secretary, and partly out of divers other Authentick MSS. either in the King's Paper-Houſe, the *Cotton* Library, or elſewhere.

Elizabeth *proclaimed* Q. Cotton Libr. Vitel. *F.* 5.

QUeen *MARY* deceaſed the 17th day of *November An.* 1558. and about Eleven or Twelve a Clock aforenoon, the Lady *ELIZABETH* was proclaimed Queen by divers Heralds of Arms, Trumpets ſounding, and many of the chiefeſt of the Nobility preſent, as the Duke of *Norfolk*, the Lord Treaſurer, the Earls of *Shrewsbury* and *Bedford*; alſo the Lord Maior and his Brethren the Aldermen, with many others. In the Afternoon the Bells in all the Churches in *London* rung in token of Joy; and at Night Bonfires were made, and Tables ſet out in the Streets, where was plentiful Eating and Drinking, and making Merry. The next Day being *Friday*, it was not thought decent to make any publick Rejoycings, out of reſpect, I ſuppoſe, to the Day, being a Faſting-day. But on the next, *viz. Saturday November* 19. *Te Deum Laudamus* was ſung and ſaid in the Churches of *London*. Thus the Satisfaction generally conceived by the People for this new Queen, ſuperſeded all outward Appearances of Sorrow for the Loſs of the old one. And no won-

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The preſent low Condition of England.

Council Book.

wonder, ſince the Nation was not pleaſed with her Adminiſtration, having left the Kingdom in as low and miſerable an Ebb as ever it was known to have been in, in any former Times: Embroyled in War with *France* and *Scotland*, the Exchequer very low, that Queen having contracted great Debts. By this means *ELIZABETH* had formidable Enemies before her and behind her: but illy Guarded at *Portſmouth*, the Iſle of *Wight*, *Dover*, againſt *France*: So that an Invaſion was feared on that ſide. And on the *Scotch* Quarters, *Berwick* was in a woful Condition, wanting both Fortifications and Men. Thus the new Queen's Hands were now full, to ſecure herſelf and Kingdom.

How the Q. ſtood affected to Religion.

January, 28. 1559.

Cauſa ſine qua non.

Nov. 16. Cot. *Libr.* Titus C. 10.

And indeed what to think of the Queen at this Time, as to her Religion, one might heſitate ſomewhat: Who in her Siſter's Reign went to Maſs, and complyed outwardly with her Practice; as *John Knox* told her in a Letter dated from *Edenburgh*; tho' indeed (as he added) it was for fear of her Life, that ſhe declined from Religion and bowed to Idolatry. And Sir *Richard Shelly*, called Lord *Prior* of St. *John*'s of *Jeruſalem*, but living beyond Sea under this Queen, in a private Letter to her, ſpeaking of what he had loſt for his Diverſity of Conſcience in Religion, diſagreeable to the Law eſtabliſhed, 'Whereunto, ſaith he, your Majeſty's ſelf at the firſt was not eaſily brought to condeſcend;' and mentioning the *Schiſm*, as he called the Religion Reformed, 'Whereof, ſaid he, your Majeſty was not the Cauſe efficient, but one without which it could not take effect.' She proteſted alſo to Count *Feria*, (whom King *Philip* had lately ſent into *England*) that ſhe acknowledged the *Real Preſence* in the Sacrament. Which he ſignified to the ſaid *Philip* in a Letter dated in *November*, but the Day before Queen *Mary* died. The ſame alſo ſhe proteſted to the Lord *Lamac*; and alſo that ſhe did now and then pray to the Virgin *Mary*.

The Nation in ill Caſe.

J. Elmers Harb.

And moreover, to ſee in what ill Caſe the Kingdom was when Q. *Elizabeth* came to the Crown, here what one at that Time ſpake. 'She received it at the Hand of her Siſter entangled, (I will not ſay oppreſſed) with foreign Wars: The *French* on the one ſide, and the *Scots* on the other: Which ſucking out of their Anceſtor's poiſoned Breaſts immortal and deadly Hatred againſt this Realm, lay in wait like Thieves to invade and ſpoil it. The *French*, tho' in Truce, when he heard of Queen *Mary*'s Death, kept ſtill his *Germans* about him, upon hope, that if there had been any Stirs in *England*, he might have ſet in a Foot. And for that Purpoſe had willed the Cardinal of *Lorrain* to confer with our Churchmen to ſee what might be done. Whether he did ſo or no, God knoweth: But it was certain, that the Cardinal had ſuch Commiſſion. And beſides that ſhe was thus left, who ſaw not the Realm not *Philipped*, but fleeced for *PHILIP*'s ſake, by maintaining all the laſt Summer ſuch a Navy on the Seas, and an Army on the Land; beſides, ſome Tokens of Love [Money and Proviſions ſent over] that paſt, I am ſure, from the Queen to her Spouſe, to ſhew that ſhe was a loving Wife?'

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Lord Keeper's Account thereof to the Parliament. D'Ews's *Journ.*

This was well known and obſerved by the wiſe Men in thoſe days. In ſo much that the Lord Keeper *Bacon* in his Speech, at the opening of her firſt Parliament, ſpared not to call it *The ragged and torn Eſtate* of her Kingdom by *Miſgovernance:* And noted, 'The great Decays and Loſſes of Honour, Strength and Treaſure, and the Peril, that happened to this Imperial Crown of late time,——the marvelous Waſt of the Revenue of the Crown, the ineſtimable Conſumption of the Treaſure, levied both of the Crown, and of the Subject, the exceeding loſs of Munition and Artillery, the great loſs of divers valiant Gentlemen of very good Service, the incredible Sums of Mony owing at that preſent, and in Honour due to be paid, and the biting Intereſt that was to be anſwered for forbearance of this Debt.'

The late Q. Miſgovernment.

Theſe Evils, the ſaid Stateſman, under the Commendation of the preſent Queen, laid to the Charge of the former, Saying, 'That ſhe [the preſent Queen] was a Princeſs, that was not ſo wedded to her own Will and Fantaſy; that for the Satiſfaction thereof ſhe would do any thing that were likely to bring Servitude or Bondage to her People; or give any juſt Occaſion to them of any inward Grudge, whereby any Tumults or Stirs might ariſe, as had been done of late Days, [by the *Spaniſh* Match.] Things moſt pernicious and peſtilent to the Common-wealth: A Princeſs that never meant nor intended, for any private Affection, to advance the Cauſe or Quarrel [of another] with any foreign Prince or Potentate [as *Mary* did with *France* for her Affection to K. *Philip*] to the Deſtruction of her own Subjects, to the Loſs of any of her Dominions, or to the Impoveriſhing of her Realm.

The Queen's Courſe in Government. Harb. of the Faithf. *By* J. Elmer. *pr. at* Straſb. 1559.

Of this Queen's firſt Courſe, ſhe took in her Government, this Account was given by one who had opportunity of knowing well the Court, and lived at that time: 'That whereas the former Queen did all in haſt in the beginning of her Reign, her Siſter did every Thing with more Adviſement and leſs Truſt. For ſhe knew, ſaid he, that to be true which *Seneca* ſaith, *Velox Conſilium ſequitur pœnitentia, i. e.* Repentance follows that Counſel that is taken too ſpeedily. Whereas ſhe being God's choſen Inſtrument to repreſent here among us his Majeſty, walked wiſely in the Steps of him that called her; and ſtudied diligently to repreſent a lively Image in her Mortality of the incomparable and infinite Majeſty; by uſing Correction without Severity, by ſeeking the Loſt with Clemency; by governing wiſely without Fury, by weighing and judging without Raſhneſs, by purging evil Humours with Deliberation; and to conclude, in doing her Duty without Affection.

The Choice of her Council.

The Choice of her Counſellors beſpake alſo her Warineſs and great Diſcretion, and contributed much to her firſt Succeſſes. For ſuch ſhe picked out to ſerve her (as the former obſerving Man related) as were neither of common Wit, nor common Experience. Of whom ſome by Travel in ſtrange Countries, ſome by Learning, ſome by Practice, and like Authority in other Ruler's Days, ſome by Affliction, either one way or other, for their Gifts and Graces

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which they had received at God's hand; were Men meet to be called to ſuch Rooms.

Qualified to Reign by her Afflictions.

Add, That this Wiſdom and Caution wherewith ſhe managed herſelf and her Affairs, took place in her in a great meaſure by occaſion of the Hardſhips and Miſuſages ſhe underwent before: whereof ſhe had a greater ſhare than commonly falls to the Lot of Princes born; but out of which Dangers God miraculouſly delivered her. She was taught by Afflictions. I think (ſaith the Perſon beforementioned) no *Engliſh* Man is ignorant, that her Afflictions were far above the Condition of a King's Daughter; for there was no more behind to make a very *Iphigenia* of her, but her offering up upon the Altar of the Scaffold. How ſhe behaved herſelf in thoſe Storms and Tempeſts, let them witneſs, who being her Adverſaries had the muying of her. Of which he would ſay nothing, tho' he could ſay much. But this he muſt ſay, that then ſhe muſt be in her Afflictions marvellous Patient, who ſhewed herſelf now in her Proſperity to be utterly without deſire of Revenge, or elſe ſhe would have given ſome Token, e're this Day, of Remembrance how ſhe was handled. And then he deſcends to ſome Particulars of her unjuſt Sufferings: 'Was it no Wrong, think you, that ſhe ſuſtained to be firſt a Priſoner, and guarded with a ſort of Cut-throats, which ever gaped for the Spoil of her Houſe, that they might have been fingering of ſomewhat? Then with great Solemnity, with Bands of Harneſſed Hangmen (happy was he that might have the carrying of her) to be fetched up as the greateſt Traitor in the World; hoiſted into the Tower; there kept, not like a King's Daughter, nor a Queen's Siſter, but as one that had come out of *Turky* to betray *England*. What Aſſemblies and Councils, what Examinations and Wrackings of poor Men were there, to find out the Knife that ſhould cut her Throat? What gaping among many Lords of the Clergy to ſee the day wherein they might waſh their goodly white Ratchets in her innocent Blood?

The Meaſures ſhe took.

But through all theſe Difficulties the Divine Providence brought *ELIZABETH* ſafe to the Government; which nevertheleſs ended not her Dangers, beginning her Reign at ſo great Diſadvantage, as was ſhewn before. But ſhe, by taking other Meaſures than her Siſter did, and uſing more moderate Counſils, and favouring a Reformation of Religion, was as proſperous to this Church and Nation, and retrieved again its antient Splendor and Glory.

Elizabeth *a moſt fortunate Queen. Epiſt. Dedica. to* Muſcul. *Comm. Place.*

Inſomuch that within four or five Years after her Acceſſion to the Crown, by means of her wiſe and careful Adminiſtration, ſhe was extolled among her People for a Princeſs, *worthily to be compared with the moſt Noble, moſt Peaceable, moſt Honourable, moſt Merciful, and moſt godly Governors that ever Reigned in the World.*

A Memorial of Cecil *for her Government.*

And what Methods ſhe took we may perceive by a Paper or Memorial drawn by her great Counſellor Sir *William Cecyll*, *November* the 17th, (that is, on the very day of the former Queen's deceaſe) for the firſt Steps ſhe was to take in her Government; taken out of one of the Volumes of the *Cotton*-Library, *viz.*

I. ‘To conſider the Proclamation, and to proclaim it; and to ſend the ſame to all manner of Places, and Sheriffs with ſpeed, and to put it in Print.

II. ‘To prepare the *Tower*, and to appoint the Cuſtody thereof to truſty Perſons: And to write to all the Keepers of Forts and Caſtles in the Queen's Name.

Cott. *Libr.* Titus C. 10.

III. ‘To conſider for removing to the *Tower*: And the Queen there to ſettle her Officers and Council.

IV. ‘To make a Stay of Paſſages to all the Ports, until a certain Day. And to conſider the Safety of all Places dangerous toward *France* and *Scotland*; eſpecially in this Change.

V. ‘To ſend ſpecial Meſſengers to the Pope, Emperor, the Kings of *Spain* and *Denmark*, and to the State of *Venice*.

VI. ‘To ſend new Commiſſioners to the Earl of *Arundel*, and the Biſhop of *Ely*, (who were treating a Peace at *Cambray*.) And to ſend one into *Ireland* with a new Commiſſion, and Letters under the Queen's Hand, to all Ambaſſadors with foreign Princes, to Authorize them therein.

VII. ‘To appoint Commiſſioners for the Interment of the late Queen.

VIII. ‘To appoint Commiſſioners for the Coronation; and the Day.

IX. ‘To make a Continuance of the Term, with Patents to the Chief Juſtice, to the Lord Treaſurer, Juſtices of each Bench, Barons and Maſters of the Rolls; with Inhibition, *Quod non conferant aliquod Officium.*

X. ‘To appoint new Sheriffs and Juſtices of Peace, or continue the old, by a Proclamation to be ſent to the Sheriffs under the Great Seal.

XI. ‘To inhibit by Proclamation the making over of any Money by Exchange, without Knowledge given to the Queen's Majeſty; and to charge all manner of Perſons, that either have made any, or have been privy to any Exchange made by the ſpace of one Month before the 17th of this Month.

XII. ‘To conſider the Condition of the Preacher of *Paul's Croſs*, that no occaſion be given by him, to ſtir any Diſpute touching the Governance of the Realm.

As to the firſt of theſe Articles, ſhe took Care with ſpeed to have her Right and Title proclaimed to the Imperial Crown of this Realm, ‘As the only right Heir by Blood and lawful Succeſſion to the Kingdoms: Giving knowledge by the ſame Proclamation to all her Subjects, That from the beginning of the ſeventeenth Day of *November*, at which time her Siſter departed this Life, they were diſcharged of all Bonds and Duties of Subjection towards her, and bound only to *ELIZABETH* as their only Lady and Queen. And then profeſſing on her part no leſs Love and Care towards their Preſervation, than had been in any of her Progenitors. And laſtly, ſtraitly charging all her Subjects to keep themſelves in Peace. And [as tho' ſhe meant the better to conceal her Intention of al-

The Queen hath her Title proclaimed.

tering Religion] not to attempt upon any Pretence, the Breach or Alteration of any Order or Uſage at that time eſtabliſhed in the Realm. The Proclamation may be read in the *Repoſitory.*

Numb. I. *The Queen's firſt Council,* Novemb. 20. *Council-Book;*

The Lady *Elizabeth* was at her Seat at *Hatfield* when Queen *Mary* died. Thither ſome great Perſons forthwith repaired to her, namely, the Earl of *Pembroke*; Lord *Clinton*, Lord *Admiral*; the Earl of *Arundel*, Lord Chamberlain: Which three, with Sir *Thomas Parry*, Sir *William Cecil*, Sir *Ambroſe Cave*, Sir *Ralph Sadleir*, (who was ſent from the Lords at *London*) and Sir *Richard Sackvile*, ſat at *Hatfield* in Council with her, being the firſt Privy Council ſhe held. (Yet the Lords of the deceaſed Queen's Council ſat at *London.*) The chief Matters then done, were, that Sir *Thomas Parry*, Kt. aforeſaid, who had been a Servant much about her, was by her Command, and in her Preſence, declared the Comptroller of her Houſhold, and ſworn of her Privy Council; Sir *Edward Rogers*, Kt. her Vice-Chamberlain, and Captain of her Guard, and one of her Privy-Council; Sir *William Cecyl*, Kt. her Principal Secretary, and one of her Privy Council. And Letters were diſpatched by this preſent Council to Dr. *Walter Haddon* to repair thither: And in like manner to *John Norris*, Eſq; late Gentleman Uſher of the deceaſed Queen's Privy Chamber.

Robbers.

The next day, *viz. Nov.* 21. the Earl of *Bedford* came to *Hatfield*, and ſat in Council with the reſt beforenamed.

And whereas Robberies were now very riſe, the Robbers expecting their Pardon of courſe upon the Coronation; This occaſioned the drawing up of a Proclamation touching ſuch as robbed on theſe Hopes: Which was ſent to the Lords of the Council at *London* by Sir *Ralph Sadleir*; who alſo carried Letters to the ſaid Lords.

A Fleet ſet forth to Sea.

The late Queen's Commiſſioners were now treating beyond Sea about *Calais*, lately loſt. And now at this Council, *Nov.* 21. a Letter was dated from *Hatfield*, ſent by the Queen and her Council there to *Malyn*, Vice-Admiral of the Narrow Seas, to equip the Ships in his Charge to the Seas, to keep the Paſſage, and to hinder as much as he might the Victualling of *Calais*, and to ſee good wafting of ſuch as ſhould come from the Commiſſioners; and to ſet none over except he had a Paſſport from hence.

Orders to Lord Admiral about reſtraining Ships to go to Sea.

And this Order was ſo ſtrict to *Malyn*, that not ſo much as Fiſhermen or Coaſters were allowed to go out. But the Inconvenience ariſing hence, made the Lords of the Council ſoon after, *viz. Novem.* 24. to ſend a Letter to the Lord Admiral, that he would take Order, ‘That Fiſhermen and other Coaſtmen, that croſſed not the Seas, ſhould be ſuffered to go to Sea about their Occupations and Buſineſs, notwithſtanding the former Reſtraint: Yet foreſeeing that ſuch as had charge of the Ports, ſhould have good Eye unto them that were ſo ſuffered, that they carried not out any of the Commodities of the Realm, or any Perſons not having Licenſe; and to ſtay all Perſons that ſhould be found ſuſpicious herein.

Council-Book.

And to the Lord Warden *of the Cinque-Ports.*

And on the ſame *Novemb.* 24. this Reſtraint was taken off in a great meaſure by another Order to the Lord Warden of the Cinque Ports, to ſet the Paſſages at Liberty, and to ſuffer all Men that were not otherwiſe

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otherwiſe prohibited by the Law, to paſs thereby. And the Lord Admiral was required to ſuffer ſuch Lords as had been ſtayed, to paſs to the Seas.

Care for the Queen's Remove.

The Queen and Council, ſtill at *Hatfield*, are taking care of her Remove to *London*; and conſidering what noble Perſons to have preſent. Whereof the Marquis of *Wincheſter*, and the Earls of *Shrewſbury* and *Darby* were ſent for by a Letter; in which were encloſed the Names of ſuch other Noblemen as her Highneſs thought good to attend upon her to *London*; and the Archbiſhop of *York*, with Sir *William Petre*, and Sir *John Maſon*, appointed in the *Interim* to tranſact any urgent Buſineſs emerging. The Letter may be conſulted in the Repoſitory.

Numb. II.

Some already Plotting againſt the Queen, apprehended.

There were ſome already of the Popiſh Faction contriving Miſchief againſt the Queen, by ſetting up the *Scotch* Queen's Title, and by getting Aſſiſtance from the *Guiſes* in *France*, to carry on their Deſigns in her Behalf, and by dealing with ſome Conjurers, to caſt their Figures to calculate the Queen's Life, and the Duration of her Government, and the like. In this Plot Cardinal *Pole*'s Brothers were concerned. The knowledge of this coming to the Queen and her Council, it was ordered at Council *November* 22d. that *Anthony Forteſcue*, who had been Comptroller to the Cardinal, ſhould be apprehended; a Letter being ſent for that purpoſe to the Earl of *Rutland*: And that he ſhould have Conference with nobody. Sir *John Maſon* had the Bodies of two more charged in the ſaid Accuſation, *viz. Kele* and *Preſtal*. He was willed to examine them diligently upon ſuch Points as the ſaid *Kele* ſhould open unto him, and to keep *Kele* in ſafe Cuſtody in his Houſe; ſo as none ſhould have Conference with him. Accordingly Examinations were taken by *Maſon* and the Earl of *Rutland*. Which Examinations the Lords peruſed *Novemb.* 25. and reſolved, they ſhould be forthwith ſet at Liberty; Bonds being firſt taken of each of them for their forthcoming, when they ſhould be called by the Lords of the Council.

Conjurers.

One named *Thirkel*, a Taylor, was now alſo in Hold for Conjuring about the Matters aforeſaid, and in the Cuſtody of *John March*, Eſq; who was ordered *Novemb.* 24. to examine him, and to keep him in ſafe Cuſtody without Conference with any. And *Richard Parlaben* was another of theſe Conjurers, taken up, and in Cuſtody of *Thomas Sackford* of *Greys-Inn*, Eſq; Thus early did this excellent Lady's Enemies plot, and continue their Devices of Miſchief againſt her, and combine to dethrone her, when ſhe had been ſcarcely poſſeſſed of her Crown.

Orders to Bp. Boner *to proceed againſt them.*

Divers other Conjurers were now alſo in Cuſtody, of the ſame Deſign and Purpoſe, I ſuppoſe, with the former; and were Examined. And *December* 18. the Lords ſent their Letters to the Biſhop of *London, viz. Boner*, with certain Examinations, ſent withal by Mr. Attorney: And he was willed to proceed by ſuch ſevere Puniſhments againſt them, that ſhould be proved culpable herein, according to the Order of the Eccleſiaſtical Law, as he ſhould think meet: And to ſignify back what he did herein.

'Tis

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Sorceries frequent. Jewel's *Serm.*

'Tis ſtrange to conſider, how theſe Sorceries prevailed about this Time, and ſo on for ſome of the firſt Years of the Queen's Reign, and the Miſchiefs they did, and the Fears many good and ſober Men had of their bewitching the Queen herſelf. This is evident from a Paſſage in a Sermon of Biſhop *Jewel's* before the Queen: Wherein he thus addreſſeth himſelf to her: 'By the way, to touch but a Word 'or two of this Matter, for that the horrible uſing of your poor Sub'jects enforceth thereunto. It may pleaſe your Grace to underſtand, 'that this Kind of People, I mean Witches and Sorcerers, within 'theſe few laſt Years are marvelouſly increaſed within your Grace's 'Realm. Theſe Eyes have ſeen moſt evident and manifeſt Marks 'of their Wickedneſs. Your Grace's Subjects pine away, even 'unto the Death, their Colour fadeth, their Fleſh rotteth, their 'Speech is benumbed, their Senſes are bereft. Wherefore your poor 'Subject's moſt humble Petition unto your Highneſs is, that the Laws 'touching ſuch Malefactors may be put in due Execution. For the 'Shoal of them is great, their Doings horrible, their Malice intole'rable, the Examples moſt miſerable: And I pray God they never 'practiſe further than upon the Subject. This I make no doubt was the Occaſion of bringing in a Bill the next Parliament, for making Enchantments and Witchcraft Felony.

Apprehenſions by reaſon of the Scotch *Queen.*

And now becauſe this *Scotch* Buſineſs falls thus in our way, we ſhall relate what the Acts and Practices of the Friends of that Party were; from whence we may conclude, what juſt Jealouſies were raiſed in the Queen's Mind hereby. *Mary* Queen of *Scotland*, and the *Dauphine* of *France*, to whom ſhe was married, gave broad Signs of their Pretences to the Crown of *England*, by the Coat of Arms that they gave: Whereby the Queen became in danger at this Time of two Nations invading her. It was born *Baron and Femme*:

The Arms ſhe gave.

In the firſt was the Coat of the Dauphine of *France*, which took up the upper half of the Shield; the lower half contained the Arms of *Scotland*. This impaled quarterly. 1. The Arms of *Scotland*. 2. The Arms of *England*. The Third as the Second. The Fourth as the Firſt. Over all, half an Eſcutcheon of Pretence of *England*, the Siniſter half being as it were obſcured or cut off: Perhaps ſo given to denote that another, (and who ſhould that be but Q. *Elizabeth*?) had gotten Poſſeſſion of the Crown in her Prejudice. Under the Arms were writ theſe Rhimes in the *Scottiſh* dialect;

The Arms of *MARY* Queen Dolphineſs of *Fraunce*,
The Nobleſt Lady in Earth, for till advaunce:
Of *Scotland* Queen, and of *England*, alſo
Of *Fraunce*, as God hath providit ſo.

The Heralds judgment thereof.

This Eſcutcheon being lately brought out of *France*, was delivered to the Duke of *Norfolk*, Earl Marſhal of *England*; who ſent it to the Office of Heralds for their Judgment upon it, *June* the 13th. 1559. Their Anſwer was to this Tenor.

Hyt

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‘Hyt may pleaſe your Grace, that upon good Deliberation, we *Garter* and *Clarenceulx* with others of the Office, have peruſed this Eſcutcheon of Arms, delivered by your Grace; and we find the ſame prejudicial unto the Queen's Majeſty, her State and Dignity: And that hyt doth not appertain to any Foreign Prince, what Mariage ſoever he hath made with *England*, to quarter, bear or uſe the Arms of *England* otherwiſe than in *Pale*, as in Token of Mariage. And albeit *James*, late *Scottiſh* King, Grandfather to the *Scottiſh* Queen that now is, maried with one of the Daughters of King *Henry* VII. And the ſaid *Scottiſh* Queen, being but one of the Collaterals, cannot, nor ought not to bear any Eſcutcheon of the Arms of *England*: Nor yet the Dolphin her Huſband in the Right of her, or otherwiſe.

MSS. N. 51. *intit.* Preſidents *in* Offic. *Armor.*

‘Furthermore, we find the ſaid Eſcutcheon falſly Marſhalled, contrary to all Law and Order of Arms.

But that the *French* King might keep his Pretence to *England*, he would not forego uſurping the Title, and quartering the Arms of *England* and *Ireland* with *Scotland*. *July* the 27th. The Arms of the *Scotch* Queen, with the Arms of *England*, were ſet up at the Marriage ſolemnized for the King of *Spain* with the *French* King's Daughter, and thoſe Verſes written, *The Arms of* MARY *Queen Dolphineſs of* France, *&c.* as before. And in *November*, the Queen of *Scots* made her Entry into the *Caſtle Heraut*, where her Stile was publiſhed as Queen of *England*. And Four Verſes were made upon her; whereof the Two laſt were,

Theſe Arms ſtill uſurped.

Nunc Gallos totoque remotos Orbe Britannos,
Unum dos MARIÆ *cogit in Imperium.*

But Queen *Elizabeth* in the Treaty did require *Francis* of *France*, and *Mary* of *Scotland*, to leave off this uſurping Title and Arms. To which they gave no direct Anſwer, but ſolicited Pope *Paul* IV. to declare the Queen's Title not good.

And this was long after, *viz. Anno* 1572. laid to the *Scotch* Queen's Charge, when ſhe was detained in *England*, (among other Articles drawn up againſt her,) namely, ‘Her Claim to the Crown of *England* in Poſſeſſion, with Refuſal and Delay to remove the ſame: Giving the Arms of *England* without Difference, in Eſchucheons, Coat-Arms, Plate, Altar-Cloaths, which were openly ſeen at the Triumph; writing of the Stile of *England*, *Scotland*, *France*, and *Ireland*, in Letters Patents during her Coverture; and of her Pedigree, conveying her Three Ways to the Crown: Firſt, as deſcending from the Eldeſt Daughter of King *Henry* VII. Another from the Duke of *Somerſet*. The Third from a Daughter of *Edmund* before the Conqueſt.

Juſt Reſentment of it.

Cot. Libr. Julius, F. 6.

To which may be added, that there was a Grant, dated *Jan.* 16. 1558. of certain Things made to the Lord *Fleming*, by the Dauphine of *France*, and his Wife the Queen of *Scots*, by the Stile of King and Queen of *Scotland*, *England*, and *France* and *Ireland*.

Sir William Cecil*'s Diary in the* Cott. *Libr.*

Camd. Eliza. *in the Introduction.*

And the Queen had ſtill more Reaſon to be jealous of the *Scotch* Title, ſince her Siſter, the late Queen *Mary*, uſed to taunt her, by telling her often, That the Queen of *Scots* was the certain and undoubted Heir of the Crown of *England*, next after her ſelf. Add to this, that the Cardinal of *Lorrain* in a Conference with ſome Delegates from *Spain* at *Cambray* about this Time aſſerted, that his Niece, the ſaid Queen of *Scots*, was moſt juſt Queen of *England*.

The Queen makes warlike Preparations. Dec. 6. *Council Book.*

Which Conſideration might well be the Reaſon of the Queen's and Councils forementioned Order to the Vice-Admiral, forthwith to ſet out a Fleet to guard the Narrow Seas: And that in the Beginning of *December* ſtrict enquiry was made what Ammunition was in the *Tower*, in order to a ſupply thereof. For *December* 6th the Council ſent a Letter to Sir *Richard Southwel*, Maſter of the Ordnance and Armoury, to make his Repair to the Lords, and to bring with him a perfect Declaration of the State of his Office, as well touching the Proviſions, Expences and Remains; as alſo of the preſent Wants of the ſame. Care was alſo taken about *Portſmouth* and the ſtrong Places on that Coaſt. For at the ſame Council *Richard Worſely*, Eſq; was ordered to repair to *Portſmouth* and the Iſle of *Wight*, and the Forts, Caſtles, and Bulwarks thereabouts: And conſider the State of the ſame.

The Removes of the Queen from Hatfield.

Now theſe were the ſeveral Removes of the Queen, before ſhe came to the Palace at *Weſtminſter*. And ſhe ſat in Council every day, except her days of Travelling. She ſat firſt in Council at *Hatfield*, (where ſhe was ſaluted *Queen*) *November* the 20, 21, 22. The next day being the 23d, ſhe removed towards *London*, attended with a Thouſand or more, of Lords, Knights, Gentlemen, Ladies and Gentlewomen; and came to the *Charter-houſe*, then the Lord *North*'s Place; where the Archbiſhop of *York* and the Earls of *Shrewsbury* and *Darby* came to her. Here ſhe remained ſix days, and ſat in Council *Novem.* the 24, 25, 26, 27, 28. Her next Remove thence was to the *Tower*, which was on the 28th day of *November*. All the Streets ſhe was to paſs, even to the *Tower*, were new gravelled. And ſo ſhe rid through *Barbican* and *Cripplegate*, and along *London Wall* unto *Biſhopſgate*, and thence up to *Leaden-Hall*, and ſo through *Graſſchurchſtreet* and *Fanchurchſtreet*, turning down *Mark-lane* into *Tower-ſtreet*, and ſo to the *Tower*. Before her rode many Gentlemen, Knights and Nobles; after them came the Trumpeters blowing; then all the Heralds in Array, my L. Mayor holding the Queen's Sceptre, riding with Garter: My Lord of *Pembroke* bare the Queen's Sword. Then came her Grace on Horſeback, apparelled in Purple Velvet, with a Scarf about her Neck: The Serjeants of Arms being about her Perſon. Next after her rode Sir *Robert Dudley* (afterwards Earl of *Leiceſter*) Maſter of her Horſe: And ſo the Guard with Halberds. There was great ſhooting of Guns, the like was never heard before. In certain places ſtood Children, who made Speeches to her, as ſhe paſſed; and in other places was ſinging and playing with Regals. Here at the *Tower* ſhe lay untill the 5th of *December*, which was the Eve of St. *Nicolas*. The 1, 2, and 4th of which Month, with the laſt day of the Month preceeding, were Council days there.

Comes to the Tower. Vitell. F. 5.

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Thence to Somerſet-Houſe.

Then *December* the 5th ſhe removed a little nearer to *Weſtminſter*; *Viz.* to the *Strand-houſe*, or *Somerſet-houſe*, going by Water, and Shooting the Bridge, Trumpets Sounding, much Melody accompanying, and univerſal Expreſſions of Joy among the People. Here ſhe ſat alſo in Council daily, *Viz. December* the 5, 6, 8, 9, 10, 11, 12, 13, 16, 17, 18, 19, 20, 21, 22. And now at laſt ſhe came to *Weſtminſter*, that is, the 23d day of *December*; where ſhe kept her *Chriſtmas*, and continued all the enſuing Winter; her firſt Parliament then ſitting there: And where ſhe was in *April* 1559.

Comes to Weſtminſter.

France intends a Conqueſt of England this Year.

And now having brought the Queen to her Palace, let us proceed in ſhewing her preſent Cares. It was concluded at Court, and taken for granted, that the *French* meant to endeavour the Conqueſt of this Realm, by Reaſon of the Pretence of Title which they made thereto, in theſe four Regards; Their open Challenge at the Treaty of *Cambreſey*; The bearing of the Arms; The uſing of the Stile, and the making Commiſſions under the Seal, and with the Stile of *England* and *Ireland*. It was likewiſe concluded, that the *French* would attempt this Conqueſt this preſent Year; and that upon theſe Grounds which Secretary *Cecil* drew up.

So concluded by the Council for theſe Reaſons.

> ‘Firſt, they would not defer it, becauſe of the Doubt of the Queen [of *Scots*] Life. Secondly, they had now got an occaſion to conquer *Scotland*, and had already Men of War there, and prepared a great Army, both out of *France* and *Almain*. Their Captains were appointed; their Victuals provided; their Ships in Rigging. Thirdly, they reckoned within a Month to have their Wills in *Scotland*. Fourthly, That done, it ſeemed moſt likely they would proſecute their Pretence againſt *England*; which had no Fort but *Berwick* to ſtay them: And that was unperfect, and would be theſe Two Years day. Fifthly, If they offered Battle with *Almains*, there was great doubt how *England* would be able to ſuſtan it; both for lack of good Generals and great Captains; and principally for lack of People, conſidering the Waſte that had lately been by Sickneſs and Death theſe three laſt Years. Again, if it were defended with Strangers, the Entertainment would be ſo chargeable in reſpect of Money, and ſo hurtful to the Realm, as it could not be born.’

Several things to be conſidered hereupon.

Hence theſe Queſtions were propounded by the ſaid Secretary. Firſt, What to do. Next, Whether it were better to impeach the Enemy in *Scotland* now in the beginning, before their Army were come; and ſo to take away their Landing Places: Or to permit them therein, and to provide for the Defence of the Realm?

Upon the Queſtion, it was to be conſidered, as convenient to be done; ‘Firſt, that the Queen's Majeſty did with ſpeed ſend to King *Philip* to underſtand his Mind, and to obtain his Friendſhip. *Item*, That one be ſent to the King of *Denmark*, to ſtay him, and to cauſe him to doubt of the *French*. *Item*, To ſend to the Princes of *Almain*. *Item*, to provide all manner of Ways for Money, Armour, *&c.* *Item*, to ſend with all ſpeed to the *French* King, to declare to him, what Occaſions the Queen hath to doubt his Pro-

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'ceedings. And therefore to let him know her purpoſe of Defence. And that if his Proceedings increaſed as they were begun, her Majeſty muſt needs provide to prevent the Dangers. *Item*, That in the mean Seaſon, the Ships lie in the *Frith* of *Edenburgh*, and to pike as many Quarrels as they might of themſelves, to impeach any more Succours to come out of *France* to *Lethe*. And this to be done by them upon their own Heads, without Notice of a Commandment ſo to do: And ſo to uſe the Matter, as the Cauſe might come of the *French*. *Item*, That if the *French* armed any greater Navy to the Seas, which by appearance ſhould annoy ours in the *Frith*; then alſo the like to be armed by the Queen's Majeſty. *Item*, The Duke of *Norfolk*, Lord Lieutenant of the *North*, to have a Power of Horſe and Foot ready upon the Borders, both to defend, and invade, or offend if Cauſe were given.

Ambaſſadors ſent from England.

And upon this it was moved that Sir *Nicolas Throgmorton* ſhould be diſpatched to *France*; and the Lord *Mountague*, and Sir *Thomas Chamberlain* to *Spain*. And ſo they were.

SECT. II.

The Queen procures Money diligently. She calls in her Debts. She requires her Myzes from Wales. *She looks to her Forts and Caſtles.* Berwick: *Orders for that Place, and for* Newcaſtle; *and the Eaſt and Middle* Marches. *Letters to the Lord* Warden. *The Aſſured* Scots. *Peace with* Scotland.

She is diligent in procuring Money. Takes up Money.

Nov. 28. *The City bound for Payment.*

FUrthermore the Queen, for the better ſtrengthening herſelf, and providing againſt her Enemies, beſides what ſhe had already done, ſaw that Money was with all ſpeed to be procured. Preſently therefore ſhe employed her Merchant and Agent, Sir *Thomas Greſham*, Kt. to take up at *Antwerp* divers Sums of Money; and the City of *London* gave their Bonds for Payment; a Letter having been ſent from the Queen's Council to the Lord Mayor, Aldermen, and Common-Council, for ſealing Bonds for that end. Which Service towards her they readily ſhewed their good Will by doing.

Arrears of the late Subſidy called for.

Dec. 1.

She was diligent alſo in calling for the Remainders of the Fifteens and Tenths given by Act of Parliament to her Siſter, which had not yet been brought into her Exchequer. And becauſe ſeveral of the Collectors were behind-hand in their Accounts, Letters from the Lords of the Council dated in *December* 1558. were ſent forth to the Sheriffs of the ſeveral Counties of *Bucks*, *York*, *Glouceſter*, *Nottingham*, *Oxon*, *Berks*, *Stafford* and *Warwick*; and to the Mayors of the Towns of *Northampton*, *Darby*, *King's Lyn*, and *Southampton*, to apprehend the Collectors of the Fifteens and Tenths, in the ſaid Shires and Towns behind of their Collections; and to bind them into good Bands in treble the Sums, to make payment of all that was by them due in the Exchequer, within fifteen days after the Bands taken.

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Dec. the 9.

A Letter to the Tellers of the Exchequer;

taken. Again, Letters were ſent to *John Aylworth* Receiver of the Counties of *Somerſet*, &c. and to the Sheriffs of the Counties of *Lincoln*, *Nottingham*, *Darby*, and *Cheſter*, to make Payment forthwith into the Receipt of the Exchequer, of all ſuch Sums as were by them due in their ſeveral Collections at *Michaelmas* laſt, as they would anſwer for the contrary at their utmoſt Peril. And when it was underſtood, that ſome of her own Houſhold were behind in their Payments of the Subſidy, a Letter proceeded from the Council to the Tellers of the Exchequer, to ſend them a perfect Book of the Names of all ſuch as were behind, within the Queen's Houſe, of the Payment of the laſt Subſidy granted to the late Queen.

And to the Lord Paget.

And for the better underſtanding of the Debts, the Lord *Paget*, with others, having been appointed Commiſſioners in the Time of the late Queen, for the taking Knowledge of what was owing to her; was prayed to give a particular Note of what he had found touching the ſame Matter.

The Queen calls the Farmers of her Revenue to account.

Dec. 22.

The Queen began thus early to look intently alſo into her own Revenue, and unto all ſuch as were the chief Farmers of it. And in this Buſineſs Sir *Walter Mildmay*, one well verſed in Accounts, (having a great while belonged to the *Augmentations*) was chiefly to be employed. And a Letter was directed to him from the Lords, to ſend to all the Auditors, and ſuch others as he thought good for his better Inſtructions in the Matter, for the Names of all the Head Farmers, within the Realm, of the Queen's Majeſty's Revenue; and eſpecially of all the Copy-holders Weſtward: Requiring him thereof to make a Book out of Hand, and to ſend the ſame to Court with all convenient Speed.

The Temporalities of the vacant Biſhopricks to be anſwered to the Queen.

And the next Council-day, the Lord Treaſurer, (who was the Marquis of *Wincheſter*,) was ordered to cauſe Proceſs to be made with all ſpeed out of the Exchequer, for the anſwering of the Temporalities of theſe Biſhopricks now void, *viz. Canterbury*, *Norwich*, *Rocheſter*, *Briſtol*, *Oxon*, *Chicheſter*, *Hereford*, *Sarum*, *Glouceſter* and *Bangor*: Signifying alſo unto his Lordſhip, that the Queen's Pleaſure was, That Sir *John Maſon*, Treaſurer of Her Chamber, ſhould have the Care of ſeeing this proſecuted with ſpeed.

Debts to be certified due in the Court of Wards; and in the Dutchy.

Dec. 24.

And that ſhe might know the true State of her Purſe, Mr. *Damſel* was ſent to certify all manner of Debts due in the Court of *Wards*: And ſo was Sir *Ambroſe Cave*, Chancellor of the Dutchy, to do the like in the Court of the *Dutchy*. And the Lord Treaſurer at the ſame time, namely *December* 24. to cauſe ſpeedy certificate to be made to the Queen, of all manner of Debts due in the Exchequer. To the intent, the ſame being known, Order might be given by ſuch as ſhe had appointed in Commiſſion, to ſee the ſame anſwered with all Expedition.

A Commiſſion for Lands granted from the Crown.

To this may be added, that ſhe appointed a Commiſſion to underſtand what Lands had been granted from the Crown in the late Queen's Reign. The Commiſſioners whereof were the Marquiſs of *Wincheſter*, the Lord *Rich*, the Lord *North*, *Mildmay*, &c.

In the ſame Month ſhe alſo took her Advantage againſt certain *Italian* Merchants for bringing in Commodities from the Enemy: Ordering

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Debts called for from ſome Foreign Merchants: She requires her Myzes *from* Wales.

dering her Cuſtomers of *London* to levy and get into their Hands the Sum of 2542 *l.* 7 *s.* 4 *d.* [by way of Fines and Forfeitures] due to her from *Germin Ciol*, *Alexander Bonvice*, *Auguſtin de Sexto*, and *John Heath*, for the Impoſt of certain Wines and other *French* Wares. And alſo laid *Ciol* in Priſon.

A Diſturbance thereupon.

Feb. 24.

Nor did ſhe forget her *Myzes*; that is, what was due to her from the People of *Wales*, by antient Cuſtom due to the Princes of *Wales*, and to all the Princes of the Realm at their firſt Entrance upon the ſupreme Government. Which thing was antiently an Honorary Preſent to the Prince, of Corn and Wine from each County towards the Expence of his Family: But afterwards paid in Money. For the receiving of this ſhe appointed a Commiſſion, which in *February* 1558. met with ſome Oppoſition in the Town of *Carmarthen*, chiefly by one *Thomas Lloid* of *Llan Stephan*, Gent. and certain others his Complices, making a Diſorder againſt her Commiſſioners in that County: Who were therefore committed to Ward; and a Letter was ſent to the Lord Preſident and Council of *Wales*, to ſend for them to the Marches, and to take ſuch Order at their coming thither, as to ſend up forthwith unto the Queen's Council, under ſafe Cuſtody, the ſaid *Lloid* and two or three other moſt Faulty; and to commit to Ward the reſt there, to remain till the Principals had been brought up and received condign Puniſhment for their ſaid Diſorders. The Names of the others ſent up with *Lloid*, were *David ap Gorwared*, *John Palmer* and *William Jack*. All which were preſently committed to the Tower. But it being for a Contempt only, and for the Terror and Example of others, the Letter from the Council had inſtructed the Lieutenant to uſe them honeſtly: But to keep it to himſelf. They were committed *March* 18. 1558. and diſcharged *April* the 8th following. And of this the Lords of the Council advertiſed the Lord Preſident of *Wales*: And mentioned withal, how they alledged, That after the Death of King *Henry* VIII. and King *Edward* VI. greater Sums were levied for the *Myzes* in the County of *Carmarthen*, than was anſwered to the Prince. The ſaid Preſident therefore was willed to hear what the ſaid *Thomas Lloid* could ſay herein: And to call for ſuch before him as ſhould be found faulty in this Matter: and to cauſe them to repay to the Queen's Uſe what they had detained; and further to puniſh them as the quality of their Default ſhould demerit.

The Welchmen's *Petition on account of their* Myzes.

Let me here add one Paſſage more *in tranſitu* concerning this Cuſtom. In the Month of *March* the Inhabitants of *Wales*, and of the County Palatine of *Cheſter*, preſented the Queen a Supplication for their antient Liberties and Cuſtoms to be allowed, in reſpect of their *Myzes*, of certain Debts, Felonies, *&c.* Which Buſineſs the Queen committed to the Lord Preſident and Council of the Marches of *Wales*.

And upon another Petition of theirs, an Order was made in the Queen's firſt Parliament, by the Queen with the Conſent of the Lords, That in this Year wherein a Subſidy was to be paid the Queen, they ſhould not be charged with the Payment of the *Myzes*: Nor at any other time that ſhe received them, her Subſidies ſhould not be paid that Year.

The Deputy and Vice Preſident of Ireland, their Debts to the Queen called for.

But to return a little backward, to obſerve further this part of the new Queen's State-Wiſdom, in her Care of her Treaſure: She alſo called upon Sir *Anthony St. Leger*, late Lord Deputy of *Ireland*, and *Andrew Wiſe* of *Baigtiſs* in the Kingdom of *Ireland*, Eſq; Vice-Treaſurer of that Kingdom, requiring their Accompts, (as well as ſhe had done others) eſpecially being in conſiderable Arrears with her. The former ſhe wrote to, to this Purport, 'That being indebted to her in 'great Sums of Money, he was willed to make payment thereof 'forthwith to her Uſe; and to ſignify with ſpeed to the Lords what 'he minded to do.' And in *February* certain Soldiers of *Ireland* claimed their Wages for One and Twenty Months, due in the time that he was Deputy there; and he ought to have paid: Which made the Lords write to him another Letter. And a third was ſent him in *March*, with order to pay the poor Soldiers of *Ireland* ſuch Sums of Money as were due to them. And if it ſhould be found that he ought not to pay the ſame, it ſhould be defalked out of ſuch Sums as he owed to the Queen. As for *Wiſe*, he was put into the *Fleet*. And a little after, *viz.* about the middle of *January*, a Bond of 12000 *l.* was taken of him, with two Sureties, to diſcharge all ſuch Sums of Money with which he ſtood Charged and Indebted to the Queen. And the Lords appointed Sir *William Petre*, Sir *John Maſon*, Sir *Richard Sackvile*, and Sir *Walter Mildmay*, to *audit* his Account. But it ſeems he was not able to give up his Accounts to the Satisfaction of the Queen; and ſo his Bond was forfeited, and he committed again to the *Fleet*, *April* 12th 1559.

March 11.

She calls in for an Impoſt from the Merchants.

Nor would the Queen Releaſe the Merchant Adventurers of a new Impoſt laid by Queen *Mary* upon Cloth and other Commodities: Which the ſaid Merchants did earneſtly ſue to the Council to be releaſed of: Refuſing a good while to anſwer ſuch Sums as were by them due upon the ſame Account. Whereupon in *January* 30. they were Summoned before the Lords; where they declared they would ſtand to ſuch end as ſhould be ordered by Law. And this they ſubſcribed to in a Bill, which was delivered to the Lord Great Seal. But after divers Appearances before the Privy-Council, they were finally anſwered, *March* the 30th, that the Queen's Majeſty could by no means (her great Charges conſidered) either undo or mitigate the ſame. Nevertheleſs they gave the Merchants further day to be again before them: Who were pleaſed both to them what they could further ſay in this Matter, and alſo to conſider certain Licences which they claimed of the Grant of the late Queen, for the carrying out of Cloths.

The Queen's great and neceſſary Expences.

Thus did the Queen play the good Huſband, that ſhe might have Treaſure, for the better providing for the Charges of her Royal Eſtate. For ſhe ſaw round about her vaſt Expences neceſſary to be laid out, for the Defence of her ſelf in this State of Hoſtility, wherein ſhe found the Kingdom involved. She was to pay off her Siſter's Debts beſides her Funerals; The Garriſons and Army were behind in their Wages: The Strength and Fortifications on the Frontiers, both againſt *France* and *Scotland*, very defective: Her Number of Soldiers too few; and her Forces to be increaſed.

A Book of all the Forts of the Realm required to be ſent.

And that the Queen might the more effectually look to herſelf, a Letter was wrote in the Beginning of *January* to the Lord Treaſurer, to ſend thither a perfect Book of all the Caſtles, Forts, and Bulwarks of the Realm; and what Captains and Soldiers were placed in the ſame; and what Entertainment each of them had. Which Letter was in order to what was agreed to by the Board, a Day or two before, *viz.* That the Lord Admiral ſhould have the Conſideration of all the Forts and Bulwarks of the Realm, and to underſtand the preſent State of the ſame.

The Condition of Berwick. *Orders for that Place;* Nov. 21.

Nov. 30.

And now let us ſee what Care was taken for *Berwick*, whereof the Lord *Eure* was Captain. The Place was found to be in great danger of being taken by the *Scots*, wanting both Men and Strength. Some Fortifications had been begun under that Lord: and a Letter dated in *November* 1558. was ſent to him, that he ſhould go forward as the Seaſon of the Year would ſuffer: So as at the leaſt, ſo much might be done as ſhould have been done by the late Queen, had ſhe lived. Ordnance and Munition was alſo haſtened thither. And the Lord Admiral had Inſtructions to give order for the wafting of it. And in the ſame Month a Letter was ſent to the Lord *Eure* for the Gariſons at *Berwick*; requiring him, for the better meeting with ſuch Fraud as was uſed at Muſters, and for that it appeared, that the Numbers appointed to ſerve, were not full, and divers wanting; to cauſe on a ſudden, without warning given, Muſters to be taken by ſome fitting Perſons, and to obſerve what Defects were in their Numbers, and in their Arms. The Queen alſo encouraged the ſaid Lord, Captain of *Berwick*, upon his ſuit, granting him 20 *s.* a Day, by way of her Majeſty's Relief, towards the Entertainment of an Hundred Horſemen ſerving there under him, tho' not as Captain of *Berwick*. But whereas he ſued to come up, and leave his Charge for a time with Mr. *Bowes*, the Marſhal there; he was by the Lords required to forbear, until a more convenient time hereafter, that her Highneſs might be moved, and her Pleaſure therein ſignified unto him.

And for Proviſions.

Abyngton, the Surveyor of Victuals for *Berwick*, had bought up at *Hull*, for the better Furniture of that Place, an Hundred Quarters of Wheat, and as many of Malt. And a Letter was diſpatched to *Alrede*, Cuſtomer of *Hull*, requiring him to ſuffer it to paſs unto *Berwick*: Yet to keep a perfect Docket of the very Quantity that paſſed.

Soldiers commanded to repair to their charge here. Dec. 20.

And becauſe the Soldiers in thoſe Parts were too apt to be abſent from their Quarters (a thing of very dangerous Import, while Invaſion was daily expected) therefore the Queen cauſed a Proclamation to be made for *Berwick*; as alſo for the Frontiers governed by the Earl of *Northumberland*; that all Captains and Soldiers that were abſent from their Charge, ſhould repair thither upon pain of Forfeiture of all ſuch Wages as were due unto them, from the laſt Pay unto the firſt of *January* next, if they were not found there at that Day.

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Day. She alſo confirmed the Liberties and Corporation of this Town of *Berwick.*

The French intend to ſurprize Newcaſtle.

Newcaſtle was now in great danger of being ſurprized by the *French*, who intended that way to invade *England.* But ſome ſecret Intelligence thereof coming to the Queen, ſhe endeavoured timely to prevent the Danger by Fortifying the Place, and ſupplying it with ſufficient Forces, to be ſent from the Neighbouring Parts, the Duke of *Norfolk* being Lord Lieutenant of the North. This preſent danger ſhe ſignified to the Earl of *Shrewsbury*, Lord Lieutenant (as it ſeems) of *Derbyſhire* : And by her Letters in *December*, committed a ſpecial Charge to him for the Defence of the Realm, againſt theſe Attempts of the *French* that had been lately diſcovered (as the Lords of the Council wrote to him) tho' not diſcloſed, to levy certain Horſemen, both Demy-Lances and Corſlets: And ſhe ſent alſo her Letters to divers Perſons of good Livelihood within that County, to will them with all ſpeed to make ready certain Horſe, and to ſend them to *Newcaſtle* by the 25th of *January.* The Council gave the Earl particular Inſtructions in this Emergence ; as to ſend for the Sheriff, and for other of the Principal in every quarter of the Shire, and to confer with them how this Charge and Service might beſt be performed. The Queen alſo at this Time ordered the ſaid Earl to levy certain Numbers of Footmen to be raiſed in *Yorkſhire*, to be ſent to *Berwick.* And Secretary *Cecyl* in a Letter ſhewed him, that the *French* had preſſed 15000 *Almains* in *Germany*; and were arming all their Ships to the Seas.

Dec. 23.

Dec. 26.

The Governor does Service againſt Scotland.

On *Thurſday* the latter End of *December*, the aboveſaid Lord *Eure* Governor of this Place, did ſome Service againſt *Scotland* (for which he received a Letter of Thanks from Above) namely, in annoying the Enemy, and burning the Mill, the Kill and other Houſes near unto *Aymouth.* But he was required utterly to forbear to embrace any *Frenchman*'s Offer (of which Nation ſeveral Supplies were already ſent to *Scotland*) that ſhould run away from *Scotland*, if they might be ſuffered to paſs through the Realm ; nor otherwiſe to uſe any one of them during the Wars, than to procure Intelligence at their Hands, and to learn ſomewhat that might advance the Service of the Queen.

Council Book.

Treaſure ſent to Berwick ; *and Timber.*

Care was alſo taken to ſend Treaſure to Sir *William Engolby*, Treaſurer of *Berwick* ; that is, ſo much as ſhould make the full Pay for the old ordinary Garriſon there ; and for what ſhould be due *Feb.* 14. And the ſame Month a Thouſand Tun of Timber was bought by the Queen's Order of Sir *Richard Lee* at 10*s.* the Tun, to be ſent to *Berwick* ; and delivered at *Hull.* For which the Queen's Council ſent order to *Richard Whalley*, Eſq; to go forward in the Bargain : And the ſaid Sir *Rich. Lee* not to make Sale of any Wood that he ſhould fell, but to keep the ſame for the Queen's Majeſties Uſe at the ſaid Price, And in *March* they were very buſy in making ſtrong the Fortifications there. And *Abyngton* Surveyor of the Victuals, received a Letter from the Council, ſignifying unto him, That the Queen's Highneſs might be the better anſwered of ſuch Mony as ſhould be due by the Labourers and Workmen of the Fortifications

Mar. 9.

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there, for their Victuals; her Highneſs Pleaſure was, that he ſhould appoint certain particular Victuallers under him, to take upon them the Care and Charge of the victualling of the ſame Labourers from time to time; and to be preſent alſo themſelves at every Pay, and to defalk ſo much of their Wages as ſhould be due by them, for the ſaid Victuals ſo received at their Hands.

Sir Ja. Crofts *made Captain of* Berwick.

March 28. 1559.

And finally, Sir *James Croft*, Kt. who had been employed by the Queen in Over-looking, and Examining, and Ordering of all Matters relating to *Berwick*, by many particular Letters wrote to him from the Council, at length in *March* had a Commiſſion under the Great Seal of the Captainſhip of the Town and Caſtle of that Place, in the room of the Lord *Eure*. *Crofts* had deſired a Continuance of a Benevolence for the encreaſe of the Wages of the old Garriſon (which was 3 *d.* a day) granted the laſt Year. But it was anſwered him, that foraſmuch as this was a new Charge, the Lords did not think meet the ſame ſhould be continued. And therefore he was required to perſwade the Soldiers to be contented with their ordinary Entertainment, until her Highneſs ſhould be of better Ability to conſider them. The ſick and unſerviceable Men he was ordered to caſſe, by taking up Money of the Merchants at *Newcaſtle*; which ſhould be repayed them at the coming down of the Treaſure, that ſhould be ſhortly.

And this was the Proviſion and Care the Queen took for *Berwick*; for the reſtoring it to its priſtine Condition and Strength, to be able to maintain its ſelf againſt *Scotland*.

Care taken for the Eaſt *and* Middle *Marches.*

The like alſo ſhe took for the Frontiers of the Eaſt and Middle *Marches*, which were under the Government of the Earl of *Northumberland*, Lord Warden thereof. There was an evil Practice among the Soldiers for theſe Borders, which was of very dangerous Conſequence: It was, that their Numbers being not full, but divers of them wanting, at the Muſters Perſons were procured to appear then only, that it might ſeem as though none were wanting. Therefore for the better meeting with this Fraud, as Sir *Henry Percy* had reported it, the Lord Warden was appointed to cauſe forthwith, in moſt ſecret Manner, certain diſcrete Gentlemen, not being *Northumberland*-Men, or Borderers, to repair at one inſtant time to all the ſeveral Places where any Numbers were ſet, and to take Muſters of them, to ſee how many were wanting, how many were *Northumberland*-Men, and how many Inland Men; how they that remained were appointed and furniſhed with Arms; and to ſignify the ſame up to Council: And what other Device he thought meet for redreſs hereof. As Order was alſo given for the like purpoſe to the Lord *Eure* aforeſaid for his Government. This was done in *November*. And Sir *Henry Percy* (who was the Earl's Son) as he had been lately diſpatched out of the *North* from the Earl to the Court; ſo he was ſent back again to him with theſe Inſtructions.

Orders for the Lord Warden thereof.

Orders were alſo given to the ſaid Earl to ſee the Bands diligently furniſhed. An Hundred Hagbutters were ſent to the Frontiers from the Lord *Dacres*, Lord Deputy of the Weſt *Marches*. And the Earl was required to be careful in Muſtering the Bands; to have Eſpials in

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in *Scotland*; to keep the Fords and Watches: And as the Queen added 3 *d.* a Day to the Pay of the Soldiers, ſo it was to be publickly declared for the better Encouragement of the Soldiers in their Duty.

Sir Rap. Grey *a Captain in theſe Parts, encouraged.*

And to ſecure the Loyalty of Sir *Raphe Grey* in thoſe Parts, who had before the Grant of leading an Hundred Men, in conſideration of his Loſſes upon the Borders, and his good Forwardneſs in Service, ſhe cauſed a Letter to be wrot to him, ſignifying her good Pleaſure that he ſhould be continued in his Place; and that he ſhould alſo have an Augmentation, by way of Reward, for the ſaid Number: And ſo was required to ſhew himſelf anſwerable to her Majeſties Expectation in Service, as ſhe might think this Charge to be well beſtowed: Otherwiſe it was plainly told him ſhe would not fail to place another in that Charge.

A Proclamation for theſe Marches.

There was a Proclamation to be iſſued out for theſe Eaſt and Middle Marches to be publiſhed in thoſe Parts, *viz.* that all Captains and Soldiers having Charge upon the Frontiers being abſent from it, ſhould repair thither upon pain of Forfeiture of all their Wages that would be due the firſt of *January*. The Lord Deputy was required accordingly to put this Proclamation in execution upon all ſuch as ſhould not accompliſh the Contents thereof. And all this Care was taken for theſe Borders in the Month of *December*.

The Council to the Lord Warden, Council Book.

According to a late Order, the Earl of *Northumberland* ſent up the Muſter-Book of Gariſons under his Charge, together with his Letters for Inſtruction in certain Points. It was ſignified to him from above, ‘That as the Lords did very well like his Diligence and Secreſy in taking of the Muſters upon the Frontiers, ſo it could not but much miſlike them that there were ſuch Deficiencies in the Numbers. And whereas he wrote that the Gariſon of the Enemy was encreaſed, the Lords thought, that if the Numbers under his Charge, and the Gariſon of *Berwick* were reduced into one Number, the ſame would far exceed the Power of the Enemy: And conſidering that the Enemies Force was for the moſt part placed in Forts; and that they would not leave the ſame in danger to come to the Frontiers; yet nevertheleſs his Lordſhips Requeſt was allowed, to have ſome further Relief, wherein Order ſhould be taken.

And to the Captain of Berwick;

In the mean time the Lord *Evre* was writ to, to help the Lord *Warden* in time of Neceſſity only, with ſome Horſemen out of *Berwick*, in the day time; ſo as they might return to *Berwick* before Night, for the guarding of that Piece. For it was thought the Enemy would attempt nothing before the next light Night.

And to the Biſhop of Durham.

Orders alſo were ſent to the Biſhop of *Durham*, to ſend Men from the Biſhoprick in caſe of Neceſſity. And finally the Earl was deſired to ſtand upon his Guard.

Dacres *ſets upon the* Scots *ſucceſsfully.*

And when toward the beginning of *January*, *Leonard Dacres* the Lord *Dacres* Son, had by his Valour and Conduct done ſome conſiderable Service againſt the *Scots*, the Lords of the Council ſent him the Queen's Thanks; and required him to thank Captain *Tutty* and the reſt that ſerved with him. And that as the Lords did very well like his Forwardneſs, ſo they would have wiſht he had forborn the annoying of them, and ſtood only upon his own Guard, conſidering

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ing that they would ſeek to revenge it. And indeed ſo it proved; for the *Scots* ſoon after did ſome Exploit upon the *Engliſh*, and encreaſt their former Forces upon the Frontiers.

A thouſand men to be raiſed for the Borders.

Whereat the Queen determined to ſend forthwith to the Borders a Thouſand Men: And for that purpoſe, as ſhe had addreſt her Letters to the Biſhop of *Durham*, *January* 7. to put the Force of the Biſhoprick in ſuch Readineſs as they might, upon any ſudden Warning, be ready to ſerve under Sir *George Conyers*; ſo four days after by another Letter, he was enjoyned to levy in the Biſhoprick 500 Footmen; and that he ſhould confer with Sir *J. Croſt* concerning fit Gentlemen to have the leading them; and to have ſpecial Foreſight, that none of the Officers uſed any Frauds for the ſparing of any man from this Service; a Diſorder which as it had been practiſed in the *South*, ſo the Lords would be ſorry it ſhould creep into the *North*. Letters were alſo written to certain Gentlemen of the North Riding of *Yorkſhire*, to levy 200 Men in that Part of the Shire: And to the Earl of *Northumberland*, to levy 300 Men in *Richmondſhire*, where he was Steward. And he was alſo willed, to confer with Sir *James Croft*, who was newly ſent down there touching the placing the ſame Numbers upon the Borders in ſuch ſort as might moſt annoy the Enemy: And that he ſhould always have good Eſpials.

Inſtructions to the Lord Warden and Lord Dacres.

The Queen alſo now took occaſion to let the Earl know of the Notice ſhe took of his Son Sir *Henry Percies* Activity and Forwardneſs, commending it; but adding, that ſhe would not in any Caſe he ſhould hazard himſelf, otherwiſe than that he ſhould be at all times ready to make his Party good. And laſtly, She adviſed, that the Lord *Dacres* (which now came from her) and he, the Earl, ſhould confer, for the better annoying of the Enemy: Which the Lords thought would be beſt done, if they agreed upon ſome Enterprize againſt them at one time. Theſe were the Tranſactions of *January* and *February*.

A Ceſſation of Arms between England *and* Scotland.

In *March* the Lord Deputy of the *Eaſt* and Middle Marches diſcharged the Gariſon of the *Northumberland* Men; and orders were ſent to him to diſcharge and caſſe many others as by reaſon of Sickneſs, or any other reſpect, ſhould be thought unfit or ſuperfluous for their preſent Service. Yet ſo, that his doings tended not to the weakening or danger of his Charge. Now about the middle of *March* there was a Ceſſation of Arms between the *Engliſh* and *Scots*. And Inſtructions were ſent to the Lord *Dacres*, upon his Letter, how to uſe the *Aſſured Scots* during the Abſtinence from War: He was willed to ſignify their Names and Behaviors, and to ſend a Copy of the Articles of their *Aſſurance*: To the end ſome Order might be taken for them upon the Concluſion of the Peace: And in the mean time give them in charge to forbear to make any Incurſions into *Scotland*, but to uſe themſelves quietly as the Subjects of this Realm; as they minded the Preſervation of their Security.

The aſſured Scots.

Orders to diſcharge many of the lately raiſed Forces.

Now there being a fair Proſpect of Peace, the Earl of *Northumberland* was ordered to procede in caſſing the Number of Horſemen on the Frontiers, for the abridging of the Queen's Charges; ſo far forth as he ſhould perceive the ſame might be done without any danger to the

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the Frontiers: And to caſſe all ſuch as might conveniently be ſpared, eſpecially *Northumberland* Men, and thoſe that joyned upon them. And for the better underſtanding what he was to do in this Matter, to have good Eſpial of the *Scots* doings. And a Maſs of Mony was ſoon after ſent down.

Peace with Scotland. April 7.

And in the beginning of *April* 1559, Peace was concluded with the *Scots*. Which occaſioned another Letter from the Council, to the Earl of *Northumberland*, ſignifying the ſame; and therefore requiring him to give order, that none ſerving under him ſhould annoy the *Scots*, but to uſe them as Friends. And he was willed to ſtay the publiſhing of this by Proclamation, until he ſhould further underſtand from the Queen. And the like was ſent from Sir *James Croft*, now Captain of *Berwick*.

The Queen's Commiſſioners for *Scotland* were the Earl of *Northumberland*, the Biſhop of *Durham*, the Lord *Dacres*, and Sir *James Croft*; (whereof the Biſhop was of the *Quorum*) theſe met the Commiſſioners of *Scotland*: And in *July* 1559, they fully concluded the Articles of Peace with the *Scots* accordingly. And the 14th, of the ſaid Month, the ſaid Biſhop was at *Doncaſter*, onward of his Journey to Court, to make a full relation of the ſaid Commiſſion: Taking ſmall Journeys; tho' they were great to him; *carrying his old Carcaſs with him*, as he wrot from *Doncaſter* to the Earl of *Shrewsbury*.

Epiſt. Com. Salop. in Offic. Armor. E.

Dangers ſtill from France, *by the way of* Scotland.

Now the *Engliſh* Forces were revoked from the Marches of *Scotland*; but as for the *French*, the Queen's other Neighbour Enemy, their Army continued ſtill in *Scotland*, and encreaſed by ſecret Supplies out of *France*. The Gallies were appointed to be brought from *Marſeilles*: A great Navy prepared in *France* for the Marquiſs *D'Albeuf*, to paſs into *Scotland* with wonderful Preparation. *Monſieur Martiques* aſſembled the Nobility of *Scotland*, moving them to invade *England*. But they after Deliberation anſwered, That the Succeſs would never be good. Captains were ſent into the Eaſt Parts of *Germany* for Soldiers, and put aboard two Men of War, not ſignifying where they ſhould be employed. Hereupon the Queen amaſſed ſome Numbers of Men both by Sea and Land; and ſent them into *Scotland*: Where an Accord was made, that the *French* ſhould avoid.

This was two or three Years afterwards urged by the Queen's Ambaſſador to *France*, for the reſtoration of *Calais*; *viz.* upon the Breach of an Article agreed upon at the Treaty at *Chaſteau* in *Cambreſis*: Her Ambaſſador (Sir *Thomas Smith*, if I miſtake not) arguing from theſe aforeſaid Attempts, that the *French* thereby had loſt their pretended Right to *Calais*, according to the Orders of that Treaty; ſince this evidently was *Attentare, Armis innovare & moliri vel directe vel indirecte*, as the Article ran: And had alſo thereby forfeited 500000 Crowns *nomine pœnæ*.

Cott. Libr. Julius F. 6.

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SECT. III.

Proviſion for Portſmouth, *and the Iſle of* Wight: *And Dover: And the Cinque Ports: And for* Wales: *And* Guernſey; *And* Ireland. *The Condition of the Ordnance. Commiſſioners appointed for the Care of the Kingdom: Treaty with* France. *The Queen enquires into the Loſs of* Calais. *Embaſſy from* Sweden. *Her Reſpect to* Spain. *Preparations for the Coronation. A Call of Serjeants; and ſome to be Ennobled. The Queen comes to the Tower. Goes through* London *Triumphantly. A Bible preſented Her there. Crowned: Queen* Mary's *Funeral celebrated. Letters to the Sheriffs for Elections. Other Miſcellaneous Matters.*

Portſmouth *and the Iſle of* Wight *provided for.*

AND as the Queen took this care of her Northern Confines againſt her Enemies the *Scots*; ſo ſhe had the like Caution for her Southern Quarters, againſt her other Enemies the *French*. For this purpoſe Proviſion was made for *Portſmouth*, and the Iſle of *Wight* eſpecially. To that intent an hundred Soldiers were commanded from *Guernſey*, left there *September* laſt, to be conveyed to *Portſmouth*. And the Lord *Chidiock Poulet*, who had the Charge of the Government there, was inſtructed to receive them, or ſo many of them as ſhould be thought neceſſary. And *Rich Worſely* Eſq; was ordered to repair to *Portſmouth* and the Iſle of *Wight*, and the Forts, Caſtles and Bulwarks thereabouts; and to view and conſider the State of the ſame. The ſaid *Worſely*, and one *Peter Smith* joyned with him, were appointed to muſter the Gariſon at *Portſmouth*: And the Lord *Chidiock Poulet* was ſent to, to be aiding unto them therein, and in ſuch other things as they had Commiſſion to do there.

Sir Richard Lee *comes from thence to be conferred with.*

And the Lord Marquis of *Wincheſter*, Lord Treaſurer, had a Note ſent to him of ſuch Proviſions as were thought requiſite to be made for the Fortifications there, and at the Iſle of *Wight*; which Note Sir *Richard Lee* brought him. And the ſaid Marquis was deſired by the Queen's Council to confer with the ſaid Sir *Richard* herein: And if he thought it needful, to appoint ſome truſty and ſkilful Perſon for the providing of the ſame. The Queen alſo ordered the Gariſons here ſhould be paid by *Peter Smith* by the Mony brought down with him, according to certain Inſtructions; and to uſe the Advice of the foreſaid Lord *Poulet* herein. And that being done, to proceed to the viewing of the Forts and Munition at *Portſmouth* and thereabouts, according to former Directions, and to make *Worſely* privy to his doings; who was then indiſpoſed in his Health. And that no unjuſt Embezzilment of Powder and Munition might be concealed, the Lord *Poulet* the Governor of *Portſmouth* was ſent to, to ſignify with ſpeed, how much Powder was ſpent the laſt Year, and for what Purpoſe; and what remained of that Quantity that was ſent thither; that order might be taken therein. And all this was done in the Month of *December*.

In the beginning of *March* the Queen made the ſaid *Rich. Worſely* Captain of the Iſle of *Wight*, as about the ſame time Sir *James Croft* was made Captain of *Berwick*, as is before ſaid.

Care taken for Dover. *The Condition thereof.*

The like Care was taken for *Dover*. The Soldiers whereof were behind of their Pay now in *March*, 1558. for ſeven Months; of which they complained to the Council. Order was taken for the looking carefully into that Piece, lying alſo againſt *France*. And *Tho. Wotton*, Eſq; (who, if I miſtake not, was now high Sheriff of *Kent*) was required either by himſelf in perſon, or to appoint one *Rudſton*, or ſome other truſty Gentleman, to repair thither, to take the Muſter of the Soldiers on the ſudden: And to learn whether any of them were wanting; how long they had ſerved there; and what Money they had already received; and what Armour and Weapon they had. And ſoon after the Queen ſent them their full Pay.

The Mayor and Jurats their Complaint.

There was a Decay of the Pere and Black Bulwark there. A Complaint of which the Mayor and Jurats of *Dover* made to the Queen. Therefore the ſaid *Wotton* was willed to cauſe the ſame to be viewed, and to ſignify what ſhould be done therein. And in *April* following, She ſent thither Sir *Will. Woodhouſe*, Kt. to view and conſider the State of the ſaid Pere and Black Bulwark; and to take order for the Repair of the ſame, according as was preſcribed him. And a Letter was now alſo ſent to the ſaid Mayor and Jurats, and ſuch other to whom it did appertain, to attend upon the ſaid *Woodhouſe*, and to ſhew him what they thought meet to be known for the Redreſs thereof.

Orders ſent to the Cinque Ports Jan. 3.

The Lord Warden of the *Cinque Ports*, Sir *Thomas Cheyne*, being lately deceaſed, the Queen well conſidered thoſe Places, and cauſed five ſeveral Letters to be writ to the ſaid five Ports; willing all the Officers and Inhabitants to continue the accuſtomed good Order, in keeping of Peace, Juſtice and Quietneſs, until She would appoint a Lord Warden there. And in the mean time, if any Wreck or other Caſualty ſhould happen in any of the Ports, or Members of the ſame, to ſignify it up to her; and to take care that the Thing were kept to the Queen's Majeſties Uſe, or ſuch as her Highneſs ſhould appoint.

Wales. *Inſtructions for the Council there.* Nov. 18.

Wales was another of her extreme Borders that ſhe found needful to be lookt after. Here being a Government conſtituted, called, *The Preſident and Council of the Marches of Wales*, was ſignified unto them, in *November*, the Queen's Pleaſure for their Continuance in their Commiſſion. And that the Inſtructions they had already, they were to follow, until the contrary ſhould be ſignified unto them. And if they thought any thing neceſſary to be added to their Inſtructions, when they ſhould be ſigned anew by the Queen, they were willed to put the ſame in Articles, and to ſend them up for that Purpoſe.

In

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Sir Hugh Poulet, *Vice-Preſident there.* Guernſey.

In *April* 1559, the Council ſent down Sir *Hugh Poulet* to be Vice-Preſident there in the Abſence of the Lord *Williams*, who was appointed Preſident.

Sir *Leonard Chamberlain* was Captain of *Guernſey*. He now wrot to the Queen for greater Forces to be ſent thither; and Licence to be granted him to repair to Her. Which he had accordingly.

The State of Ireland.

In *Ireland* alſo things were but in ill caſe, for Sir *Anthony St. Leger*, Lord Deputy there, and *Andrew Wiſe* Treaſurer, conſulting their own Profit more than the Good of that Kingdom, had left great Debts upon the Queen, and the Soldiers unpaid, notwithſtanding the Sums they had received for public Uſes. The Queen therefore called them to account, as was ſhewed before. And the Lords ſet apart a day on purpoſe, about the beginning of *February*, to beſtow it wholly, Forenoon and Afternoon, for the conſidering the State of that Kingdom, and taking order therein.

The Condition of the Ordnance and Ammunition of the Tower, *examined;* Decemb. 6.

For the better ſtrengthening herſelf in the midſt of her dangers round about her, She had a careful Regard to her Arms and Ammunition. In order to which, in *December*, Sir *Richard Southwel*, Maſter of the Ordnance and Armory, was ordered to make his repair to the Council; and to bring with him a perfect Declaration of his Office, as well touching the Proviſions, Expences and Remains, as alſo of the preſent Wants of the ſame. And on the 17. of *December*, the ſaid Sir *Richard* made ſuit to the Lords to make a Declaration before them of the State of his Office: When it was reſolved, the Earl of *Bedford*, the Lord Admiral, Mr. Vice-chamberlain, and Sir *Ambroſe Cave* ſhould hear the ſame, and make report thereof.

And in the North. Gower *Maſter thereof there to come up.* Dec. 17.

The like Care the Queen took about her Ammunition in the North; whereof *Thomas Gower* was Maſter. For in this Month of *December* he was ordered by the Councils Letter to ſet all things in his Charge in good order; and thereupon to repair up with ſpeed, bringing with him all ſuch Books and Writings for Declaration of the State of his Office. And in the beginning of *February* the Council ſent a Letter to Sir *James Croft* and Sir *Will. Engleby*, to conſider what Proportion of Munition, Ordnance, and other things the ſaid Maſter had iſſued out of his Office for the Queen's Service at *Berwick*: And to comptrol his Books from time to time. And when they would have any thing out of the ſaid Office for the Service and Furniture of the Town, they were required to addeſs their Warrant to the ſaid *Gower* ſigned with the Hands of both of them.

Certain Ordnance embezziled, enquired into.

Information was ſomeways brought, that certain Pieces of Ordnance were delivered by *John Benet*, late Maſter of the Ordnance in the North, and were concealed by certain Inhabitants of *Newcaſtle*; and that they had cauſed the Queen's Arms and Mark to be defaced, and taken out of the ſaid Ordnance: Whereupon a Letter was ſent from the Council to the Mayor of *Newcaſtle*, to *Bartram Anderſon*, and to the ſaid *Tho. Gower*, to examine diligently where, and in whoſe Hands any of thoſe Pieces remained, and to cauſe the ſame to be returned to the Office of the Ordnance: And to ſignify what they had found therein.

Thus

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Commiſſions for the Care of the Kingdom.

Thus exactly and penſively did the Queen mind her Buſineſs at Home. And in ſhort, *December* 23. to put the Cares of her Kingdom into a Method, ſhe diſtributed them into ſeveral Commiſſions. Firſt, for the Care of the North Parts towards *Scotland* and *Berwick*, the Earls of *Arundel, Shrewsbury, Bedford*, and *Pembroke*, the Lord Admiral and Sir *Ambroſe Cave*, were Commiſſioners.

Secondly, to ſurvey the Office of the Treaſury of the Chamber, and to aſſign Orders of Payment, Lord Chamberlain, Mr. Comptroller, Mr. Secretary, and Sir *Walter Mildmay*.

Thirdly, for *Portſmouth*, Mr. *Worſely* and Mr. *Smith*.

Fourthly, for conſideration of all things neceſſary for the Parliament now ſuddenly to meet, the Keeper of the Great Seal, the Judges, Serjeants, Attorney, Solicitor, Sir *Thomas Smith* and Mr. *Goodrike*.

Fifthly, to underſtand what Lands have been granted from the Crown in the laſt Queen's time, Marquis of *Wincheſter*, Keeper of the Seal, Lord *Rich*, Lord *North*, Mr. *Mildmay*.

The Council's Letter to Sir Ambr. Jermin *to ſtop Perſecution.*

Only I may inſert here a Note of this early Care that was taken for ſtaying the further Perſecution of the Profeſſors of the Goſpel by an Order from the Queen's Privy Council to Sir *Ambroſe Jermin*, (a Juſtice as I think, in *Suffolk*) dated *Nov.* 28. this Year: On this Occaſion: Commiſſions were given out under Queen *Mary* to certain Perſons in the Countries, for the giving Information of all ſuch, which the Commiſſioners made their Privy Uſe and Benefit of: by getting Mony out of ſuch as they found of that ſort, to prevent any proſecution of them: or by vertue of ſome Order given, to lay a pecuniary Puniſhment upon them. But now Sir *Ambroſe Jermin*, upon this Change of Government, put a ſtop to the Practice of theſe Men and their Doings. Which the Queen's Council being made acquainted with, ſent him their Letters of Approbation of what he had done, and gave him ſome further Inſtructions to deliver to the other Juſtices in thoſe Parts in this Matter; and of requiring an Account of thoſe in the aforeſaid Commiſſion, *Viz.*

MSS. Cecilian.

The Council then ſitting at the *Charter Houſe*, ſent their Letter of Thanks to him, 'For his diſcreet Doings, touching the Stay of that 'Commiſſion, granted to *John Shepherd* and his Fellows. Whereof 'he was both required by them to warn the Juſtices of Peace his 'Neighbours in thoſe Parts to do the like; and alſo to certify thither 'to them, what Sums of Mony had been extorted, or otherwiſe re'ceived, by any Colour of the ſaid Commiſſion, of the Queen's 'Subjects there; with ſuch further Particularities, as he could by 'Examination learn, of that Matter. To the End the ſame being 'objected there, [at Court] to the Parties, they might be further pro'ceeded withal as ſhould be thought convenient.'

She ſets many impriſoned at Liberty.

And as became a Prince that intended not to rule with Rigor, but with Juſtice and Clemency, one of her earlieſt Actions was to relieve the Captives, and to reſtore Liberty to thoſe that were Freeborn; eſpecially if their Faults were pardonable, or none at all. Of this Matter we ſhall have the Particulars hereafter.

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Treaty with France.

Jan. 19.

Theſe were the Queen's Cares at home for her own Security and her Kingdoms. Now to look abroad, and to ſee what was to be depended upon from *France*, as ſhe had brought her ſelf to good Terms with *Scotland*, as was ſhewed before. *Thirleby* Biſhop of *Ely*, and Dr. *Wotton* Dean of *Canterbury* were Queen *Mary's* Commiſſioners to treat with *France*, about the reſtoration of *Calais*, and for making Peace. To them Queen *Elizabeth* ſent a new Commiſſion, and in *January* 1558, by her Council, writ to them to procede according to that Commiſſion: Sending now the Earl of *Arundel*, Lord Chamberlain, to joyn with them. For ſhe was much diſpoſed to be at Peace with her Neighbours, having great Matters to do at home, and in no very good Condition to go to War.

Peace with France.

Care now againſt tranſporting Bullion.

The Pains of theſe her Commiſſioners ſucceeded. For in the beginning of *April*, the Council ſent a Letter to the Lord Mayor, declaring the Peace concluded between the Queen and the *French* and *Scots*. Which he was willed to cauſe to be proclaimed in ſuch Places within the City, and in ſuch decent manner, as had been accuſtomed. And Letters were likewiſe ſent the ſame day to the Cuſtomers, Comptrollers and Searchers of the *Five Ports*, *Southampton*, *Pool*, *Briſtol*, *Plimouth*, and *Dartmouth*, to have ſpecial Care that now upon the publiſhing of the Peace, no Bullion or Money be ſuffered by them to be tranſported out of the Realm.

French *Priſoners at* Rie.

Several *Frenchmen* Priſoners were in hold at *Rie*, that expected now to be ſet at Liberty freely, without paying their ranſom. But the Lords of the Council let the Mayor and Jurats of the Town underſtand, that it was not meant otherwiſe by the Concluſion of the Peace, but that ſuch *French* as were taken and remained in the Town, ſhould pay their Ranſoms to their Takers, notwithſtanding the Peace: Which they were willed to declare unto them; and upon the Payment of their Ranſoms to ſet them at liberty.

She enquires into the Loſs of Calais.

Captain Harleſton.

April 2.

And now Peace being effected, but *Calais* ſtill in the hands of the *French*; and a great Queſtion whether it were ever like to go out thence again, the Queen thought it convenient to look into the Cauſes of the Loſs of it. And if any of the Captains or Officers had not done their Duty, She reſolved to frown upon them, and call them to a ſtrict Trial for their Lives, in caſe ſhe found any want of Truſt and Faithfulneſs in their reſpective Charges: Tho' perhaps this was more for a Cover, to ſatisfy the angry People in a Loſs ſo diſhonourable to the *Engliſh* Nation. Therefore ſeveral of them were indicted of High Treaſon. And among the reſt *Harleſton* Captain of *Ricebank*, one of the Forts of *Calais*: Which *Harleſton* now in the beginning of *April* 1559, being come over, was retired among his Friends in *Eſſex*. But this coming to the ears of the Queen and her Council, a Letter was ſpeedily diſpatched to *Tho. Mildmay*, Eſq; High Sheriff of the County, importing, That it could not but ſeem very ſtrange, that he, the ſaid *Harleſton* being indicted of High Treaſon, and being come over, and preſently remaining in *Eſſex*, was ſuffered to go at Liberty. He was therefore commanded in the Queen's Name to cauſe ſearch to be made for him; and to apprehend him, and ſend him to the Lords under ſafe Cuſtody. He was ſoon brought

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brought up. For in two or three days after, he was by the Order of the Lords ſent to the *Tower:* And by a Letter to the Lieutenant he was willed to keep him in Ward, without Conference with any, until he were examined. And within a few days after, the Lord *Wentworth*, the late Governor of *Calais*, was alſo committed by the Councils Letter to the ſaid Lieutenant to receive him, and to keep him in ſafe Ward without having Conference with any, until he ſhould receive Order from the Lord Marquis of *Northampton*, appointed High Steward of *England* for the Time. But he was acquitted by his Peers. *Harleſton* nevertheleſs, and another Captain, called *Chamberlain*, were caſt; but pardoned. I was willing to lay theſe *French* Matters together, tho' this laſt mentioned belong to the beginning of the Year following.

April 13.

Lord Wentworth.

April 21.

An Embaſſy from Sweden.

It was not leaſt in the wiſe Queen's Thoughts and Endeavours to carry all fair abroad, and to expreſs all obliging Behaviour towards the States and Princes her Neighbours. The King of *Sweden* had already ſent an Ambaſſador to her, as well to court her for a Wife, as to congratulate her Acceſſion to the Throne of *England*. But upon ſome Diſguſt to the Ambaſſador, occaſioned I know not how, a great Uproar was made at his Houſe by the Common People, *Decemb.* 16. at Night, againſt the Ambaſſador, and certain of his Servants. But the very next day the Queen cauſed a Letter to be ſent to the Lord Mayor, willing him to ſend ſome diſcreet Perſons to the ſaid Ambaſſador, to learn the Circumſtances of this Matter, and the Doers thereof. And thereupon to cauſe them to be committed to Ward, and further puniſhed according to the Quality of the Fault. And that the ſaid Ambaſſador might underſtand, that it was not otherwiſe meant, but that he and his ſhould be courteouſly treated here: The ſaid Mayor was alſo ordered to ſignify to the Ambaſſador the time, when the Mayor minded to proceed to the Puniſhment of the Offenders, to the end, the Ambaſſador might ſend ſome one that he truſted to ſee the doing thereof.

Her reſpect ſhewed to Spain.

Decemb. 22.

She was alſo very reſpectful towards *Spain*; being loth to give any Offence to King *Philip*. As appeared by theſe two or three Paſſages. *John Galarzo* and *John de Derauſſe*, Servants to certain Officers of the King of *Spain*, were going in *December* by Ship from *Rie* to *Spain*. But they were arreſted; by occaſion I ſuppoſe of the Order of the Council to ſtop all Paſſengers from going over Sea, eſpecially carrying Bullion with them. But a Letter was ſent from Above to the Mayor of *Rie*, and all the Queen's Officers of that Port, requiring them to ſuffer thoſe two to paſs in their intended Voyage to *Spain*, with their Proviſion of Wax, Rozen and 1300 Ducats in Money, which they had in their Pinace, for the Furniture of the King of *Spain*'s Army: Commanding the ſaid Officers further in her Majeſties Name, friendly to aid them with Victuals and all other Things neceſſary to their Voyage, for their reaſonable Money.

Some of his Merchants of Flanders *complain.*

And ſome days before this, certain Merchants of *Flanders* complained to *Daſſolevile*, the King of *Spain*'s Ambaſſador, concerning Wrongs and Delays of Juſtice done them here. The King layed this before

fore the Queen's Council. Whereupon *Decemb.* 18. they ſent a Letter to Dr. *Lewis*, Judge of the Admiralty, with a Note of theſe Complaints, willing him to conſider them, and to ſignify to them the State of the ſame Suits in the Court of the Admiralty, the ſooner to give them Juſtice and Diſpatch.

Implements of Coinage in the Mint belonging to the K. of Spain. January 3.

Again, the King of *Spain* had coined Money in the *Tower*. But his Implements of Coinage were for ſome time ſtopt by ſome Officers, ſuppoſing they might belong to the Queen's Mint. But upon Mr. *Stanley*, Comptroller of the Mint, his Certificate to the Council, a Letter was directed to the Lieutenant of the *Tower*, to ſuffer *Seignior Frauncis de Lixalde*, Treaſurer of the King of *Spain*, to carry and convey out of the *Tower* at his pleaſure, certain Iron Tools and other Inſtruments belonging to the ſaid King, and not to the Queen's Majeſty; as did appear by Letters addreſt in the Matter to Mr Secretary *Cecil* from *Stanley*.

The Coronation prepared for.

Crimſon Silk.

Cardin. Pole's *Plate.*

Having ſeen theſe Tranſactions of the Queen for the Security of her Self and Kingdoms, let us proceed to relate another of her firſt Cares; which was for her *Coronation*. Which that it might be done with the greater Magnificence, the Cuſtomers of *London* were appointed in *Novemb.* laſt, to ſtay all Crimſon-coloured Silk as ſhould arrive within their Ports, until the Queen ſhould firſt have her Choice towards the Furniture of her Coronation: And to give warning to the Lords of the Council, if any ſuch ſhould arrive there: But nevertheleſs to keep the Matter ſecret. And perhaps that was the Reaſon of another Order of Council the next day by Letters to Sir *Nicolas Throgmorton*, and Sir *Gawen Carew*, to deſire *Seignor Prioli*, Executor to Cardinal *Pole* lately deceaſed, to ſuffer certain Parcels of that Cardinal's Plate, which were thought meeteſt by the Officers of the Jewel-houſe for the Service of the Queen, to be bought: And that ſome of his own Folks might bring them. That the ſame being viewed he might receive the value thereof, or of ſo much of it as ſhould be thought meet for her Highneſs's Uſe: And the reſt to be ſafely returned back to him again: Which, as the Letters ran, they might be bold in her Majeſties Name to aſſure him.

For Robberies no Act of Grace from the Coronation.

Another Proviſion was alſo thought fit by the Council to be made reſpecting the Coronation. The Hopes of Pardon and Grace, uſually accompanying it, occaſioned many Enormities, and eſpecially Robberies to be committed. Therefore for the preventing of it as much as might be, a Copy of a Proclamation was ſent *Novemb.* 21. from *Hatfield*, to the Lords of the Council at *London*; wherein public Warning was given, that ſuch Violators of Peace and good Order ſhould expect but little Favour by any ſuch Acts of Grace.

Preparation for the Q. coming to London.

In order to this Inauguration, Preparation was making for the Queen's coming up to *London*, and Reception at the *Tower*. Therefore *Novemb.* 21. thoſe of the Nobility and Council that were with her at *Hatfield*, wrote to the Marquis of *Wincheſter*, and the Earl of *Shrewsbury* and *Darby*, to attend upon her to *London*, with a Scedule encloſed of the Names of certain other Noblemen, whoſe Company

Novemb. 24. *Room to be made at the* Tower; *Dr.* Weſton;

ny ſhe thought good to have at that Time. And Letters ſoon after were ſent to Sir *Tho. Cavarden* and others at the *Tower*, willing them, for the making room againſt the Queen's being there, to take order for the removing of certain Perſons out of their Lodgings there: And particularly Dr. *Weſton*, late Dean of *Windſor*, committed in the laſt Reign [not for his Goodneſs] of him to take Sureties, ſuch as he had in a readineſs, for his good Behaviour; and to ſuffer him thereupon to have the Liberty of the *Tower*, until ſuch time as his Cauſe might be further conſidered. He was for Sickneſs, ſoon after removed to one *Wintour*, a Friend's Houſe in *Fleet-ſtreet*, where he died *Decemb.* 8. and was buried at the *Savoy*.

And certain other Priſoners in the Tower *diſpoſed of.*

And as for certain others, namely, *Dudley*, *Bowyer*, *Mylford*, *Pollard* and *Flabell*, (Perſons I ſuppoſe, or ſome of them, concerned in a late Inſurrection, headed by *Stafford*, wherein *Scarborough* Caſtle was taken) they were all to be appointed to one Lodging; there to remain, till upon further Examination of their ſeveral Caſes, the ſame might be further ordered. Of theſe *Bowyer* ſoon after had the Queen's Pardon.

Middlemore *ſent into* Flanders.

One *Henry Middlemore* was ſent beyond Sea, *Decemb.* the 13. into *Flanders*, to provide things neceſſary againſt the Coronation. For which he had a Paſſport to the Mayor and Jurats of *Dover* to ſuffer him to paſs without Search for that reaſon.

A Call of Serjeants.

Now the Queen alſo made a Call of Serjeants, accuſtomably practiſed at ſuch times: And *December* 11. commanded *Martin*, Clerk of the Crown, to make Writs after the uſual manner to the Perſons following, being appointed to be Serjeants at the Law; *viz.* to *Tho. Carus*,--*Reignold*,--*Corbet*, *John Welſh*, and *John Southcote* of the Middle-Temple: *William Symonds*, *George Walle*, *Richard Harper* of the Inner-Temple; *Randolph Cholmely*, of *Lincolns* Inn; *Nicholas Powtrel* and *John Birch* of *Grays*-Inn. And to *Oliver St. Johns* Eſq; the Lords wrote, that the Queen's Highneſs, for his Worthineſs and Eſtate, was determined to advance him to the Degree of a Baron at her Coronation. And therefore that he was required both to put himſelf in readineſs, and to repair to the Court to receive the ſame accordingly. With him alſo ſhe raiſed to Honour Sir *Will. Par*, *Edward Seymour*, Lord *Thomas Howard*, and *Henry Cary*; and no more.

St. Johns *appointed for Baron.*

The Biſhop of London'*s Robes borrowed.* Jan. 2.

Let me add one particular more as preparatory to the Queen's Coronation. The Lords ſent to *Boner* Biſhop of *London*, to ſend to the Biſhop of *Carlile*, who was appointed (as they writ) to execute the Solemnity of the Queen's Majeſties Coronation, *Univerſam Apparatum Pontificium, quo uti ſolent Epiſcopi in hujuſmodi magnificis Illuſtriſſimorum Regum inaugurationibus*, *i. e.* All the Pontifical Habit that Biſhops were wont to uſe in ſuch glorious Inaugurations of moſt Illuſtrious Kings.

The City begin their Preparation.

In *Chriſtmas* Week Scaffolds began to be made in divers Places of the City, for Pageants againſt the Day the Queen was to paſs thro' to her Coronation, which was to be *January* 14. and the Conduits to be new painted and beautified.

The Queen comes to the Tower.

On the 12*th* day the Queen took Barge at *Whitehall*, and ſhooting the Bridge went to the *Tower*; the Lord Mayor and all the Crafts waiting

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waiting upon her in their Barges, adorned with Streamers and Banners of their Arms.

On the 13th day the Queen made Knights of the *Bath* within the *Tower*.

Rides through the City.

On the 14th ſhe came in a Chariot from the *Tower*, with all the Lords and Ladies, all in Crimſon Velvet, and their Horſes trapped with the ſame; and Trumpeters in Scarlet Gowns blowing their Trumpets, and all the Heralds in their Coat Armour; the Streets every where laid over with Gravel. The City was at very great Charge to expreſs their Love and Joy, in the magnificent Scaffolds and Pageants they had erected, in adorning the Conduits, appointing Muſick, preparing Speeches and Verſes to be ſaid to her; which the Queen took very well and promiſed to remember it: Beſides the Preſent of a Purſe of a Thouſand Marks in Gold, which they preſented her at the Little Conduit in *Cheap*, where the Aldermen ſat; and the Recorder in the Name of the City made a Speech to her. But for a full Relation of all the Splendor of this Day Recourſe may be had to *Hollingſhed*'s Chronicle.

An Engliſh *Bible preſented to her.*

Yet let me mention one Particular, as having ſome more ſpecial Reſpect to Religion. In a Pageant erected near the ſaid Little Conduit in the upper end of *Cheapſide*, an Old Man with a Scythe and Wings, repreſenting *TIME*, appeared, coming out of a hollow Place or Cave, leading another Perſon all clad in White Silk, gracefully apparelled, who repreſented *TRUTH*, (the Daughter of *Time*,) which Lady had a Book in her Hand, on which was written *VERBUM VERITATIS*, *i. e. The Word of Truth.* It was the Bible in *Engliſh*: Which, after a Speech made to the Queen, *TRUTH* reached down towards her, which was taken and brought by a Gentleman attending, to her Hands. As ſoon as ſhe received it, ſhe kiſſed it, and with both her Hands held it up: and then laid it upon her Breaſt, greatly thanking the City for that Preſent; and ſaid, *ſhe would often read over that Book.* Which Paſſage ſhews as well how the Citizens ſtood affected to Religion, (notwithſtanding the Perſecution that had raged among them for ſome Years before) as what Hopes the Kingdom might entertain of the Queen's Favour towards it.

Crowned.

On the 15th day ſhe was Crowned with the uſual Ceremonies at *Weſtminſter-Abbey*. She firſt came to *Weſtminſter-Hall*. There went before her Trumpets, Knights and Lords, Heralds of Arms in their rich Coats. Then the Nobles in their Scarlet and all the Biſhops in Scarlet: Then the Queen and all the Footmen waiting upon her to the Hall. There her Grace's Apparel was changed. In the Hall they met the Biſhop that was to perform the Ceremony, and all the Chappel, with three Croſſes born before them, in their Copes, the Biſhop mitred: and ſinging as they paſſed, *Salve feſta Dies*. All the Streets new laid with Gravel and blue Cloth, and railed in on each ſide. And ſo to the Abby to Maſs. And there her Grace was crowned. Thence, the Ceremony ended, the Queen and her Retinue went to *Weſtminſter-Hall* to Dinner: and every Officer took his Office at Service upon their Lands; and ſo did the Lord Mayor of *London*, and the Aldermen.

Great Juſtings.

On the 16th day, in Honour of the Queen's Coronation, were great Juſtings at the Tilt; there being Four Challengers, whereof the Duke of *Norfolk* was the firſt.

And on the 17th, was Turneying at the Barriers at *Whitehall*.

Various Hiſtorical Matters.

Now, to ſet down a few more Hiſtorical Collections of leſs Moment, yet not fit to be loſt, of Things that happened between the Queen's firſt taking the Sceptre, and the Concluſion of this Year 1558.

Biſhop of Rocheſter *buried.*

November the 20th, *Maurice Griffin* Biſhop of *Rocheſter*, and Parſon of St. *Magnus* on *London-Bridge*, dyed. *Nov.* 30. he was carried from his Place in *Southwark*, unto the ſaid Church; and had a Herſe of Wax, and five Dozen of Penſils, and the Quire hung with Black, and with his Arms; two white Branches, and two Dozen of Torches, and two Heralds of Arms attending: Sir *William Petre* Chief Mourner, Sir *William Garret*, Mr. *Low*, and divers others, Mourners. Twelve poor Men with black Gowns, and twelve of his Men bearing Torches, waited. *White* Lord Biſhop of *Wincheſter* preached his Funeral Sermon. The Funeral was adorned with a great Banner of Arms, and four Banners of Saints, and eight Dozen of Eſcutcheons. And after he was buried, they all repaired to his Place to Dinner.

Q. Mary's *Funerals.*

Decemb. the 10th. The late Queen *Mary* was brought out of her Chappel (where her Corps had been laid) with all the Heralds, Lords and Ladies, Gentlemen and Gentlewomen attending, and all her Officers and Servants in Black; and brought to St. *James's*. On the 13th day ſhe was brought from St. *James's* in great State, in a Chariot with an Image reſembling her, covered with Crimſon Velvet, her Crown on her Head, and Sceptre in her Hand, and many goodly Rings on her Fingers. And ſo ſhe was attended along *Charing-Croſs* to *Weſtminſter-Abbey*. *December* the 14th was the Queen's Maſs ſaid, and all offered on the High-Altar. The Biſhop of *Wincheſter* preached her Funeral Sermon.

Many Perſons of Quality dye.

About this time of this Queen's Death and Burial, being a very ſickly Seaſon, many other Men and Women of Quality, and eminent Churchmen died, and had Honourable Burials, as Attendants of her into another World. *Novemb.* the 22. *Robert Johnſon*, Gentleman to the Biſhop of *London*, was buried in *Jeſus*-Chappel, [a Chappel I ſuppoſe in St. *Paul's*,] with many Mourners accompanying, and the Maſters of [the Fraternity of] *JESUS*, with their Black Satten Hoods. *Novemb.* 26. ---- *Baſſet*, Eſq; one of Queen *Mary*'s Privy Chamber was buried in the Friars Church in *Smithfield*. *November* 30. The Biſhop of *Rocheſter*, as is above-mentioned. *December* 7. Lady *Cholmely*, Wife of Sir *Roger Cholmely*, Kt. late Lord Chief Baron of the Exchequer, buried in St. *Martins Ludgate*. *Decemb.* 8. Dr. *Weſton*

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Cardinal Pole *buried.*

Biſhop of Chicheſter *buried.*

ſton Dean of *Weſtminſter*, and after of *Windſor*, buried at the *Savoy*. *December* 9. Dr. *Gabriel Dun*, buried honourably at St. *Paul's*. *December* 10. Cardinal *Pole* was removed and carried forth to his Burial, from *Lambeth* towards *Canterbury*, being the ſame Day the Queen's Funerals began. *Ditto* 12. Sir *George Harper*, Kt. buried at St. *Martins Ludgate*. And the ſame day, —— *Verney*, Maſter of the Jewel-Houſe, buried within the *Tower*. At, or near the ſame day, was the Lady *Windebank* (late of *Calais*) buried in St. *Edmund's Lombardſtreet*. The 16th, the Lady *Rich*, Wife of the Lord *Rich*, was carried in a Chariot from St. *Bartholomew* the Great, into *Eſſex*, to the Place where ſhe dwelt there; [which was either *Lees* or *Rochford*] and on the 18th. ſhe was buried in the Pariſh-Church in great State. The 23d. was performed at *Weſtminſter* the Solemnity of the Obſequies of *Charles* V. Emperor of *Germany*. The 28th. *Chriſtopherſon* Biſhop of *Chicheſter* was buried at *Chriſtchurch*, *London*, with all the Popiſh Ceremonies. A great Banner was carried of the Arms of the See of *Chicheſter*, and his own Arms; and four Banners of Saints. Five Biſhops did offer at the Maſs, and two ſung Maſs. And after, all retiring from the Place of Burial, were entertained at a great Dinner. In *January*, The Lord *Cheyne* (who died *December* the 8th) Maſter Treaſurer to the late Queen, Lord Warden of the *Cinque Ports*, and Knight of the Order of the Garter, was buried in great State in the Iſle of *Shepey*. The ſame Month alſo was Sir *John Baker*, Kt. ſometime Chancellor of the Augmentations, buried with much State in *Kent*. Finally, In the Beginning of *February* was the Marchioneſs of *Wincheſter* carried down in a Chariot to *Baſing* to be buried: And Sir *Thomas Pope*, Kt. a Great Man with the former Queen, buried with much Magnificence in *Clerkenwell*. But now to ſome other Remarks.

Conteſt between the Lord Chief Juſtice and Judge of the Admiralty.

Min. Council Book.

The Lord Chief Juſtice of the Queen's Bench, Sir *Edward Saunders*, had made out an Attachment againſt the Judge of the Admiralty, Dr. *Lewis*; upon pretence that he had intermeddled within his Juriſdiction, in a Matter depending between one *Adam Wintrop*, of *London*, and *John Combes* a *Frenchman*. The Lords of the Council, *December* 3. upon the Hearing of both the ſaid Judges, and what either of them could alledge for himſelf, ordered that the Proceſs awarded againſt the ſaid Judge, and the ſaid Matter in Controverſy between *Wintrop* and *Combes*, be ſtayed, until their Lordſhips ſhould take ſome further Order therein, upon Conſideration of what ſhould be alledged on both Sides, for the Maintenance of their ſeveral Juriſdictions. For the better doing whereof, they were commanded to bring to the Lords of the Council a Note in Writing, of the Cauſes wherein they have contended, or may contend for their ſaid Juriſdictions: That thereupon the Lords might determine ſome Stay and Order between them, according to Equity and Juſtice.

Gilb. Gerard. Thomas Sackford.

December the 9th. *Gilbert Gerard*, Eſq; was ſworn in the Council-Chamber the Queen's Attorney-General; and *Thomas Sackford*, Eſq; was alſo in the ſame Day and Place, ſworn one of the Maſters of Requeſts in Ordinary.

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Marquiſs of Northampt.

Decemb. 25. The Marquiſs of *Northampton*, Queen *Katharine Parr*'s Brother, condemned but pardoned in the late Reign, was by the Queen's Command declared by Mr. Secretary to be ſworn one of her Privy Council.

Bp. Ridley'*s Kinſmen complain.*

December ult. The Council wrote to Sir *John Maſon* and *Clement Throgmorton*; to examine diligently a Complaint made to the Queen's Highneſs, by certain near Kinſmen of Dr. *Ridley* late Biſhop of *London*, for divers Parcels of his Goods, that came into the Hands of the Biſhop of *London* that now is [*viz. Boner*] and to ſignify to them what they ſhould find out therein.

Letters to Mildmay *High Sheriff.*

January the 7th. Letters were diſpatched from the Council to *Thomas Mildmay*, Eſq; High Sheriff of *Eſſex*, touching the chuſing of Knights of that Shire at the next County-Court, according to the Minutes in the Council-Cheſt.

Letters to the Sheriffs for Elections, from Q. Mary.

Such Letters to the High Sheriffs, inſtructive of the Perſons to be elected Parliament-Men for the Shires, were not unuſual in former times. At leaſt, ſo it was done by Queen *Mary*, this Queen's immediate Predeceſſor. There be extant her Letters, which I have ſeen, to the Sheriffs, for chuſing ſuch Parliament-Men, 'As were of the Wiſe, Grave and Catholic Sort, ſuch as indeed meant the true Honour of God, with the Proſperity of the Commonwealth: The Advancement whereof ſhe and her Dear Huſband, the King, did chiefly profeſs and intend; without Alteration of any particular Man's Poſſeſſions, as, among other falſe Rumours, was ſpread abroad to hinder her Godly Purpoſe, by ſuch as would have their Hereſies return, and the Realm by the juſt Wrath of God to be brought to Confuſion. From which ſhe had ſeen the ſame marvelouſly delivered; and minded, by God's Help and the Advice of her Counſillors and Eſtates of that Parliament, to uphold and continue: As ſhe wrot in the ſaid Letters.

Meſſengers.

The ſame day *Robert Gaſcoyn, John Foſter, John Winter, Tho. Clark, John Man* and *Robert Kicheman*, Meſſengers, being ſent with Letters, [to the High Sheriffs, I ſuppoſe, for the Purpoſe aboveſaid] Sir *John Maſon* Treaſurer of the Chamber was ordered to pay them ſuch Sums as he ſhould think neceſſary.

Lord Rich.

Sir J. Raineſford.

Againſt the time of this Election, the Lord *Rich* (who was a Great Man in the County) had taken up one *Scots* Houſe in *Chelmſford*. Afterwards the ſaid *Scot* let his Houſe to Sir *John Raineſford*. But upon this, *Raineſford* was ordered to appear before the Council. And *January* the 5th. a Letter was writ to him from thence, requiring him to give place to the ſaid Lord *Rich*, conſidering it was firſt appointed for him, and for avoiding all Inconvenience, that might otherwiſe ariſe.

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Nele *Hebrew Reader at* Oxford.

Thomas Nele Batchelor of Divinity, had the Reading of the *Hebrew* Lecture in *Oxford*, according to the Foundation of King *Henry* VIII. The Council *Jan* 16. wrot to the Dean and Chapter of *Chriſt-Church*, to pay to him all ſuch Money as was due to him for the Reading of the ſaid Lecture, and to continue the Payment thereof, until they ſhould receive further Order from thence. They writ again to the ſame Dean and Chapter *Febr.* 20. to the ſame purpoſe, requiring them to pay the ſaid *Hebrew* Reader, whoſe Salary they had detained without juſt Cauſe. This *Nele* was of *New-College*, Chaplain to Biſhop *Boner*, and remained Reader to the year 1569.

Bp. of Winton *enlarged.*

January the 19th. This day the Biſhop of *Winton*, who had been before commanded to keep his Houſe for ſuch Offences as he had committed in his Sermon at the Funeral of the late Queen, was called before the Lords of the Council; and after a good Admonition given him, he was ſet at Liberty, and diſcharged of his ſaid Commandment of keeping his Houſe.

Commiſſioners of Peace with France.

Ditto. A Letter was ſent from the Council to *Thirleby* Biſhop of *Ely*, and Dr. *Wotton*, Commiſſioners now abroad for ſettling Terms of Peace with *France* and *Scotland*, ſignifying the Queen's Determination to ſend the Lord Chamberlain, Lord *Arundel*, to join with them: And that they ſhould in the mean time proceed according to their Commiſſion now ſent. And *John Malyn* Admiral of the Flote in the Narrow Seas, received an Order the ſame day, to waft *John Sommers* preſently ſent with theſe Letters to the Commiſſioners; and to provide Shipping for Six Geldings of the Lord Chamberlain's to be tranſported over.

ANNALS

ANNO 1558.

ANNALS
OF THE
REFORMATION
OF
RELIGION,
UNDER
QUEEN *ELIZABETH*.

CHAP. I.

Prohibition to Carne *Reſident with the Pope. Cardinal* POLE's *Burial. Letters in favour of his Executor. The Queen diſmiſſeth Priſoners for Religion. Orders from the Council for that Purpoſe. A late Commiſſion againſt* Lollards *lookt into. Preaching prohibited. Notwithſtanding Papiſts preach; And Proteſtants. Slanderous Words of Papiſts. Pulling down Images in Churches. The Council's Letter to the City about it.*

Firſt Proceedings of the Church of England.

WHAT with more ſpecial Regard to Religion was tranſacted, or fell out, upon Q. *ELIZABETH*'s firſt Aſſumption of the Crown, we ſhall now proceed to declare.

Dr. Bill *preacheth at* Paul's *Croſs.*

According to the Twelfth Article of the Memorial given to the Queen by *Cecyl* the firſt day of her Government, the next Sunday after, being the 20th of *November*, Dr. *Bill* her Chaplain and Almoner, a prudent and learned Man, preached at St. *Paul's* Croſs, and made a pious Sermon.

No Appeals to Rome.

Whereas the late Queen had an Old Civilian, *viz.* Sir *Edward Carne*, Reſident at the Court of *Rome*, the preſent Queen intending to have little Correſpondence with that *Roman* Prelate, gave him a

Letter to Carne, *Resident there*; Decemb. 1. *Min. of Counc.*

February 1.

Sent for Home.

The Pope commandeth Carne *to remain at* Rome

Check very early, not to meddle in the transferring of any Cauſes within her Dominions to that Court. And there being now a Controverſy about a Matter of Matrimony, depending between Mr. *Chetwood* and Mr. *Tyrrel*, a Letter was diſpatched to him from her Council; requiring him, that foraſmuch as he was heretofore placed there as a public Perſon by reaſon of his Ambaſſade, he ſhould therefore from henceforth forbear to uſe his Authority in ſolliciting or procuring of any thing in the ſaid Buſineſs. And ſo he abode there privately till *February* following, when it was ſignified unto him by the Council, That the Queen was pleaſed, in Conſideration there was no further Cauſe why he ſhould make any longer Abode there, to command that he put himſelf in Order to return Home, at ſuch time and with ſuch ſpeed as he ſhould think moſt meet. But *March ult.* the Pope hearing that the Queen had received the Diſcipline of Proteſtants, required this Knight, by Virtue of his Command by the Oracle from his own Mouth, under Pain of the great Excommunication, and Forfeiture of all his Goods, that he ſhould not ſtir out of the City of *Rome*, and take upon him the *Engliſh* Hoſpital near St. *Hierom*'s Church.

Dies at Rome.

But before the Year came about he dies, *viz. January* the 18th. And tho' the aforeſaid Command of the Pope was pretended for his not coming Home, yet in Truth it was his own Choice to remain where he was: As appears by his Monumental Inſcription, which was as followeth; giving ſome Account of him and the Time of his Death, tho' not a Word of his being Rector of that *Engliſh* Hoſpital.

Varior. Itiner. Deliciæ.

EDWARDO CARNO.

Britanno, Equiti Aurato, Juriſconſulto, Oratori, ſummiſque de Rebus Britanniæ Regum ad Imperatores, ad Reges, biſq; ad Romanam & Apoſtolicam Sedem, quarum in altera Legatione à PHILIPPO MARIAq; *piis Regibus, miſſo. Oborto deinde poſt mortem* MARIÆ *in Britannia Schiſmate, ſponte Patria carens ob Catholicam Fidem, cum magna Integritate, veræq; Pietatis Exiſtimatione deceſſit. Hoc Monumentum Galfrid. Vachanus & Thomas Freemannus Amici ex Teſtamento poſ. Obiit* MDLXI. 14 *Cal. Febr.*

An Appeal in the Court of Rome *allowed.*

The aboveſaid Cauſe being an Appeal depending at *Rome* (which this *Carne* ſollicited there) had it ſeems obtained ſo much Favour in the Queen's firſt Parliament, that in the Act then made for reſtoring to the Crown the Ancient Juriſdiction over the State Eccleſiaſtical, wherein the Pope's pretended Authority was extinguiſhed over all the Queen's Subjects; there was notwithſtanding a Clauſe, that if the Sentence in the ſaid Appeal ſhould be given at the Court of *Rome* before the End of Threeſcore Days after the Seſſion of that Parliament, then it ſhould be judged and taken good and effectual in the Law. The Matter was thus: One *Richard Chetwood*, Eſq; and *Agnes* his Wife, by the Name of *Agnes Woodhull*, in a Caſe of Matrimony ſolemnized between them, at the Suit of *Charles Tyrrell*, Gent. were brought into the Conſiſtory at St. *Paul's*, before certain

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Judges Delegate, by the Authority *Legatine* of Cardinal *Pole*; and a Sentence was obtained againſt them, as it ſeems, to annul the Marriage, in favour of *Tyrrel.* From this Sentence they, the ſaid *Chetwood* and *Agnes* appealed to the Court of *Rome.* Which Appeal depended there till Queen *Elizabeth* came to the Crown; and yet while the Parliament was ſitting was undetermined. Perhaps it ſtopt by the Council's Letter to *Carne* abovementioned. But now in favour of the ſaid *Chetwood* the Cauſe was permitted to go on, and the Sentence in that Court to ſtand good in Law, if it could be obtained in Sixty days, for the Reverſing of the pretended Sentence given againſt him by Cardinal *Pole*'s Delegates. But if not, then the ſaid *Richard* and *Agnes*, and either of them, at any time hereafter might commence, take, ſue and proſecute the ſaid Appeal from the ſaid pretenced Sentence, within the Realm, as was uſed to be done at any time ſince the 24th Year of King *Henry* VIII. upon Sentences given in the Court or Courts of any Archbiſhop within the Realm; and the Sentence therein to be judged good and effectual in Law.

Cardinal Pole *his Burial: Two Biſhops attend it.* Vitellius F. 5.

Cardinal *Pole*, who died at his Palace at *Lambeth*, *Novemb.* 17. between Five and Six in the Morning, (or about Three according to the Author of the *Britiſh Antiquities*) lay there till the Council gave Order for his Burial, both as to the Time and Place. And his Corps being intended and allowed to be interred at *Canterbury*, *Seignor Prioli* his Executor requeſted the Queen and Council, that two Biſhops of the Cardinals great Acquaintance, and who formerly had adhered to him, when he was an Exile, might attend his Funerals, namely, *Pate* Biſhop of *Worceſter*, and *Goldwell*, (who had been his Chaplain) Biſhop of St. *Aſaph.* Whereupon a Letter dated the latter end of *November* was directed from the Council, then at the *Charter-houſe*, to the ſaid Biſhops, ſignifying that it was the Queen's Pleaſure they ſhould attend upon the ſaid Funerals, according to *Seignor Prioli*'s Requeſt; which two Biſhops perhaps performed, the one the *Latin*, the other the *Engliſh* Oration pronounced at his Funeral.

Novemb. 28.

Letters of the Council in favour of his Executor. Decemb. 10.

The Council ſent another Letter in *December* to Sir *Tho. Finch* (to whom was committed the keeping of the Park at *Canterbury* after the Cardinal's Death) to deliver to the ſaid Executor, all ſuch Cattel, Hay and Wood felled in that Park, belonging to the ſaid Cardinal, and in the Houſe of St. *Auguſtin's*; and ſix or eight Does, and one hundred Couple of Conies for the furniſhing of the Funeral of the Cardinal.

The Council order Debts to him to be paid; Decemb. 2.

The ſaid Executor was courteouſly aſſiſted by the Council for the better Recovery of Debts and Arrears due to the Cardinal; There being an open Letter dated in *December* from the Council to all the Receivers, Bailiffs and Tenants of the late Cardinal, to pay all ſuch Rents as were by them due at the Feaſt of St. *Michael* the Archangel laſt, of the Revenues of the Archbiſhop of *Canterbury*, to Mr. *Pyning*, for the uſe of the ſaid Cardinals Executor.

And Penſions, Tenths and Impropriations in Arrears.

And whereas by the Act of the 2. and 3. of *Phil.* and *Ma.* the Tenths, Impropriations and other Spiritual Rents and Penſions due to the Crown, were given for Augmentation of ſmall Livings and better Maintenance of the Clergy; and the Payments of them to be made to the Cardinal, who was to diſpoſe thereof according to his

Diſcretion;

Jan. 3.

Diſcretion; (and of theſe were many Arrears) the Queen and her Council were ſo obliging to this Executor, that in the beginning of *January*, Letters were ſent to all the Biſhops of the Realm, and where Biſhops wanted, to the Deans and Chapters of the Cathedral Churches, to make Payment in the City of *London*, by the laſt of *January* next, ſuch Sums of Money due of the Revenues ariſing of the Firſt-fruits and Tenths and Benefices impropriate within every ſeveral Dioceſe; either to the Miniſters of the late Lord Cardinal, that were appointed for this Purpoſe; or to ſuch as ſhould be appointed by the Archbiſhop of *York*, and the reſt of the Council.

Another Letter to the Maior of Chicheſter. Jan. 21.

Another Letter was written the ſame Month by the Council to the ſame purpoſe, to the Mayor of *Chicheſter*, and the Bailiff of *Lewis*; to make ſeveral Proclamations in the ſame Towns where they had charge, upon the next Market Days, that all and ſingular Perſons, as well Spiritual as Temporal, that had not yet paid ſuch Rents as were by Act of Parliament granted to the Diſpoſition of the late Cardinal, within the Dioceſe of *Chicheſter*, ſhould make Payment of the ſame within Six or Seven days after the publiſhing of the Proclamation, at the Biſhop's Palace in *Chicheſter*, to *Peter Adiſhed* appointed Collector for this purpoſe: Or elſe to repair forthwith to the Council to make payment of the ſame there to ſuch as the ſame Collector ſhould appoint. This gives me occaſion to ſuſpect, that a great Share of theſe Tenths and Penſions deſigned for Augmentations, were converted to *Pole*'s own Uſe, and went partly to maintain that Cardinals Port and Family, and partly diſtributed among his Retinue.

And this is the laſt Tidings we hear of the Cardinal and his Concerns here in *England*. For the *Italian* his Executor, as ſoon as he could pick up the Cardinals Debts, and had diſtributed his Legacies, which were chiefly to *Italians*, retired into *Italy*.

The Queen ſpeedily ſets Priſoners at Liberty.

The Queen was not backward upon her firſt coming to the Crown to ſhew her merciful Nature (ſo different therein from her late Siſter) towards the afflicted Profeſſors of the Goſpel in Bonds and Impriſonment; and for putting a ſpeedy ſtop to the cruel Methods uſed before, for the detecting them in all Places, and taking them up by a kind of *Spaniſh* Inquiſition; ſo as became a Prince that intended not to rule with Rigor, but with Juſtice and Clemency. One of her earlieſt Actions was to releaſe the Captives, and to reſtore Liberty to the Freeborn. Therefore Order from above was ſent to the Keepers of the Priſons, whereſoever theſe honeſt and pious People were detained, that they ſhould ſet them at Liberty, taking their own Bonds for their Appearance, whenſoever they ſhould be called to anſwer.

Order for Diſmiſſion of Priſoners in the Queen's Bench;

Decemb. 7.

In the Queen's Bench were detained *John Morice*, *Henry Burgeſs*, *Robert Seulthroppe*, *Henry London*, committed, I make no doubt, for Hereſy. Concerning whom an order was diſpatched from the Council to *Richard Mallory* and *Henry Fallowfield*, Officers of that Priſon, to take Bonds of theſe Perſons to be forth-coming, when they ſhould be called, and ſo to diſmiſs them and ſet them at Liberty. ‘For that they, the Lords, by ſuch Examination as they, the ſaid ‘*Mallory* and *Fallowfield* had taken, found no great cauſe of ſtay ‘for them there:’ As they expreſt it in this their Order, which bore Date *December* 7.

In the Tower, Newgate, *and the* Counter; Decemb. 12.

John Totber Prieſt was delivered out of the *Tower* by a ſpecial Order from the Lords to Sir *Edward Warner* Lieutenant there, *December* 12. And four Days after, the Sheriffs of *London* were ſent unto to ſet at Liberty the Bodies of one *Mather Mainard* remaining in *Newgate*; and one *Burden* in one of the Counters; taking their own Bonds to be forth-coming, when they ſhould be called for to anſwer to what ſhould be objected againſt them. And alſo one *Gilbert Gennings* remaining in one of the Counters for the like cauſe, to be in like manner diſcharged of his Impriſonment.

In Colcheſter; Decemb. 21.

If we look out of *London*, in *Colcheſter* Gaol were detained *Richard George*, *John Pilgrym*, *James Wilſon*, *Elizabeth Tong*, and three others. Concerning whom *Decemb.* 21. a Letter from above was directed to *John Taye* and *William Carnal* (or *Cardinal*) Eſqs; Juſtices of the Peace of *Eſſex*, to call unto them the Bailiffs of *Colcheſter*, and to examine for what Cauſes theſe were committed to their Caſtle, and to certify the ſame.

In Salisbury; Decemb. 31.

In *Salisbury* Gaol lay certain Priſoners committed thither by the Biſhop's Officers, and others; and there ſtill remaining. Concerning whom the Lords ſent a Letter *Decemb. ult.* to the Lord *Montjoy*, Sir *Will. Keylway*, and Sir *John Zouch*; willing them to examine what the Cauſe of their committing was. And if they found that there was no Cauſe by Law to detain them, then to ſet them at Liberty; taking firſt their own Bonds to be forth-coming, when they ſhould be called to anſwer that which ſhould be objected againſt them.

And in Maidſtone. Jan. 4.

In *Maidſtone* Gaol now remained *Joan Saunders*, *Agnes Terre*, *Joan Valeant*, and *Margaret Atterbury*. For the ſetting of whom at Liberty Mr. *Wotton* High Sheriff of *Kent* was ſent to, *January* the 4. by ſpecial Letters from the Lords; taking firſt their ſeveral Bonds to be of good Behaviour, and Quietneſs. And no doubt many more ſuch Letters from the Council were diſpatched to other Priſons in the Realm on the ſame Account.

A ſecond Order for thoſe in Colcheſter *Caſtle.* Jan. 14.

For thoſe in *Colcheſter* Caſtle mentioned before, (who it ſeems refuſed to give their Bonds, ſtanding upon their own Innocency, and their unjuſt Impriſonment, which was certified up by the two Juſtices *January* 14.) another Order came to the ſaid Juſtices; requiring them to take order with the Bailiffs of *Colcheſter*, for the enlarging and ſetting at Liberty thoſe that remained in the Caſtle there, committed thither in the late Queen *Mary*'s Time, as Perſons ſuſpected in Religion; Naming the Four above-ſaid, and Four more, *Viz. Alice Michel*, *Chriſtian Crampe*, *John Hoſte*, and *Edward Grewe*: Taking nevertheleſs their own ſeveral Bonds, to be of quiet Behaviour, and forth-coming when they ſhould be called. Which if they ſhould refuſe, then to cauſe them to be ſent up to the Lords of the Council, with whom further order ſhould be taken.

A Commiſſion in the late Reign againſt the Lollards *lookt into.*

To give Account next of a Commiſſion for *Inquiſition* after ſuch Perſons as had any Inclination towards the Goſpel; by means of which thoſe above-mentioned, and many others had been lay'd up: This Commiſſion was ſo diſliked by the Queen, a Lady of a more mild and merciful Diſpoſition, that it was preſently taken notice of. But to fetch this Commiſſion from its firſt beginning. It was made

An. 1556, againſt the *Lollards* (as the Profeſſors of the Goſpel were called) for the more effectual extirpating them; and went forth from the King and Queen. The Commiſſioners were the Lords of the Council, and many Biſhops and others. And beſides this general Commiſſion, there were many other Commiſſions more particular; as one for *Norfolk* and *Suffolk*; another for *Eſſex*. This laſt was directed to the Earl of *Oxon*, the Lord *Darcy*, *Terryl* and other Gentlemen of *Eſſex*. Who were empowered to impoſe an Oath upon whomſoever they called, to anſwer to what ſhould be demanded of them. Whereby they were to ſwear in effect to accuſe themſelves and all their Friends that were of the ſame Opinion, and held the ſame Doctrine with themſelves. And theſe Commiſſioners might ſeize the Lands, Tenements and Goods of ſuch as fled from their Houſes. Which by Inventories taken were to remain in ſafe keeping. This was an effectual way to ruin infinite Numbers of Perſons, and reduce poor Widows and Children to Beggery, in caſe the Fathers fled for their Lives from the Tyranny that purſued them. And by this means great Numbers of Men and Women were clapt up every where, or ſkulked in Woods and By-places from their Houſes. And yet the Names of thoſe that fled were brought and given in, as Perſons ſuſpected for Treaſon, or Fugitives, or diſobedient to Law. Theſe Commiſſioners and thoſe under them, had ſcraped together much Money and Goods of poor honeſt People by theſe means: And the Queen had thoughts of calling them to account for them.

Three Commiſſioners for London, &c.

Letters of Council to the Regiſters of theſe Commiſſions;

Decemb. 18.

For *London* and other Parts adjacent, were three chief Commiſſions: Wherein the Biſhop of *London*, and Sir *Roger Cholmely*, a Judge, but a Turn-coat and a covetous man, among others were concerned. And theſe Commiſſions had Regiſters appointed them. To thoſe three Commiſſions aforeſaid, *William Say*, *Robert Warrington*, (or *Warnington*,) and *Will. Babham* Proctors of the Arches, were Regiſters. To theſe Three, three private Letters were ſent from the Lords of the Council, ordering them to make a particular and perfect Note of all ſuch Matters as had been brought before the Biſhop of *London* and the ſaid *Cholmely* and other Commiſſioners, appointed to call before them certain Perſons of this Realm: And to ſignify withal, what Judgments had been paſſed againſt them, and what Fines were ceſſed and levied of them; and to whom the ſame were payed. And in the mean time they were commanded, as they would anſwer for the contrary, to keep this Matter cloſe to themſelves, and that they were written unto herein; becauſe they were Regiſters attendant upon the ſaid Commiſſioners. Theſe Letters were dated *Decemb.* the 18. Preſent at this Council, the Marquis of *Wincheſter*, the Earls of *Arundel*, *Shrewsbury*, *Bedford*, *Pembroke*; the Lord Admiral, *i. e.* Lord *Clinton*, the Lord Chamberlain, *i. e.* Lord *Howard* of *Effingham*, Mr. Vice-Chamberlain, *i. e.* Sir *Edward Rogers*, who was alſo Captain of the Queen's Guard, Secretary *Cecil*, Sir *Ambroſe Cave*, (Chancellor of the Dutchy) Sir *John Maſon* (Treaſurer of the Chamber) and Sir *Richard Sackvile*.

And to the Biſhop of London. Jan. 3.

Likewiſe, the Council wrote in the beginning of the next Month to *Boner* Biſhop of *London*, to repair thither on the Morrow at two of the Clock afternoon: And at his coming to reſort to Mr. Vice-cham-

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chamberlain: And to bring with him all ſuch Commiſſions as were made to him and others, for the Examination and ordering of Hereſies and other Miſorders in the Church, in the time of the late Queen.

The Fines called for, which the Regiſters had taken. January 11.

Again, to thoſe three Regiſters aforeſaid were three ſeveral Letters directed in *January* following, from the Privy Council, to pay to *Maſon* Treaſurer of the Chamber, all ſuch Sums of Money as remained in their hands, of ſuch Fines, as had been levied of divers Perſons in the time of the late Queen, by order of the Biſhop of *London*, and other Commiſſioners for the Examination of Heretics, and other Miſdemeanors in the Church.

Papiſts and Goſpellers both jealous of the Queen.

Now did both the Evangelics and the Papalins beſtir themſelves for their Parties. The former were afraid the Queen would not ſet upon the Work of Reforming Religion, or make too much Delay in ſo neceſſary a Work: The latter were very jealous of her, by the little ſhe had already done towards a Reformation, that ſhe would in the end throw down the late new-raiſed Structure of their Religion. Therefore on the one hand, many of the Goſpellers, without Authority, abhorring the Superſtitions and Idolatry remaining in the Churches, were guilty of great Diſorders in pulling down Images and ſuch other Relicts there. The others ſpared not for lewd Words poured out againſt the Queen, without Meaſure or Modeſty. And both took their Occaſions to ſpeak freely their Minds in the Pulpits.

Preaching inhibited. Dec. 28.

Of which laſt the Queen being aware, forbad all Preaching, and eſpecially in *London*. And the latter end of *December* a Letter was ſent to the Lord Mayor of *London*, with ten Proclamations of one Tenor, for the Inhibition of Preachers; which he was required to cauſe to be publiſhed the day after in divers Parts of the City, and to be ſet up where the People might ſee and read. By Virtue of which Proclamation not only all Preaching was forbidden for a time, but all Hearing and giving Audience to any Doctrine or Preaching. And nothing elſe was allowed to be heard in the Churches, but the Epiſtle and Goſpel for the Day, and the Ten Commandments in the Vulgar Tongue; but without any manner of Expoſition, or Addition of the Senſe or Meaning thereof. And no other manner of Prayer or Rite to be uſed than was already uſed, and by Law received, except the *Litany* uſed then in the Queen's Chappel, and the Lord's Prayer and Creed in *Engliſh*. And ſo to laſt till Conſultation might be had by Parliament, for the Accord of Matters and Ceremonies of Religion. This Proclamation may be found in the *Repoſitory*.

Num. III. *An Aſſembly at* Worceſter *Houſe.*

But it happened that on the very day that this Proclamation was given forth, at *Worceſter* Houſe was an Aſſembly got together for this purpoſe. Which occaſioned an Order to be ſent the ſame day to the ſaid Lord Mayor, with the Body of one *Thomas Parrys*; whom he was willed to commit to Ward in one of the *Counters*, to remain there, until further Order ſhould be taken by the Council; for ſuffering, contrary to the Queen's Proclamation, Aſſemblies of People to be at the ſaid Houſe, whereof he had the keeping. For tho' theſe Goſpellers could not yet get the Churches, yet inſtead of them they held Congregations in other Places, convenient for the Capacity and Largeneſs of them.

Sermons yet before the Q. in Lent.

Yet, altho' Preaching was thus inhibited, in the *Lent* following Sermons were preached at Court, however not ſo much as allowed

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at *Paul's Croſs*. Some of theſe Court-Preachers I can name. On *Aſhwedneſday*, or the firſt day of *Lent*, *Febr.* 8. Dr. *Cox* ſometime Dean of *Weſtminſter*, preached before the Queen. *Friday* after, preached Dr. *Matthew Parker*, who was afterwards Archbiſhop of *Canterbury*. *Sunday* following, *Skory* late Biſhop of *Chicheſter*: And the *Wedneſday* following, Mr. *Whitehead*. The reſt of the Preachers are not mentioned in my *MS.* till *February* the 22*d*, when *Grindall* preached. And on the 25th *Sandys*, and next, *Cox* again.

Spittal Sermons.

The next Month, when the Prohibition againſt Preaching ſeems to have been taken off, the Preachers of the Spittal Sermons were, *March* 27, Dr. *Bill*; the 28th, Dr. *Cox*; and the 29th, Mr. *Horn*. And *April* 2, being *Low Sunday*, Mr. *Sampſon* preached at *Paul's Croſs*. Where, by obſerving what ſort of Learned Men were put up to preach at Court, might be gathered, how the Queen ſtood affected to Religion, however at preſent ſhe concealed herſelf. But to return back again.

The Popiſh Prieſts preach.

Now alſo, but eſpecially a while after, when the Parliament came together, and by their Authority, a Common Form of Prayers in the Vulgar Tongue was like to be brought in, inſtead of the old Maſs, the Popiſh Prieſts that could peach, beſtirred themſelves every where in the Churches, to prejudice the People againſt receiving it. Thus in *February*, *John Murren* [*Morwen* perhaps] Chaplain to the Biſhop of *London*, and Parſon of *Ludgate*, was ſummoned before the Lords of the Council, for preaching contrary to the Queen's Proclamation, and expounding the Goſpel in the Church: Which, when he was before them, he could not well deny. Wherefore he was committed to the *Fleet*, there to be kept without Conference with any, until he were examined.

Morwen *committed to the* Fleet *for preaching.*

Biſhop Boner *cited before the Council.*

On which day the ſaid Biſhop of *London*, *Boner*, was ordered to be before the Council; perhaps to be preſent when this Chaplain of his made his Appearance, and to underſtand, whether what he had done was by the Biſhop's Knowledge, Suggeſtion or Connivance. But this Contempt *Murren* ſometime after being content to declare and confeſs in the ſame Church, according to a Bill thereof ſubſcribed by him, remaining in the Council Cheſt, the Lords therefore ſent an Order in *March* to the Warden of the *Fleet* to ſet him at Liberty.

March 16.

Cumberford *a Canon of* Litchfield *preaches lewdly.*

Feb. 23.

About the ſame time, *Henry Cumberford* one of the Canons of *Litchfield*, had alſo preached *lewdly, and miſdemeaned himſelf*, (thoſe are the Words in the Minutes of the Council Book;) of which the Lords had Information ſent them by the Bailiffs of *Litchfield*. Which occaſioned the ſaid Lords to ſend the ſaid *Cumberford* a Letter to appear before them, and another to the Bailiffs and Burgeſſes of *Litchfield*, to ſend ſome one ſufficiently inſtructed at the time of the Appearance of the ſaid *Cumberford*, to object ſuch Matters againſt him as he was to be charged with. But *Cumberford* pretending Sickneſs ſtayed 14 or 15 days. When the Lords ſent another Letter to the ſaid Bailiffs and Burgeſſes, to ſignify to them, that if it were ſo indeed, that he had been ſick, then when he ſhould be able to travel, to command him in the Queen's Name to repair up. And then they to ſend one ſufficiently inſtructed to charge him. This Matter (whatever

ever it was) proving ſo lewd on *Cumberford's* part, when he appeared before the Council, on the 20. of *March*, the Lords thought fit, that the Diſorder committed by him, and complained of by the Bailiffs, ſhould be referred to the hearing and examination of the Lord Chief Juſtice of *England*, and Maſter Solicitor. This man was detained in Priſon unto *April* the 17. 1559, when he was bound in a Recognizance to the Queen of an hundred Mark, to make his Perſonal Appearance before the Lords of the Council about *Michaelmas* next; and then not to depart before he ſhould have Licenſe ſo to do; and further to ſtand to ſuch order as ſhould be taken with him for ſuch Matter as was objected to him. The laſt I find of this man was, that he was diſcharged the 2d. of *Decemb.* until the Town of *Litchfield* began their Suit again, having reaſonable Warning.

And ſo does the Curate of St. Georges Canterbury; Mar. 6.

Likewiſe in *Canterbury* a Zelot there, namely the Curate of St. *Georges*, the firſt *Sunday* in *Lent* had given ſuch Offence, that the Mayor gave in a Declaration thereof to the Council. Him they willed the ſaid Mayor, by their Letter wrot the beginning of *March*, to commit to Ward, and there to keep him, till he could be content to reſort to the Place where he offended; and there in humble ſort to acknowledge his Folly, and recant the ſame. Which if he ſhould refuſe to do, and continue his Obſtinacy, to ſignify it up: That he might receive further order, how to proceed with him.

And the Curate of All-Saints *there.*

Here was alſo another Prieſt, named Sir *Loye*, Curate of *All-Saints*, who had alſo now tranſgreſt in the ſame Nature. Concerning which the Lords ordered the ſaid Mayor to call unto him two of the next Juſtices of the Peace, and having ſubſtantially examined him, to give ſuch Order for his Puniſhment as the Quality of his Offence ſhould ſeem to him and the ſaid Juſtices to have deſerved. And to obſerve the like Order henceforth towards ſuch Offenders, without further troubling or moleſting the Council with any ſuch Matters. The very Words or Matters ſpoken by theſe Prieſts are not expreſt in the Council Book; but very probably they were ſuch as tended to charge the Queen as a Promoter of Hereſy, or ſome Reflexions upon her Mothers Marriage, and the like.

The Councils Letters to the Sheriffs of Devon *and* Cornwal *concerning Preachers.*

In *Devon* and *Cornwal* alſo the Prieſts were very officious now in ſeditious Preaching. Inſomuch that Letters were ſent to the Sheriffs of thoſe two Counties, 'That where the Lords were given to underſtand, that notwithſtanding the Queen's Majeſties Proclamation, certain within that County had taken upon them without Authority to preach; they were required to call ſuch of the Juſtices unto them as they knew to be ſerviceable to her Highneſs; and upon conference with them to take order, that all ſuch as ſhould ſo attempt to preach; might be apprehended and committed to Ward: And to ſignify up from time to time, what they ſhould do therein.

Proteſtant Preachers puniſhed.

The Queen herein ſhewed herſelf impartial. For on which ſide ſoever they were, She puniſhed the breach of her Proclamation. Which evidently appeared in that two Proteſtant Preachers, *viz.* Mr. *Pullen* and Mr. *Dodman* in *Colcheſter*, were commanded to be ſent up to the Lords under ſafe and ſure Cuſtody; a Letter to that Intent being ſent from the Council to *Thomas Mildmay*, High Sheriff of

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the County of *Eſſex*, the Bailiffs of *Colcheſter*, and other Juſtices of the Peace thereabouts. And a few Days after, another Letter was wrot from the Council to the ſaid Sheriff of *Eſſex*, and to the reſt of the Juſtices, to give order for the apprehending, and committing to Ward, ſuch Preachers as uſed to preach in that Shire [noted to be well affected in Religion] as was informed, without a Licence, and againſt the Queen's late Proclamation in that behalf. And thereupon to ſignify their Names, and further Proceedings herein, together with the Faults of the ſaid Preachers.

Papiſts uſe ſlanderous Words againſt the Queen.

But the Popiſh Prieſts and other Zealots took frequent Occaſion not only to preach (as was ſaid before) but to ſpeak very untoward Words againſt the Queen, reflecting (as it ſeems) upon Queen *Ann Bolen*, her Mother, and her own Legitimacy and Title to the Succeſſion, and in favour of the Queen of *Scots*. For they had a great Eye upon her as the next Heir (at leaſt) to the Crown: And reckoned Q. *Elizabeth*, being accounted no better than an Heretic, was to be put by. Which they imagined and ſuggeſted would come to paſs either by the *French*'s invading *England*, (whereof indeed there were great Preparations) or by the Shortneſs of her Life; Wizards and Conjurers prognoſticating that ſhe ſhould not live out a Year. Many were the Complaints of this nature that were brought to the Council. Thus, beſide what was mentioned before, one *Robert Forreſt* in *Lincolnſhire*, had ſpoken Slanderous Words. Which cauſed the Council in *December* to ſend Order to Sir *Edward Dimock*, Kt. to commit him to Ward, there to remain for a Month; And then to be ſet on the Pillory in the Market Town, next to the Place of his Dwelling, with a Paper on his head containing in great Letters theſe Words, *For Falſe and Slanderous Reports*. And in caſe he ſhould not ſhew himſelf repentant for his Fault, then to cauſe one of his Ears to be cut off.

Rob. Forreſt.

Decemb. 11.

John Shory.

John Shory alſo, Sacriſtan of the Cathedral Church of *Chicheſter*, in the ſaid Month of *December* ſpoke lewd Words; whom the Council directed to be puniſhed by Pillory, or otherwiſe, as ſhould ſeem good to Sir *Thomas Palmer*, *John Palmer* and *John Appeſly*, Eſqs.

John Buke.

There was alſo one *John Buke* in *Surrey* or *Suſſex* that had alſo ſpoken lewd Words, whom Sir *Edward Gage* had apprehended, and certified the ſame to the Council; Who ſent to the ſaid Knight, and thanked him for his Diligence therein; willing him to ſend unto them the ſaid *Buke* under ſafe Cuſtody; that the Matter objected againſt him might be further examined. And he was willed to do the like with all others, whom he ſhould find touched in that Matter.

A Fellow of Aſhford.

In the ſame Month of *December*, a lewd malicious Fellow of *Aſhford* in *Kent*, ſpake treaſonable Words againſt the Queen. Sir *Thomas Moyle*, Sir *Thomas Kempe*, Sir *Thomas Finch*, Knights, and *Thomas Wotton*, Eſq; were ſent unto by the Council, to call this Man before them; and to examine him of his Miſdemeanors. And if the Matter ſhould upon ſufficient Teſtimony be found true, to ſend up the Examination and the Perſon himſelf, to be further ordered according to the Laws.

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Sir Thomas *a Prieſt.*

In the Month of *January* from *Southampton* a Supplication was brought to the Lords of the Council, exhibited by certain Inhabitants of that Place, touching a Diſorder, and certain lewd Words uttered by Sir *Thomas*, Prieſt of St. *Michaels* in the ſaid Town, and others. Whereupon the Lords ſent their Letter to the Mayor of *Southampton*, *Thomas Pacy*, and other Magiſtrates there, to conſider of the ſame. And if they ſhould find the Matter ſo as was repreſented in the ſaid Supplication, to cauſe the Party culpable to be apprehended, and committed to ſafe Ward: And to ſignify what they ſhould find in the Matter; that Order might be taken in the ſame, agreeable to Equity, and the Quality of the Offence.

Geffrey Francis.
Ed. Clipſham.

In the ſame Month, the Council wrot to the Archdeacon of *London* upon a Complaint againſt *Geffrey Frauncis* Sumner, ſome forward man againſt the Profeſſors of the Goſpel; and by their Order he, the ſaid *Frauncis*, was committed to the *Gatehouſe* in *Weſtminſter*. And one Sir *Edward Clypſham* Prieſt was, by the like Order to the Mayor of *London*, committed to one of the *Counters*. But both ſoon diſmiſt again.

Mountford, *and* Sabcots.

In *February*, *Mountford* Commiſſary to the Biſhop of *Lincoln*, and one *Sabcots* Scribe, were, by Vertue of a Letter to the Alderman of *Stamford*, and two of his Brethren, to give to the ſaid two Perſons Letters of Appearance before the Lords, upon an Information of the ſaid Nature againſt them.

John Gregyl.

John Gregyl Vicar of *Barking* in *Eſſex*, had ſpoken maliciouſly. Wherefore the Lords directed their Letters to Sir *Anthony Cook*, and Sir *Thomas Wroth*, with the Information exhibited againſt him by one *Thomas Pierſon*. Which they were willed to examine; and to ſend for the Parties: And to ſignify, what they ſhould find. Afterwards he was committed to the Fleet without having conference with any. But after he had been in Hold, about two Months, he promiſed to make a public Recantation. The Lords hereupon ſent to Sir *Anthony Cook* and Sir *Peter Mewtas*; requiring them, for that they were Neighbours, to be preſent, (at leaſt one of them) at the ſaid Vicars acknowledging his late Offences before his Pariſhioners; and referring it to their Diſcretions to appoint the Time and Place.

Chri. Savery.

Information was alſo brought againſt one *Chriſtopher Savery*, living, as it ſeems, in the Weſt. The Lords ſent to Sir *Rich. Edgecomb*, Mr. *Hogmore* and Mr. *Reignolds*, to examine diligently the ſaid Information touching lewd Words by him ſpoken, and to ſignify what they ſhould find therein.

Dr. Harpsfield *and others at* Canterbury.

To Dr. *Harpsfield* Archdeacon of *Canterbury*, a Letter of Appearance was ſent upon the like Account. For in *February* Information had been brought againſt him, that he uſed himſelf of late very diſorderly, in ſtirring up the People, as much as in him lay, to Sedition. And that it was reported by ſome of the Servants of the College of *Chriſt's* Church *Canterbury*, That *Religion could not, nor ſhould not be ſo altered.* And that one man of the College had well near an Hundred Harneſſes. So a Letter dated *Feb.* 11. came from the Lords to Sir *Tho. Finch*, and *George May* an Alderman of that City, to examine this Matter diligently; and to call before them all ſuch, whom

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they ſhould think meet, to be examined herein, or culpable touching the ſame. And thereupon to cauſe ſuch as were faulty to be committed to Ward; and to ſignify what they ſhould find. And alſo to ſearch what Armour was in the ſaid College; and what had been delivered out; and by whom; and for what Purpoſe; and to whoſe hands. And to write their Knowledge in theſe Particulars.

Tho. Malet.

Thomas Malet wrot a lewd and untrue Letter to his Uncle Dr. *Malet*. For which he was by the Lords committed to the *Gatehouſe*; and there to remain without Conference with any. And ſoon after was bound in a Recognizance of an 100 *l.* to be of good Abearing; and perſonally to appear, and make his Attendance upon the Lords of the Council every Council Day betwixt that and *Eaſter*, and not to depart without Licenſe.

Tho. Hall.

One *Thomas Hall* of *Huntington*, ſpake certain lewd Words alſo. Which the Juſtices of Aſſize in that County were wiſhed to conſider: And finding them culpable, to commit him to Ward, and to ſee him further puniſhed according to the Quality of his Offence, to the Terror of others.

W. Baſſenden.

One *William Baſſenden*, Parſon of St. *Georges* in *Canterbury*, had alſo ſpoken lewd Words. Whoſe Body the Mayor of *Canterbury* was ordered to ſend up under ſafe Cuſtody, with ſome one that was preſent when he ſpake the ſame.

A Spaniſh *Prieſt.*

In the Month of *March*, a *Spaniſh* Prieſt in *Briſtow*, called *Franciſco del Gado*, uſed much unſeemly Talk of the Queen's Highneſs. Whereupon the Mayor and Aldermen ſtayed him: And took an Examination of him; which they ſent up to the Council. Who in a Letter thanked them for what they had done, and gave Order to keep him ſtill in Priſon, till he could be content to be ſorry, and acknowledge his Fault. In which Caſe he ſhould be ſuffered to depart; or otherwiſe remaining ſtubborn and without Repentance, the ſame to be ſignified to the Lords, and to receive further order thereupon.

Tho. Pain.
Tho. Birch.
John Deuton.
R. Backhouſe.

Thomas Pain of *Caſtle Acre* in *Norfolk* was ſent up for, upon the ſame Account. *Thomas Birch* Vicar of *Witley*, and *John Deuton* Parſon of *Spelhurſt* in *Kent*, for the like ill Behaviour, were ordered to be committed to Ward. Sir *Raphe Backhouſe* Pariſh Prieſt of *Little Wenham* in *Suffolk*, had ſpoken lewd and ſeditious Words; whereof Sir *Henry Doyle*, and *Chriſtopher Goldingham* informed the Council. Who in anſwer required them, if they knew the Accuſers to be of Honeſty and Credit, to cauſe the ſaid Prieſt upon the next Market Day to be holden at *Ipſwich*, to be ſet on the Pillory, and one of his Ears to be cut off, and after committed to Priſon, there to remain until the Juſtices of Aſſize ſhall come next into the Country: And then to be brought before them, and further ordered.

Peter Walker.

One Sir *Peter Walker* Prieſt living in *Colcheſter* uttered certain lewd and untrue Reports. For which the Bailiffs of *Colcheſter* were by the Lords ordered to put him in the Pillory the next Market Day in *Colcheſter*, with a Paper on his Head, having theſe Words written in great Letters, *For Falſe Seditious Tales:* And after, if he can find Sureties for his good Behaviour, to be ſet at Liberty, or otherwiſe to be committed to Gaol. The Vicar of *Hoo* in *Kent* was alſo by order

Vicar of Hoo.

of the Lords to be apprehended and ſent up in ſafe Cuſtody. All theſe in the Month of *March*.

Rob. Forſter.

I will add but one more of theſe Delinquents, namely, *Robert Forſter*, Parſon of *Over-Watton*; againſt whom Matter had been exhibited. The Lords ſent to *Hercules Rainsford*, and *Thomas Gibbons*, Eſqs; to examine him upon the ſame: And in the mean time to keep him in ſafe Ward. This was in *April* 1559. But I intend to ſtop here; becauſe I will not ſtep over the preſent Year.

Certain Bills brought into Parliament to ſtop Slanders.

One would admire the new good Queen ſhould have ſo many Ill-Willers every where, as appeared by theſe Slanders and falſe Reports given out and ſpread againſt her, to breed Diſaffection in her Subjects towards her from her firſt coming to the Crown, and to ſhake her Title to it. Hence no queſtion it came to paſs, that one, two, or three of the firſt Bills brought into the Queen's Parliament, that ſat in *Jan.* were deſigned to meet with theſe Defamatory Reports and Libels: as the Bill for the *Recognition* of the Queen's Title to the Imperial Crown of this Realm; and the Bill, wherein certain *Offences* be declared Treaſon; and that againſt *Slanderous and Seditious Words*. Theſe Bills ripened into Acts, before the Parliament ended.

The Act declaring Treaſon.

That entitled *An Act whereby certain Offences be made Treaſon*, was but the renewing of the like Act made in Queen *Mary*'s Reign. But that Act extended no further than to that Queen's Perſon: So that if the like Offences mentioned and contained in that Statute, happened to be committed againſt the Queen that now was, *Viz.* Queen *Elizabeth*, there was no due Remedy or condign Puniſhment provided. This Statute therefore was now made and declared to be in force in behalf of the preſent Queen. It was made againſt ſuch as ſhould maliciouſly compaſs or imagine to deprive the Queen's Majeſty and her Heirs of her Body from the Stile, Honour and Kingly Name of the Imperial Crown of this Realm, or to deſtroy her or any of her Heirs, or to levy War within the Realm; or to utter by open preaching, or expreſs Words the ſame Compaſſes or Imaginations.

Eccleſiaſtical Perſons guilty hereof, how puniſhed.

Eccleſiaſtical Perſons for every ſuch Offence, immediately upon ſuch Attainder, to be deprived of all their Benefices and Promotions. This Act alſo reached to ſuch as affirmed by Writing or Printing, or ſome Overt Act, that the Queen ought not to have the Stile, Honour and Kingly Name of this Realm: Or that any other Perſon beſide the Queen ought to have and enjoy the ſaid Stile: Or that the Queen that then was, ought not to be Queen of this Realm, during her Life. This was made High Treaſon.

The Act for Seditious Words.

That other Bill againſt Slanderous Words, when it became an Act, was entitled, *An Act for the Explanation of the Statute of Seditious Words and Rumours:* Which was alſo a former Act made 1 and 2, of *Phil.* and *Ma.* This Act the ſame Parliament thought moſt convenient to revive and re-enforce, rather than to frame a new one. Wherein they made every Branch, Article, Word and Sentence to be expounded and judged to extend to the Queen's Highneſs, as fully to all Intents and Conſtructions as it had to the former Queen. And that all Perſons that ſhould maliciouſly ſpeak or utter any falſe, ſeditious or ſlanderous News, Rumours, Sayings or Tales, of the

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Penalty, 1. and 2. P. and M. Ca. 3.

Queen or of her Heirs, being Kings or Queens of this Realm, ſhould incur ſuch Pains and Penalties as in the ſaid Act [of Queen *Mary*] was limited and appointed. Which Puniſhment was the Pillory, and the Cutting off both Ears, or the Payment of an hundred Pounds, and Impriſonment three Months, for him that of his own Imagination ſpoke falſe, ſeditious or ſlanderous Rumours, of the King or Queen. And the reporting thereof from any other was the Pillory, and cutting off one Ear, or 100 Mark, and Impriſonment one Month.

And for malicious Writing or Printing and ſetting forth any Book, Rhime or Ballad; Containing falſe Matter, Clauſe or Sentence of Slander of the King or Queen, or to the ſtirring or moving of Sedition or Inſurrection; his Right Hand that had ſo done was to be ſtricken off for the firſt time; and for the ſecond, Impriſonment during Life, and Forfeiture of all his Goods and Chattels.

And ſurely theſe ſevere Laws afterwards terrified and reſtrained theſe Malecontents and Ill-Willers to the Queen, and Bigots for Popery, which appeared already ſo numerous.

Some pull down Images in Churches without Order.

There was alſo in this Beginning of the Queen's Reign much Zeal ſhewn on their ſide that deſired Reformation of corrupt Religion. Who not being able to away with the Superſtitions practiſed, and the Images in the Churches, committed great Diſorders, by their own Hands, pulling them down without any publick Authority, and defacing the Churches where they were. Of this I ſhall give ſome Inſtances; coming to the Ears of the Queen's Council. It was but about the Beginning of *December*, that one *Tho. Pike* committed ſome ſuch Diſorder in the Church of *Sholisbury* (*Shobury* in *Eſſex* perhaps,) Of which the Parſon of the ſaid Church ſent up a Complaint to the Council. Who liſtening to it, ſent it back encloſed in a Letter to the Lord *Rich*, living in thoſe Parts, and no very good Friend to Proteſtants: Willing him to ſend for the ſaid *Pike*; and if upon Examination of the Matter, he ſhould find the ſame true, then to cauſe him to be puniſhed according to the Quality of his Offence.

What Acts of this Nature happened afterwards I do not find (only that on the 8th or 9th of *January* the Image of St. *Thomas*, that is, *Thomas Becket* the Patron of the *Mercers*, that ſtood over their Chappel Door, was thrown down and broken) until the beginning of *March*; when a notable Diſturbance was made in the Churches of *Dover*. Upon which the Lords of the Council ſent to *Tho. Keyes* Serjeant Porter, and *Edward Boys*, Eſq; to examine it diligently; and to cauſe ſuch as they ſhould find faulty there, to be apprehended, and bound in good Bonds to appear at the Council to anſwer their Doings. Which if they refuſed to do, then to commit them to Ward; and to ſignify what they had done herein. The next Month I find *John Caſtle* of *Dover* Mariner, *Tho. Ramſden* of the ſame Town Shoemaker, and *John Weſt* of the ſame Town Butcher, were each bound in Recognizances of 20*l.* on condition that every of them ſhould henceforth be of good Abearing; and ſhould alſo on the *Sunday* next, each of them in the Pariſh Church of *Dover*, whereof he was a Pariſhioner, declare openly in the time of Service, that he did very ill and without

Diſturbance in Dover *about pulling down Images.*

without Order to pluck down the Images of that Church, before a Law did authorize him ſo to do.

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And in the latter End of *March*, the Pariſh Church of *Halyleſham* in *Suſſex* was ſpoiled, and that by the Inhabitants of the ſaid Town. Whereof *Tho. Buſſhop* and *John Thatcher* Juſtices of the Peace made complaint to Sir *Rich. Sackvile*, one of the Council. This (whatſoever it was they had done) the Council ſtiled a *heinous Diſorder*; and by their Letters to the ſaid Juſtices willed them for the better Puniſhment thereof to call for the Aſſiſtance of Sir *Nicholas Pelham* and Sir *Edward Gage*, and other Juſtices dwelling nigh unto them: And having found out who were the Authors and Ring-leaders of that Matter, to commit them to Ward: And to put them to ſuch Fines for their Offence, as by their Diſcretions ſhould be thought moſt meet, and agreeable to the Laws.

And in Halyleſham;

Mar. 29.

In *Bow Church*, *London*, alſo about this very time ſeveral got together privately, and undiſcovered, and pulled down the Images and the Sacrament, and defaced the Veſtments and Books. Which notwithſtanding was ſo well liked by many, that no Complaint was preferred thereof to the Council. But ſome Information coming to them, they ſent a Letter to Sir *Thomas Lee* Lord Mayor, calling it *an outragious Diſorder*; and not hearing of any Order by him taken for redreſs thereof, they found it very ſtrange. He was therefore put in remembrance of an Exhortation made by the Queen's Majeſty unto him on *Candlemas* day laſt paſt, and ſtraitly commanded to uſe the beſt means he could to bolt out the Doers hereof, and to cauſe them to be apprehended and committed to Ward; and to ſignify unto them, [the Council,] what he ſhould find therein. Thus even and impartially did the State carry it toward both Parties, until ſome further Law ſhould be made to direct the Subjects in their public Worſhip and Service of God.

And in Bow-*Church*, Lond.

Mar. 30. 1559.

CHAP. II.

Cardinal Pole's *Meſſage to the Lady* Elizabeth *before his Death. The Carriage of the Biſhops to the Queen. The Poſture of Religion. Secret Counſils for reſtoring it. A Parliament; And Convocation: What was done there; And in the Parliament. The Act of* Supremacy; *And* Uniformity. *Private Acts. Many Biſhopricks become void by the Act of* Supremacy; *And other Eccleſiaſtical Preferments.*

EARLY Intereſt was made with *ELIZABETH* for the Continuance of the Old Religion. For, when the Papalins ſaw their Power was unequal to put her by from reigning after her Siſter, they laboured to perſuade her to let Religion remain as ſhe

Cardinal Pole *ſends his Chaplain to Lady* Elizabeth.

found it. There was a ſecret Meſſage ſent from Cardinal *Pole* but three or four days before his Death, to her being now but Lady *Elizabeth*, together with a Letter; whereof *Seth Holland*, Dean of *Worceſter* his Chaplain, was the Bringer. The Letter was as follows:

His Letter to Her. Cotton Libr. Veſpaſian F. 3.

> ‘It may pleaſe your Grace to underſtand, that albeit the long Continuance and Vehemency of my Sickneſs be ſuch as juſtly might move me, caſting away all Cares of this World, only to think of that to come; yet not being convenient for me to determine of Life or Death, which is only in the Hand of God, I thought it my Duty before I ſhould depart, ſo nigh as I could, to leave all Perſons ſatisfied of me, and eſpecially your Grace, being of that Honour and Dignity that the Providence of God hath called you unto. For which Purpoſe I do ſend you at this preſent mine faithful Chaplain, the Dean of *Worceſter*. To whom may it pleaſe your Grace, to give credit, in that he ſhall ſay unto you in my behalf. I doubt not but that your Grace ſhall remain ſatisfied thereby. Whom Almighty God long proſper to his Honour, your Comfort and the Wealth of the Realm.
>
> *From* Lambehith, *the* 14.
> *of* November 1558.
>
> By your Grace's Orator,
> *Reg. Car. Cantuarien.*

By this Letter and Meſſage, as it ſeems to me, he drove at two things: the one, to ſatisfy the Lady *Elizabeth*, that he was in none of the Faction againſt her Life and Reign: And thereby to recommend himſelf and his Friends unto Her, when ſhe ſhould come to the Crown, which he ſaw was not far off, the preſent Queen being paſt Hopes. The ſecond, to leave with her certain Counſils and Inſtructions for her future Government and Behaviour of herſelf, eſpecially in regard of the *Roman* Religion, that then was in place; and to continue it: Importing this in point of Policy to be her ſafeſt Courſe; and the extraordinary Danger hanging over her Head, ſhould ſhe attempt the Alteration of it. Which no queſtion the Cardinals Chaplain ſet as home upon the Queen as poſſible.

The Queen diſobliged by the Popiſh Biſhops.

Anſwer to the Engliſh *Juſtice*, p. 51.

Yet ſurely it tended not a little to diſaffect the Queen towards that Religion, that the Clergy and Biſhops from the very firſt ſhewed themſelves ſo very wayward and diſobliging. Many Inſtances of this in the inferior Clergy we have related already: Now ſome Paſſages concerning the Biſhops; which I take from a *Roman* Author of great Fame. *Oglethorp*, Biſhop of *Carliſle*, ſtanding ready to ſay Maſs before the Q. ſhe commanded him not to elevate the Conſecrated Hoſt, to prevent the Idolatry that the People were wont then to commit; but to omit the Ceremony, becauſe ſhe liked it not. Which the ſaid Biſhop nevertheleſs (to his great Honour, ſaid the Writer) conſtantly refuſed to obey. When ſhe was to be conſecrated by ſome Biſhop at her Coronation, they all refuſed, till with much ado the foreſaid Biſhop was prevailed upon to do it, who was the inferior almoſt of all the reſt. For his former Refuſal he never repented it, but for the doing the other Office towards her, when he ſaw the Iſſue of the Matter,

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and both himſelf and all the reſt of that Order deprived, and the Churches Holy Laws and Faith (as that Writer expreſſeth himſelf) againſt the Condition of her Conſecration, violated, he ſore repented him all the days of his Life; which were for that ſpecial Cauſe both ſhort and weariſome afterward to him. And the Reaſon thoſe Biſhops refuſed to Crown her (as that *Romaniſt* relates) and that they durſt not inveſt her, was, for that they had evident Probabilities and Arguments to doubt, that ſhe meant either not to take the Oath, or not to keep the ſame, which all Chriſtian Kings, and eſpecially ours in *England*, did make in their Coronation, for Maintenance of Holy Churches Laws, Honours, Peace and Privileges, and other Duties due to every State; as in the Time and Grant of King *Edward* the Confeſſor. They doubted alſo, leſt ſhe would refuſe in the very time of her Sacre, the ſolemn divine Ceremony of Unction, thro' the evil Advices of certain young Counſellors, being then in the Heat, Prime and Pride of their Hereſy: Whereby great Scandal might ariſe, and Hurt to the Realm. Upon this ſurmiſe of her future Miſgovernment, they did, what in them lay, reject her from being their Queen. Theſe carriages might well eſtrange her Mind from them.

Religion as yet at a ſtay.

But whether ſhe were determined in her Mind before or no, certain it is, that the Affairs of the Church continued for a while in the ſame Poſture and Condition they were in before, abating Perſecution for Religion: Maſs celebrated in the Churches; the ejected and exiled Clergy not reſtored to their former Places and Preferments; the Popiſh Prieſts keeping Poſſeſſion: Orders, that Things in the Church ſhould for the preſent continue as they were: Such puniſhed as innovated any thing in the Church, or publick Worſhip. Which put the Favourers of the Goſpel under great Fears and Jealouſies: And they began to ſuſpect the Queen intended to make none, or very little Amendment in Religion.

Secret Deliberation for the reforming of Religion.

But as certain it is (and we may believe the Queen privy to it) that at the very beginning of her Reign ſome there were of conſiderable Rank engaged in a deep and very ſecret Deliberation, about the Method and Way of reſtoring Religion again; and what was to be done in matter of Policy for ſecuring the Inconveniencies that might ariſe at Home and Abroad, from the Reformation of Religion; Who of the Queen's Council were firſt to be made acquainted with the Deſign; What Learned Men to be employed in making the Alterations; and concerning the appointments of Time and Place. There was about the beginning of *December* ſuch a Device drawn up by ſome notable Hand, and offered to Secretary *Cecyl*; and which, by the Steps that afterward were taken, appeared to have been followed. By whoſe Pen it was writ doth not appear. I ſuſpect it to have been either *John Hales*, a Man of a Politick and Working Head, and a zealous Proteſtant, and Clerk of the Hanaper to this Queen, as he had been to K. *Edward* VI. or Sir *Thomas Smith*, a very wiſe Man, and Secretary of State to K. *Edward*: And I am rather inclined to think it the latter.

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The Device drawn for bringing it about.

In which Device are theſe Queſtions, with practical apt Anſwers to them. I. When the Alteration ſhall be firſt attempted? The Anſwer to which is, At the next Parliament. II. What Danger may enſue upon the Alteration? The Anſwer to which weighs the Danger from the Biſhop of *Rome*, from the *French* King, from *Scotland*, from *Ireland*, and from many People here at Home. III. What Remedy for theſe Matters? Anſwer to which is given particularly and diſtinctly, as to *France*, *Rome*, *Scotland*, *Ireland*, and at Home. IV. What the manner of doing it? The Anſwer to which propounds certain Learned Men to contrive and bring in a Book, or Platform of Religion ready drawn, to the Queen: And having her Approbation, to be put into the Parliament-Houſe. The Men named for the drawing this up, are *Bill*, late Maſter of *Trinity*-College, *Cambridge*; *Parker*, late Dean of *Lincoln*; *May*, late Dean of St. *Pauls*, Doctors in Divinity, all under King *Edward* Heads of the Univerſity of *Cambridge*, but caſhiered by Queen *Mary*, and remaining obſcurely in *England* in her Reign; and beſide theſe, *Cox*, *Whitehead*, *Grindal* and *Pilkington*, who were Exiles and newly come home; and Sir *Thomas Smith*, a Learned Knight, and Doctor of the Civil Law, was to call them together, and aſſiſt with them in the Work. And before this, it was thought neceſſary that all Innovation ſhould be ſtrictly forbidden, until ſuch time as the Book ſhould come forth.

By the Sequel it appears, that this Advice was taken, whoſoever was the giver of it; thoſe being the Perſons appointed for the reviſing King *Edward*'s Book of Common-Prayer; and a Proclamation being iſſued out in the latter end of the Month of *December* to the effect aforeſaid, as ſhall be told by and by.

But proceed we to the other Queſtions. V. What might be done of the Queen, for her own Conſcience, openly, before the whole Alteration? Or, if the Alteration muſt tarry longer, what Order is fit to be in the whole Realm, as an *Interim*? The Reſolution was, to make no further Alteration, than the Queen had already done: Except, to receive the Communion as ſhe pleaſed on high Feaſts, (that is, whether in one or both kinds;) and that the Chaplains at Maſs receive in both kinds: And that ſome devout ſort of Prayers be framed and uſed for a while, and Maſs ſaid more ſeldom. VI. What Noblemen might be thought to be moſt fit to be made privy to theſe Proceedings, before the Privy Council ſhould have it propounded? To which four are mentioned, *Northampton*, *Bedford*, *Pembroke*, and *Grey*. VII. What Allowance ſhould be aſſigned to the Learned men, while they were reviewing the Book of Common-Prayer; and where to meet? The Anſwer to which is, Sir *Thomas Smith*'s Lodgings in *Chanon-Row*; and ſufficient Proviſion to be made of Meat and other things. This excellent Paper is ſumm'd up by *Camden* in his Hiſtory of Q. *Elizabeth*, but firſt ſaw the Light by the means of the Right Reverend the Biſhop of *Sarum*, who hath printed it in his Hiſtory of the Reformation from the *MSS.* of the Lord *Grey* of *Ruthen*, now Lord Viſcount *Longuevil*. But there being another *MS.* of it in the *Cotton* Library, ſomewhat different from that uſed by him, and explanatory of it in ſome Places, and more correct, I am therefore tempted to put it into the Repoſitory from that *MS.*

Vol. II. Collect. p. 327.

Numb. IV.

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A difficult Work this was now taking in hand; the Reformation of corrupt Religion being the harder to bring to paſs, becauſe there was not only in this Juncture a formidable Popiſh Party to ſtruggle with, but a *Lutheran* Party alſo. For there was not a few now that in the Alteration of Religion, would endeavour to have it ſettled according to the *Auguſtan Confeſſion*: Whereby a Real and Subſtantial Preſence might be acknowledged in the Euchariſt: Crucifixes and Images might be retained in the Churches, the Wafer put into the Receiver's Mouth, and ſuch like. And of this the Learned men of the Foreign Reformed Churches were much afraid. I find a Letter written *Anno* 1559, from *Bullinger* Chief Paſtor in *Zurich*, to *Utenhovius* another Learned man, now at *Frankford*, (but under K. *Edward* VI. belonging to the *Dutch* Church in *London*) ſignifying, how many ſtrove to have the *Auguſtan* Confeſſion received here. 'I ſee, ſaith he, no little Diſturbances like to ariſe even in *England*, if, 'as ſome do require, the Confeſſion of *Augsburg* be there received; a Thing unſuitable in many reſpects.' He went on, and ſhewed how this Confeſſion had cauſed Vexation in all the ſincerer Churches, and laboured to infect all with its Leaven. 'That *Utenhovius* knew what it had done in *Poland*: And bad him take heed, and give his Aſſiſtance that it took not place. And that King *Edward*'s Reformation ſatisfy'd the Godly.

Many for the Auguſtan Confeſſion.

Biblioth. Eccleſ. Belgic. London. Video & in Anglia non modicas oborituras turbas, ſi quod quidam (rem indigniſſimam multis modis) poſtulant, recipiatur Auguſtana Confeſſio, &c. Satisfecet piis EDVARDI Reformatio.

But notwithſtanding this Stay of Religion enjoyned by the Queen, as was ſaid before, divers of thoſe that were Miniſters in King *Edward*'s days, now ſoon returning home from abroad, and others concealed within the Realm, began to ſhew themſelves, and exerciſe their Miniſtry, eſpecially in *London*, after the Order of the Reformation in that Reign; great Numbers of People aſſembling at thoſe times. And this the Queen, ſhewing herſelf diſpleaſed at, upon pretence of the Occaſion it gave to unfruitful Diſputes and Contentions, declared the ſame by a Proclamation ſent out *December* 27, from *Weſtminſter*: Wherein ſhe charged all, as well ſuch as were called to the Miniſtry, as others; the one to forbear to preach or teach, and the other to hear any Doctrine or Preaching than the Goſpel and Epiſtle for the Day, and the Ten Commandments in *Engliſh*, without Expoſition or Addition of any manner of Senſe or Meaning to be applied. Nor any manner of Public Prayer to be uſed in the Church, but what then was uſed, and by Law received; except the *Litany*, the Lord's-Prayer, and the Creed in *Engliſh*, as ſhe uſed in her own Chappel. Yet this Order of the Queen's was ſomewhat mitigated, by adding, that it was to laſt only till ſhe and her Three Eſtates in Parliament ſhould meet, and conſult for ſome Reconciliation of Matters as were then moved in point of Religion. Withal promiſing, that ſhe meant by all means poſſible to procure and reſtore the Advancement of Religion among her People: But threatning ſevere Puniſhment to thoſe that ſhould diſobey this her Proclamation. Which Proclamation I have alſo placed in the *Repoſitory*. And accordingly, *Jan.* 1. the *Litany*, Epiſtle and Goſpel in *Engliſh*, began to be ſaid in *London*, by Virtue of that Proclamation of the Queen, according as was uſed in her Chappel.

No Change to be in Religion yet;

Till a Parliament.

Numb III.

ANNO 1558.

The Parliament meets.

But the Day of the Parliament's Meeting now drawing on, being *January* the 23d. we ſhall proceed to look upon their Tranſactions, eſpecially in the Matters of Religion, wherein ſo much was to be done. As we muſt alſo look into the Convocation-Houſe, where the Clergy ſat at the ſame time upon the ſame Buſineſs.

Lord Keeper's Speech at the Opening of it.

Sir S. D'ews Journal

Laws to be made for ſettling Religion.

The Sitting of the Parliament this day, by reaſon of the Queen's bodily Indiſpoſition, was prorogued till *January* the 25th. when the Lord Keeper, Sir *Nicolas Bacon*, opened it with a long and eloquent Speech: And that branched into Three general Matters; which the Queen, he ſaid, had called the Parliament together for. The Firſt whereof was, for the well making of Laws for the according and uniting of the People into an uniform Order of Religion. This he touched tenderly and wiſely, as repreſenting the Queen not inclinable to one Side or other, but only aiming to ſettle the Religion to be profeſſed among her Subjects, upon true Principles. The Sum of what he ſaid relating to this Point, was: ‘That the Queen had God before her Eyes, and was not unmindful of Precepts and Divine Counſels: And therefore meant chiefly in this Conference, that the Advancement of God's Honour and Glory ſhould be ſought, as the ſure and infallible Foundation, whereupon the Policies of every good Commonwealth were to be erected; and was as the ſtrait Line, whereby it was wholly to be directed and governed: And as the chief Pillar and Buttreſs, wherewith it was continually to be ſuſtained. And as the well and perfect doing of this could not but make good Succeſs in all the reſt, ſo the remiſs and looſe dealing in it, could not but make the reſt full of Imperfection and Doubtfulneſs. Which muſt needs bring with them continual Change and Alteration; a Thing to be eſchewed in all Good Governances; but moſt of all in Matters of Faith and Religion. That the Queen therefore principally required them, for the Duty they bore to God, and their Service to her and their Country, that in this Conſultation they would with all Humbleneſs, Singleneſs and Pureneſs of Mind, uſe their whole Endeavour and Diligence to eſtabliſh that which by their Wiſdoms ſhould be thought moſt meet for the well preſerving of this godly Purpoſe: And this without reſpect of Honour, Rule or Sovereignty, Profit, Pleaſure or Eaſe; or of any thing that might touch any Perſon in Eſtimation or Opinion of Wit, Learning or Knowledge; and without all regard of other Affection.

‘And that in their Conference about this, they ſhould wholly forbear, as a great Enemy to good Counſel, all manner of Contention, Reaſonings, Diſputes, and ſophiſtical, captious and frivolous Arguments and Quiddities, Matters for Oſtentation of Wit, rather than Conſultation of weighty Matters; comlier for Scholars than Counſellors. And becauſe commonly they were Cauſes of much Expence of Time, and bred few good Reſolutions.

‘He adviſed, That by Counſil Proviſion ſhould be made, that no contentious and contumelious Words, as *Heretic*, *Schiſmatic*, *Papiſt*, and ſuch like, being Nurſes of ſeditious Factions and Sects, ſhould be uſed, but baniſhed out of Mens mouths, as the Cauſers, Continuers, and Encreaſers of Diſpleaſure, Hate and Malice; and

‘ as utter Enemies of all Concord and Unity; and the very Marks they were now come to ſhoot at. And that as nothing ſhould be adviſed or done, that might any way breed or nouriſh any kind of Idolatry or Superſtition, ſo Heed was to be taken, that by licentious or looſe handling, any Occaſion were given, whereby Contempt or irreverent Behaviour towards God and Godly things, might creep in.

‘ That the Examples of fearful Puniſhments that followed theſe four Extremities, that is to ſay, Idolatry, Superſtition, Contempt and Irreligion, in all Ages and Times, were more than he could declare: And yet not ſo many as the Bleſſings and Benefits of God to thoſe that had forſaken them, and embraced their Contraries. That for their better Encouragement to run this right and ſtrait Courſe, he thought he might affirm, That the good King *Hezekiah* had no greater deſire to amend what was amiſs in his Time, nor the Noble Queen *Heſter* a better Heart to overthrow the mighty Enemies of God's Elect, than their Sovereign Lady and Miſtreſs had to do that which might be juſt and acceptable in God's Sight. And ſo forced to this by their Duties to God, feared thereto by his Puniſhments, provoked by his Benefits, and drawn by their Love to their Country and their Wives, and laſtly, encouraged by ſo princely a Patroneſs, he exhorted them in God's Name to go about this Work.

Now before we obſerve what Impreſſion this Speech had upon the Parliament, let us firſt ſee a little what was done among the Members of the Convocation.

A Convocation: Wherein the Popiſh Clergy beſtir themſelves.
MSS. C.C.C.C. *Synodal.*

Herein the Popiſh Clergy did notably beſtir themſelves. It began the 24th day of the ſaid Month; that is, the next Day after the Parliament were called together, *Nicolas Harpsfield*, Archdeacon of *Canterbury*, being Prolocutor. When, by the Order of the Biſhop of *London*, Preſident, the Lower Houſe drew up Articles, and deſired the Biſhops of the Upper Houſe to preſent them to the Parliament. The Hiſtory of it was thus; as I take it from Archbiſhop *Parker*'s Volume entitled *Synodalia*.

In the Fourth Seſſion, the Biſhop of *London* aſked the Clergy of the Lower Houſe, Whether they had thought of any thing, which they would explain that Day? When the Prolocutor, with *Thomas Reynold*, *John Harpsfeld*, and *William Chedſey* anſwered, That they knew not for what Cauſe, and concerning what Things they were to treat; and they prayed, that a way might be conſidered of, how Religion might be preſerved. To which the Biſhops anſwered, That it ſeemed expedient, that the Clergy ſhould make a Supplication to the Queen, That no Burthen might be impoſed upon the Clergy in that Parliament; and that then they ſhould conſider about the Supply of a Subſidy, and the way of raiſing it.

Seſſion *6*. The Prolocutor and the Clergy offered to the Biſhops certain Articles in Writing, which the ſaid Clergy had deviſed, for the diſburthening of their Conſciences, as they ſaid, and the Proteſtation of their Faith: and petitioned the Biſhops, that they would head them in the ſame.

ANNO 1558.

Seſſion 7. *Febr. ult.* They exhibited their Articles conceived in the former Seſſion; which were read, and the Biſhops promiſed to preſent them to the Upper Houſe of Parliament the next day. The Articles were theſe.

Five Articles drawn up by them.

I. That in the Sacrament of the Altar, by Virtue of the Words of Chriſt, duly ſpoken by the Prieſt, is preſent *realiter* under the kinds of Bread and Wine, the Natural Body of Chriſt, conceived of the Virgin *Mary*, and alſo his Natural Blood.

II. That after the Conſecration there remains not the Subſtance of Bread and Wine, nor any other Subſtance but the Subſtance of God and Man.

III. That in the Maſs is offered the true Body of Chriſt, and his true Blood, a Propitiatory Sacrifice for the Living and Dead.

IV. That to *Peter* the Apoſtle, and his Lawful Succeſſors in the Apoſtolic See, as Chriſt's Vicars, is given the Supreme Power of Feeding and Ruling the Church of Chriſt militant, and Confirming their Brethren.

V. That the Authority of Handling and Defining concerning the Things belonging to Faith, Sacraments, and Diſcipline Eccleſiaſtical, hath hitherto ever belonged, and ought to belong only to the Paſtors of the Church; whom the Holy Ghoſt for this purpoſe hath ſet in the Church; and not to Laymen.

The Three former of theſe were ſolemnly diſputed at *Oxford*, the firſt Year of Queen *Mary*, as the great Κριτήριον of Popery, againſt *Cranmer*, *Ridley* and *Latymer*.

The next Seſſion, the Prolocutor and Clergy aſked the Biſhops, whether they had preſented the Articles? The Biſhop of *London* ſaid, he had preſented them to the Lord Keeper of the Great Seal; and that he received them, as appeared, gratefully; but gave no Anſwer. They deſired the Upper Houſe, that they would before the next Seſſion enquire the good Pleaſure of the Keeper concerning them.

In a Seſſion following the Biſhop of *London* told them, That the Articles under the Hand of a Public Notary were exhibited, (one only Article, *viz.* the laſt, excepted,) being before approved by the Univerſities of *Oxford* and *Cambridge*.

Nothing more followed, but Adjournments, until the middle of *May*, 1559; when I ſuppoſe this Convocation was concluded, the Parliament being diſſolved a little before, *viz.* the Eighth day of the ſaid Month.

The Proteſtant Clergy not yet reſtored.

All this while the Clergy that favoured ſincere Religion, were but private Standers by, and were not conſulted with. Which put them into ſome diſturbance, fearing the Iſſue; their Hearts trembling as old *Eli*'s did, for the Ark of God. And well they might, there being neither any Order taken for the Reſtoration of the Old Proteſtant Biſhops to their Sees, whereof there were four ſurviving; nor of the Inferior Clergy, that married Wives under King *Edward*, and were deprived under Q. *Mary*, to their former Dignities and Benefices.

The Biſhops in the Queen's firſt Parliam. Stow's Chron.

But now let us look into the Parliament, and ſee what was done there about Religion, and for the Eſtabliſhment of the Queen upon her Throne. Firſt, *Richard Cox*, D. D. (ſometime Dean of *Weſtminſter*,

minſter, and of *Chriſt-Church Oxon*, but that had lived abroad all the late Reign, and now lately come home) preached before the Parliament at the Opening of it. But Q. *Mary's* Biſhops and Prelates only ſat in the Houſe, from whom was to be expected all the Oppoſition that could be againſt caſting off the Pope's Uſurpation, and reſtoring of true Religion. They were indeed few, ſome being newly dead, as *Canterbury*, *Saliſbury*, *Norwich*, *Chicheſter*, *Rocheſter*, and ſome others; ſeveral abſent, who had ſent their Proxies, as *Durham*, *Peterborough*, *Ely*, (now abroad in an Embaſſy) *Bath* and *Wells*, *St. Davids*. To which add, one Prior, Sir *Tho. Treſham*, Lord Prior of S. *John's* of *Jeruſalem*, who alſo ſent his Proxy. Thoſe that appeared were, *Heath* Archbiſhop of *York*, that had been Lord Chancellor, *Boner* Biſhop of *London*, *White* of *Winton*, *Pate* of *Worceſter*, *Kitchin* of *Landaff*, *Bayne* of *Coventry* and *Litchfield*, *Turbervile* of *Exeter*, *Scot* of *Cheſter*, and *Oglethorp* of *Carliſle*, with *Feckenham* Lord Abbot of *Weſtminſter*.

Bills brought in.

The Chief Bills brought in, which this preſent Hiſtory eſpecially requireth our taking Notice of, ſhall follow. The moſt whereof paſſed into Acts, (but ſome were rejected) to all which, the Biſhops that ſat in the Houſe, generally one and all diſſented, and proteſted.

For Reſtitution of Firſt Fruits, &c.

The firſt Bill preferred in the Upper Houſe was read on *Monday*, *January* the 30th. The Subſtance was for the *Reſtitution and Annexation* of the Firſt Fruits, Tenths, *&c.* to the imperial Crown of this Realm. Which by reaſon of the preſent Impoveriſhed State of the Revenues, was thought highly neceſſary to be reſtored again to the Crown, to help to uphold the *huge, innumerable and ineſtimable Charges* of the Royal Eſtate, as the Bill expreſſeth it; mentioning, how theſe Firſt Fruits, Tenths, Yearly Rents of Impropriations, Rectories, *&c.* had been given away by Queen *Mary* from the Crown, which they accounted a great Diſheriſon and Decay done to the Crown and Royal Eſtate of the Realm, and the Succeſſion thereof. This Bill was read the third time, and paſſed *Saturday*, *February* 4. To this Bill all the Biſhops preſent, which were Eight, diſſented, *Viz. York*, *London*, *Worceſter*, *Landaff*, *Coventry* and *Litchfield*, *Exeter*, *Cheſter*, *Carliſle*. But all the Temporal Lords conſented *Nemine Contradicente:* As appeared eaſily by the ſtanding up, firſt of the Temporal Lords, who voted in the Affirmative, and then of the Spiritual Lords who voted the Negative: in reſpect of the apparent Inequality of their Voices.

2 & 3 Phil. *and* Mary.

D'Ews *Journ.*

For Recognition of the Queen.

The Second and next Bill brought in, and read in the Lords Houſe, was on *Wedneſday*, *February* the 1ſt, which was ſtill in order to uphold the Queen's Eſtate, being for *Recognition of her Title* to the Imperial Crown of this Realm. This Bill was finiſhed *February* the 9th, and by Univerſal Conſent concluded. Obſerve that here the Biſhops did not diſſent. This Bill was conform to the Practice of Queen *Mary's* firſt Parliament, wherein ſuch a Bill was brought in, and paſſed, declaring and recognizing her to have been born in a moſt Juſt and Lawful Matrimony; and ſo conſequently their rightful Queen.

Seſſ. 2. cap. 1.

For declaring Treaſon.

The Third Bill that was read in the ſaid Houſe was on the ſaid *9th* of *February*, ſtill relating more nearly to the Queen. By this Bill certain *Offences* were declared Treaſon.

Againſt Slanderous Words.

And the Fourth Bill was read the ſame Day, *againſt Slanderous and Seditious Words.* What need there was of ſuch a Bill to reſtrain the Tongues of many againſt the Queen and Her Proceedings, is evident from what hath been related before.

For the Queen to be inheritable to Her Mother.

Sir Simm. D'Ews.

Numb. V.

The next (being the Fifth Bill proper here to be taken notice of,) was read *February* the *10th*, wherein the Queen was made inheritable to the late Queen *Anne*, Her Majeſty's Mother. And it is remarked by the Author of the Hiſtory of the Journal of this Parliament, concerning this Bill, that after the reading two other Bills the ſame Day, it was read again, and ordered to be engroſſed. Which Speed, he ſaith, the Houſe took for the paſſing of this Bill, to expreſs their Zeal and Affection to Her Majeſty. *February* the *13th*, this Bill was read the third time, whereby the Queen was reſtored in Blood to the late Queen *Anne* Her Mother, and concluded with the common Conſent of all the Lords: Neither is there any mention in the Journal of the Houſe, of the Biſhops diſſenting to this. Which becauſe it is a Private Act, and unprinted, I exemplify it in the *Appendix*.

For reſtoring the Supremacy.

February the *27th*, came a very material Bill from the Houſe of Commons, where it had been diſpatched; It was for the *reſtoring* the *Supremacy* to the Imperial Crown of this Realm; and *for repealing* divers Acts made to the contrary. This Bill was toſſed about in both Houſes, and many Alterations made, and many *Proviſoes* added. Once it was entituled, *A Bill to avoid the Uſurped Power claimed by any Foreign Potentate in this Realm; and for the Oath to be taken for Spiritual and Temporal Officers.* This was the Reaſon it was read ſo often in the Upper Houſe, as the *27th* and *28th* of *February*. Again, The *13th*, *15th*, *18th* of *March*: On which Day it is ſaid in the *Journal* to be concluded; theſe two Temporal Lords diſſenting, *Viz.* the Earl of *Shrewsbury*, and Viſcount *Mountague*; and theſe Spiritual, being nine Biſhops and one Abbot, that is, I ſuppoſe, all that were in the Houſe, *Viz. York*, *London*, *Winton*, *Wigorn*, *Landaff*, *Coventry* and *Litchfield*, *Exon*, *Cheſter*, *Carliſle*, and the Abbot of *Weſtminſter*. And after *March* the *18th*, by reaſon of ſome Additions, Proviſions and Reviews of ſo weighty a Bill, it came into this Houſe again ſeveral times before it was finiſhed.

For taking away certain Penalties: and for making Eccleſiaſtical Laws.

March the *20th*, Fourteen Bills were brought up from the Commons to the Houſe of Lords. Whereof one was to *take away all Pains and Penalties* for Religion in Q. *Mary*'s Time; and another *for making Eccleſiaſtical* Laws by Thirty two Perſons. The reſt of the Fourteen were about Temporal Matters. The former was taken into the Bill of the *Supremacy*. The latter Bill, being for an Emendation of the Civil and Eccleſiaſtical Laws, (wherein infinite Pains had been taken by Archbiſhop *Cranmer*, and divers of the Learnedeſt Men in K. *Edward*'s Reign) had been often brought into that King's Parliaments, and had found difficulty to paſs, though earneſtly deſired by the beſt Men: Nor had it better Fortune in this Reign. Men did not then care to be reſtrained by Church Diſcipline.

Bill for the Firſt Fruits, and that for the Supremacy, with a Proviſo.

March the 22*d*, the Bill *for the reſtitution of the Firſt Fruits and Tenths* was returned from the Lower-Houſe; and concluded by the Lords. And likewiſe the Bill *for reſtoring the Supremacy* to the Imperial Crown, with a New Proviſo added by the Commons; which was read the Firſt, Second and Third Time, and concluded; the Biſhops of *York*, *London*, *Winton*, *Landaff*, *Coventry* and *Litchfield*, *Exon*, *Cheſter*, *Carliſle*, and the Abbot of *Weſtminſter* diſſenting.

For admitting Biſhops.

The ſame Day, the Bill *for admitting and conſecrating* Archbiſhops and Biſhops was ſent from the Lower-Houſe, and was read then, and read again the ſecond time: and the next Day, *viz. March* the 23*d*, was read the third time, and concluded. This Bill alſo was put into the Bill for the *Supremacy*.

For Exchange of Biſhops Lands.

April the 4*th*, 1559. The Bill, *That the Queen upon the Avoidance of any Archbiſhoprick or Biſhoprick*, might exchange the Temporal Poſſeſſions thereof with Parſonages impropriate, was read now the firſt time. *April* the 5*th*, the ſame Bill was read again, but worded thus, *That the Queen upon the Avoidance of any Archbiſhoprick or Biſhoprick, may reſume the Temporal Poſſeſſions thereof into Her Hands; recompencing the Value thereof with Parſonages impropriate*, &c. The next Day the ſame Bill was read the third time, and concluded, the Biſhops of *York*, *London*, *Wigorn*, *Coventry* and *Litchfield*, *Exon*, *Cheſter*, *Carliſle*, and the aforeſaid Abbot, diſſenting.

For keeping Holy-days, and reſtoring to the Crown, &c.

April 14, *Friday*, Four Bills were brought from the Commons: Whereof one was to review the Act 5 *Edw.* 6. for keeping of Holy-Days and Faſting-Days. This Bill either came to nothing, or was taken into the Bill of *Uniformity*. And another *for reſtoring to the Crown the ancient Juriſdiction*, over the State Eccleſiaſtical and Spiritual, and for aboliſhing all Foreign Power repugnant to the ſame: Both which were read. Here this important Bill of the *Supremacy* came into the Upper-Houſe again, and received the Title wherewith it ſtands in the Statute. But by reaſon of other *Proviſoes* added yet unto it, it was not fully compleated until the 29*th* Day of *April*; as will appear in the Sequel.

Bp. of Ely *now in the Houſe.*

April the 17. the Biſhop of *Ely* was in the Houſe: Being now returned home from his Embaſſy abroad with Dr. *Wotton*. For this Day to him and ſome other Biſhops and Peers was committed the Bill for reſtoring to the Crown the Ancient Juriſdiction; now having been read the ſecond time.

Bill of Uniformity, *and for Bp.* Ridley's *Leaſes.*

April the 25*th*, Nine Bills were brought from the Commons to the Lords. Thoſe concerning Religion were, Firſt, Touching *Uniformity of Common-Prayer*, and Service in the Church, and Adminiſtration of the Sacraments: Which paſſed in the Commons Houſe *April* the 20*th*. Secondly, *To make good the Leaſes and Grants of Offices and Copy-holds*, made by *Nicolas Ridley*, late Biſhop of *London*. This Bill *May* the 1*ſt*, was rejected after a third Reading.

The Caſe. MSS. penes me.

The Caſe was this (as I have it from an Authentick Paper). *Boner*, Biſhop of *London*, was deprived by two ſeveral Commiſſions, dated the Eighth and Seventeenth Days of *September*, in the Third Year of *Edward* VI. The Commiſſions and Sentence of Deprivation both of Record.

ANNO 1558.

From which Sentence of Deprivation *Boner* appealed, as appeareth by Record.

The Privy Council examined and rejected the Appeal by Sentence Definitive. Which Sentence is of Record. But the Commiſſion whereby they did it cannot as yet be found.

Upon the rejectment of the Appeal, Dr. *Ridley* was tranſlated to be Biſhop of *London*, and made Leaſes of certain Lands parcel of the ſaid Biſhoprick.

Primo Mariæ, *Boner* was reſtored: Who made Leaſes of the ſame Lands unto others; ſuppoſing *Ridley* to be but an Uſurper.

So that upon the Validity or Invalidity of their Two Leaſes, the Queſtion was, Whether *Ridley* were lawfully Biſhop of *London* in the Reign of King *Edward* VI. or no.

The Inconveniencies that might grow thereof was reſerved to the Conſiderations of the Good and Godly: For that many Titles did depend thereon.

Proviſo to the Bill of Supremacy.

April the 26*th*, *Wedneſday*, Again the Bill for reſtoring to the Crown the Ancient Juriſdiction over the State Eccleſiaſtical and Spiritual, *&c.* with a *Proviſo* added thereunto by the Lords, read a third time, and concluded; the Biſhops of *York*, *London*, *Ely*, *Wigorn*, *Landaff*, *Coventry* and *Litchfield*, *Exon*, *Cheſter*, *Carliſle*, and the foreſaid Abbot of *Weſtminſter*, diſſenting, with Viſcount *Mountague* only of the Lords Temporal. It was yet read again the 28*th* of *April*, becauſe of a new *Proviſo* added by the Commons. And *Apr.* 29. read a third time, and concluded.

Bill of Uniformity.

This 26*th* Day, the Bill for *Uniformity* of Common-Prayer, and Service in the Church, ſent the Day before from the Commons, was read the firſt time in the Lords Houſe. *April* the 27*th*, the ſame Bill was read the ſecond time: *April* the 28*th*, read the third time, and concluded; the Biſhops (as before) of *York*, *London*, *Ely*, *Wigorn*, *Landaff*, *Coventry* and *Litchfield*, *Exon*, *Cheſter*, *Carliſle*, diſſenting, (the Abbot is not mentioned here in the Journal among the Diſſenters: I ſuppoſe he was now abſent.) The diſſenting Temporal Lords were Nine, *Viz.* The Marquiſs of *Wincheſter*, the Earl of *Shrewsbury*, Viſcount *Mountague*, Barons *Morly*, *Stafford*, *Dudley*, *Wharton*, *Rich* and *North*.

Bill against Witchcraft and Enchantments.

The 27*th* day likewiſe were three Bills brought from the Lower Houſe; of one I will take notice, having been twice read, though it paſſed not into an Act this Seſſion; but in the next Parliament it did: By this Bill *the Uſe and Practice of Enchantments*, *Witchcraft and Sorcery* was made Felony. The Reaſon of bringing in this Bill was, becauſe Conjurers and Charmers, and ſuch as invoked Evil Spirits were ſo frequent and buſy upon the Queen's firſt coming to the Crown, and perhaps before: Who meddled in Matters of State, and endeavoured by Sorcery and the Black Art to deprive the Queen of her Kingdom. Beſides, that many People now-a-days were ſtrangely taken, deprived of their Speech, bereft of their Senſes, pined away, their Fleſh rotting; which were juſtly ſuppoſed to be the Effects of Conjurations and Enchantments. And ſo the Preamble of that Act doth ſet forth.

Bill againſt Rebellious Aſſemblies. Ca. 12.

Another of theſe three Bills, for the Security of the Queen's Peace in her Proceedings, and to prevent Popular Tumults, did paſs the Lords Houſe *April* the *29th*, confirming an Act made in the Firſt of Queen *Mary*, *Againſt unlawful and Rebellious Aſſemblies.* Which as it ſerved that Queen, ſo it was like to prove very ſerviceable now to this, in the preſent Alteration of Religion. For by this Act were ſtopt any Intents or Attempts to alter or change, by force of Arms, any Laws made or eſtabliſhed for Religion, if any Perſons to the Number of Twelve or above, of their own Authority ſhould meet together for ſuch Purpoſe.

Another Proviſo to the Bill for reſtoring, &c.

April the *29th*, (*i. e.* the ſame day) Another *Proviſo* annexed by the Commons to the Bill for reſtoring to the Crown the ancient Juriſdiction over the State Eccleſiaſtical, was read the third time and concluded.

Bill to examine the Cauſes of Spiritual Perſons Deprivation.

May the *2d*, Several Bills came from the Commons to the Lords. Whereof one was, that the *Queen by Commiſſion might examine the Cauſes of Deprivation of Spiritual Perſons, and reſtore them again.* This was in favour of ſuch of King *Edward*'s Clergy, (whereof were great Numbers) that in the beginning of Queen *Mary*'s Reign were thrown out of their Eccleſiaſtical Preferments and Places, and others clapt in their Rooms, (either becauſe they were married, or for that they favoured the Goſpel) without, or contrary to Law. But this Bill for ſome political Reaſons, I ſuppoſe, paſſed not, being not found among the Printed Acts.

To annex to the Crown certain religious Houſes.

Another of theſe Bills was, to *annex to the Crown certain Religious Houſes*, and to reform certain Abuſes in Chauntries. Theſe Bills were this day read. And read again the next day. And *May* the *5th*, Both read the third Time, and concluded: but the Biſhops and Abbot diſſenting to the Bill for annexing to the Crown Religious Houſes: to which three *Proviſo's* were added. This alſo is not among the printed Acts.

Bill for the Subſidy.

Let me add the mention of one Temporal Bill, and that was for the Subſidy and two Fifteens and Tenths; to ſhew in what low Circumſtances the Crown now was, and how ſenſible the Nation was of it. This Bill was firſt read in the Houſe of Commons, *February* the *3d*, and brought up to the Lords *Febr.* the *11th*. This Subſidy was extremely free and readily granted without any ſpecial Labour or Deſire of the Queen, but out of moſt neceſſary Conſideration had by the Court of Parliament, for the Wealth and public Affairs of the Realm. For the Parliament in their Conſultations well ſaw, what great Debts had been left to the Queen's Majeſty to pay on the other ſide of the Seas; (which yet remained and grew intolerable to the Realm) and what other great Charges and Debts had been left to her, by reaſon of the Wars as well towards *Scotland*, as in *Ireland*: A great Part whereof, with no ſmall Care, Pains and Conſideration, had been defrayed; together with other Charges lying now upon her ſince the late Queen's Death, for her Funerals, and for her own Coronation.

Levied by Commiſſion. Epiſt. Comit. Salop. in Offic. Armor. E.

The Queen, ſoon after the Parliaments breaking up, ſent forth her Commiſſions for the levying this Subſidy throughout *England*: And the Lords of the Council backed the ſaid Commiſſions with their Letters

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Letters for the more effectual and true aſſeſſing and collecting of it. In their Letter to the Lord Preſident of the *North* (whence I have taken what is above written) they write further, ‘That they could not but lamentably report, that the Burthens, Debts and Charges had been and were intolerable, which daily did appear. And they prayed him and the reſt of the Commiſſioners in thoſe Northern Parts (as they ſhould have occaſion offered them in the Execution of this Commiſſion) by their Earneſtneſs and Diligence to further this Subſidy, which was ſo frankly given, as with more good Will and fuller Accord never was any granted. And that they would ſhew themſelves to have reſpect to this time. And ſo to uſe the Demands and Aſſeſſment of this Subſidy that it might appear (as true it was) nothing to the particular Benefit of her Majeſty, but only towards the Diſcharge and alleviating of ſome part of that Burthen wherewith her Majeſty found her Imperial Crown over-charged by the late Queen's great Debts. This was written from *Weſtminſter*, *May* the *22d*. But to return a little back again.

Bills concerning Biſhops, &c. *in the Lower Houſe.*

Let me now ſhew ſeveral Things tranſacted in the Lower Houſe (as I have hitherto chiefly done in the Upper) concerning Biſhops and Spiritual Perſons, and their Deprivations, and the Alienations of their Lands, or other Matters reſpecting Religion.

For the Patentees of the Biſhop of Wincheſter's *Lands*

February the *15th*, A Bill was brought into the Commons Houſe for the reſtoring of the Patentees of the Biſhop of *Wincheſter*'s Lands. Of which Lands they had been thrown out in Queen *Mary*'s Reign, and their Patents from King *Edward* evacuated; and the ſaid Lands procured back to *Gardiner* Biſhop of *Wincheſter*, and his Succeſſors: This Bill was *Febr.* 18. read again the ſecond time. And again Ten Days after (*Viz. Febr.* 28.) the Bill was amended or rather renewed, and now entitled, *A Bill for Aſſurance of Lands*, late Parcel of the Biſhoprick of *Wincheſter*, granted to King *Edward* VI. and by his Letters Patents, granted to the Earl of *Pembroke*, Sir *Will. Fitzwilliams*, Sir *Philip Hobby*, Sir *John Maſon*, Sir *Henry Seymour*, Sir *Henry Nevil*, and Sir *Richard Sackvile*. This Bill was now read the firſt time.

The Lordſhip and Mannor of Southwark *part thereof.*

One of theſe Patentees (tho' not mentioned in the Journal among the reſt above named) ſeems to be the Marquiſs of *Northampton*; whoſe Authority now might give ſome ſpeed to the paſſing this Bill. He had in the Year 1552, made an Exchange with the King: And had of him the Lordſhip and Mannor of *Southwark*, ſometime belonging to the Biſhop of *Wincheſter*, for the Chief and Capital Meſs of *Lambeth*, ſometimes Parcel of the Eſtate of the Duke of *Norfolk*, attainted with Treaſon: As I find in the Book of Grants, paſſed under the Biſhop of *Ely*, Lord Chancellor. Unleſs perhaps the Marquis having been attainted under Queen *Mary*, this Lordſhip with the reſt of his Lands were forfeited to the Crown: And ſo not mentioned among the Patentees.

Cot. Libr. Julius B. 9.

The Biſhop of Winton *appears againſt the Bill.*

But to ſee further how this Bill proceeded. *March* the *1ſt*, being *Wedneſday*, *White* the Biſhop of *Winton*, in proper Perſon came, and required the Copy of the Bill exhibited here, touching his Lands. Which was granted: And further, it was allowed him to bring in his Anſwer and Counſil on *Saturday* next at nine of the Clock. *March*

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the 2*d*, *Maſon* required that the Counſil of the Patentees for the Biſhop of *Wincheſter*'s Lands might be there the next day, to hear what the Biſhop and his Counſil would ſay. Which Requeſt was granted by the Houſe.

March the 4*th*, *Saturday*, The Biſhop of *Wincheſter* in proper Perſon opened his Title to his Mannors, [taken away by King *Edward*, and given to his Patentees] ſaying they had been Parcel of the Biſhoprick for a Thouſand three hundred Years; and required Juſtice of this Houſe. The Queen's Attorney, hearing the Talk of the Biſhop, required that he might be heard for the Queen touching theſe Lands. And Day was given as well to Mr. Attorney as to the Biſhop, to be heard on *Monday* next at half an hour before Nine.

One of the Houſe complains of the Biſhop.

Maſter Chancellor of the Dutchy, who was Sir *Ambroſe Cave*, took this Opportunity, (the Biſhop being now in the Houſe of Commons) to complain, that Mr. *White* [ſo he termed the ſaid Biſhop] had called him a Witneſs, *Not to like the Book of Service*, [which the Biſhop it ſeems had ſaid while he was arguing againſt the ſaid Book in the Lords Houſe.] But the Biſhop anſwered, in Excuſe, or for the rectifying the Report, ‘That Mr. Chancellor ſaid, *He wiſhed the Book to be well conſidered of.* But ſince the Houſe did take it, that he, [the Biſhop] did miſrepreſent him, therefore he ſtanding up aſked him Forgiveneſs. Which Mr. Chancellor again took thankfully from the Biſhop.’

The Counſil for the Biſhop argues.

March the 6*th*, *Monday*, the Biſhop of *Wincheſter* brought Learned Counſil with him; and divers Arguments were had about the late Biſhop's Lands. Then the Queen's Attorney deſired, that he and the reſt might ſay their Minds, whereby they might fully anſwer. The Biſhop now ſeemed to delay the Cauſe, ſaying that his Counſil was not yet inſtructed. Notwithſtanding Mr. Attorney anſwered at large. The Effect of his Speech was, that the Appeal made by Biſhop *Gardiner* in the laſt Reign, when he was deprived [which Appeal ſeemed moſt to be inſiſted upon] was not of Effect. For that in the Commiſſion at his Deprivation was contained, *Cum omni Appellatione remota.* And ſo the Appeal made to King *Edward* VI. by that Biſhop *n'aypoint d'effect.* Mr. *Noel* and Mr. *Bell* of Counſil with the Patentees declared in effect for the Patentees, as Mr. Attorney had ſhewn for the Queen.

The next time we hear of this Buſineſs was *March* 9. Then the Bill to aſſure Lands late of the Biſhoprick of *Winton*, to the Queen and certain Patentees of *Edward* VI. was read the ſecond time.

He cancelled Records.

The Biſhop of *Wincheſter* had, it ſeems, in this Cauſe took upon him to cancel Records: Which the Houſe was informed of. And thereupon *Mar.* 14. Articles were deviſed for the puniſhment of the Biſhop: And it was ordered that a Bill ſhould be thereof drawn by Mr. *Keilway*. And *Mar.* 21. a new Bill was read againſt cancelling of Records by Warrant or otherwiſe.

Mar. 16*th*, the Bill for the Aſſurance to King *Edward*'s Patentees of the Lands late Parcel of the Biſhoprick of *Wincheſter* was read the ſecond time. And *Mar.* 18. the third time: And upon the Queſtion paſſed the Houſe.

To

Dr. Story *reprimanded in Parliament.*

To the reſt this may be worthy noting, that on *March* the 23*d.* it was reported to the Houſe by one of the Burgeſſes, that Mr. [or Dr.] *Story* (who was a very hot Papiſt) had not well uſed himſelf, being a Member of this Houſe, in going before the Lords, and being of Counſil with the Biſhop of *Wincheſter*, againſt the Patentees. Which by the Houſe was taken to be a Fault [in ſo open a Diſallowance, and Oppoſition of that which had paſſed the Houſe whereof he was a Member,] and, it ſeems, to the Breach of ſome Order of the Houſe in ſuch Caſes. Whereupon *Story* excuſed himſelf by Ignorance of any ſuch Order. And nevertheleſs that he had ſince conſidered it, and did acknowledge it not to be well done. And therefore required the Houſe to remit it. Which accordingly by the Houſe was remitted.

The Bill of the foreſaid Patentees paſs the Houſe of Lords.

The foreſaid Bill was with ſeveral other Bills brought up to the Houſe of Lord *Mar.* the 20. and *Mar.* the 22. read the third time and paſſed; yet the Archbiſhop of *York*, and the Biſhops of *London*, *Winton*, *Wigorn*, *Landaff*, *Coventry*, *Exon*, *Cheſter* and *Carliſle*, and the Abbot of *Weſtminſter*; and theſe Temporal Lords, *Wincheſter*, *Stafford*, *Dudley*, and *North*, diſſenting.

Other Lands of Biſhops alienated. As,

There were other Biſhops Lands alienated from the Biſhopricks under K. *Edward* VI. and given away to particular Perſons after the Deprivation of the ſaid Biſhops, and the Biſhopricks being then vacant: Which Lands were reſtored again under Queen *Mary*. And in this Parliament endeavour was made to recover them back again. As appears by theſe Bills following.

Of the Bp. of London'*s to the* L. Wentworth, &c.

March the 1*ſt*, A Bill was read the ſecond time in behalf of the Lord *Wentworth*, and others, who had got much of the Lands of the Biſhop of *London* in King *Edward*'s Reign, and now endeavoured to obtain a Bill for the holding them. It was entitled, *A Bill for the Aſſurance of certain Lands, Parcel of the Biſhoprick of London*, to the Lord *Wentworth*, the Lord *Rich*, and the Lord *Darcy*. And the next day, another Bill was read the firſt time in the Houſe of Commons (where the former was read) for Confirmation of the Biſhoprick of *London* to the now Biſhop of *London* [*Viz. Boner.*] Which ſeems to be put in, in Oppoſition to the Bill read before, craftily framed by the ſaid Biſhop.

Bp. Boner *oppoſeth it.*

March the 11*th*, A Bill to confirm Biſhop *Ridley*'s Leaſes and Grants was read the ſecond time, and ordered to be engroſſed. Two days after, *Viz. Monday March* the 13*th*, *Boner* Biſhop of *London* in proper Perſon came, and required a Copy of a Bill put in for Confirmation of Leaſes granted by Dr. *Ridley*, *Uſurper of the Biſhoprick*, as he ſtiled him. Which Copy was granted him; with Addition, that the Houſe did intend to take *Ridley*'s Title in the Biſhoprick as it was. And that he ſhould make his Anſwer by Words on *Wedneſday* next peremptory at nine of the Clock. Accordingly on *Wedneſday Mar.* 15. the Biſhop of *London* in his proper Perſon came, and ſhewed the Untruth of the Bill, as, he ſaid, he took it; and concluded that the King's Commiſſioners for his Deprivation did not according to their Commiſſion. And yet by his Appeal then, and by his Letters Patents from Queen *Mary*, he affirmed, that he ſtood ſtill Biſhop.

ſhop. And therefore finally, that the Grants made by Dr. *Ridley* were void.

Bp. Ridley's *Leaſes confirmed.*

But notwithſtanding, *April* the 15*th*, the Bill for confirmation of theſe Leaſes, Grants of Offices and Copyholds made by *Ridley*, late Biſhop of *London*, had its third Reading, and paſſed the Houſe.

The Contents of the Bill for Bp. Ridley's *Leaſes.*

This Bill ſet forth, 'How the ſaid *Edmond Boner*, Biſhop of *London*, was upon good and juſt Cauſes and Conſiderations, by juſt 'Sentence, and Order of the Law of the Realm, deprived, depoſed 'and put from his ſaid Biſhoprick, and all other his Spiritual Promo'tions, for his Contumacy; And that afterwards the ſaid Biſhoprick 'was juſtly collated and given to *Nicolas Ridley*, D. D. by Letters 'Patents of King *Edward* VI. with all the Lands and Tenements 'thereunto belonging. And that he being placed and poſſeſſed in the 'ſaid Biſhoprick, did make divers Leaſes of Manors, Lordſhips, 'Meſes, Lands, Tenements, Meadows, Paſtures, *&c.* by his ſeveral 'Deeds under the Seal and Confirmation of the Dean and Chapter 'of *Pauls*, for Term of Years, and Term of Lives: And alſo divers 'Demiſes of his Lands, Tenements, *&c.* cuſtomary by Copy of 'Court-Roll; and took and received divers Fines for the ſame: And 'granted alſo to divers Perſons divers Offices, as Stewardſhips, Bai'liffwicks, *&c.* That the ſaid Farmours had been at great Coſt and 'Charges in and about Reparations and Buildings upon their Farms, 'or otherwiſe: That afterwards the ſaid *Boner* was reſtored in the 'Time of Q. *Mary*, by colour of a certain Appeal, and other ſur'mized Cauſes: Whereas indeed, by Right, he could have had 'none: Since which the ſaid Leaſes, Grants, Copy-holders and Cu'ſtomary Tenants had been, and daily were with great Cruelty, ex'pulſed, and put out of their ſaid Farms, Offices and Copyholds by 'the ſaid *Boner*: Surmiſing the ſame Leaſes, Grants, Offices and 'Copies of Court-Rolls to be void; for that the ſaid *Nic. Ridley* 'did not, as he ſurmized, lawfully poſſeſs, occupy and enjoy the ſaid 'Biſhoprick of *London*, by reaſon of the ſaid Appeal, or other Cau'ſes, by the ſaid *Edmond Boner* untruly and inſufficiently alledged:

'That therefore it might be ordained, publiſhed and enacted, 'That all Leaſes, Demiſes and Grants, *&c.* Offices, Bailiffwicks 'and Stewardſhips to any one, lawfully made by the ſaid *Ridley*, 'during the time of his poſſeſſion of the Biſhoprick, ſhould be judg'ed, expounded, deemed, conſtrued, *&c.* as good and effectual in 'the Law, to all Intents and Conſtructions, againſt the ſaid *Nicolas* 'and *Edmond*, and the Succeſſors of them, *&c.* as the ſame ſhould 'have been, if the ſaid *Edmond Boner* had been dead at the time of 'his ſaid Deprivation, or had never made any kind of Appeal, *&c.* 'And that the ſaid Leaſes and Demiſes of any of the ſaid Lands, '*&c.* and their Executors, Adminiſtrators, *&c.* ſhould and might 'have ſuch like benefit, Commodity and Advantage by all Ways 'and Means, *&c.* againſt the Biſhop of *London*, or hereafter for the 'Time being, and their Succeſſors, and every other Perſon, Perſons, 'Bodies Politick or Corporate, to whom the Reverſion of the ſame 'Lands, Tenements, *&c.* ſo demiſed ſhall belong, as the ſaid Lea'ſes or Demiſes, *&c.* might or ſhould have had againſt the Leaſor 'or Leaſors.

But whatever was the Reaſon, it was rejected in the Lords Houſe, *May* the 1ſt, after a third Reading that Day, as was mentioned before.

Lands of the Biſhopricks of Wigorn *and* Coventry *alienated.*

Such another Bill for the Confirmation of Lands taken from the Biſhoprick of *Worceſter*, under K. *Edward*, was brought into the Lower Houſe, *March* 4. *viz.* For the Aſſurance of *Hartlebury* and *Wickenford*, late the Biſhop of *Worceſter*'s Lands, to Sir *Francis Jobſon*, and *Walter Blount*, ſeverally: And *March* the 7th, read the ſecond time, and ordered to be engroſſed. The next Day *Pate*, the preſent Biſhop of that See, in proper Perſon came and required the Copy of a Bill exhibited againſt the Biſhoprick, (to which it ſeems thoſe Lands were reunited under Queen *Mary*,) and that a Day might be appointed him to make Anſwer in Writing, or otherwiſe.

The Biſhop of *Coventry* and *Litchfield*, (being belike in the like Caſe) the ſame Day made the ſame Petition. And it was ordered, That the Biſhop of *Worceſter* ſhould have the ſaid Copy, and make his Anſwer upon *Saturday* next: And the Biſhop of *Coventry* on *Monday* following: And it was likewiſe granted, that the other Parties ſhould then and there have their Counſil, to hear the Biſhops.

Theſe Biſhops gently dealt with.

Here *D'Ews*, the Publiſher of the Journals, interpoſeth this Obſervation, 'That theſe and other Biſhops, notwithſtanding their ſtiff 'Oppoſition againſt the Reformation of Religion moved in this Parliament, had free liberty to defend their own Cauſe, either in Perſon, or by Counſil: Which ſhewed the Queen's incomparable 'Clemency and Moderation, who ſo impartially dealt with them, 'and ſo patiently ſuffered their Oppoſition, and gave way to their 'Allegations.

March the 11th, *Saturday*, the Biſhop of *Worceſter* came with his Counſil, and declared that *Hooper* (late Bp. of *Worceſter*) was not lawful Biſhop, by reaſon of the Appeal of Bp. *Hethe*, when he was deprived under K. *Edward* VI. and ſo his Grants not good. And ſo prayed the Houſe to conſider of it.

Upon the appointed Day *Bain* Bp. of *Coventry* and *Litchfield* came alſo with his Council, and declared, that for the Fine levied, Mr. *Fiſher* had no cauſe to complain. To which Mr. *Fiſher*'s Counſil alledged, That the Fine was made by Compulſion.

Now we go on to take Notice of ſome other Bills of Remark, relating to Biſhops or Spiritual Perſons.

Bill for reſtoring ſuch as had been deprived.

March the 15th, a Bill was brought in to reſtore Biſhops and Spiritual Perſons, that had been deprived in the Time of Queen *Mary*. Which was read again *April* the 6th. This Bill went it ſeems but heavily, conſidering how long the Space was between the firſt Reading, and the ſecond: But ſurely it was a neceſſary Bill, ſince ſo many Eccleſiaſtical Perſons of unblameable Life were moſt injuriouſly deprived of their Livings and Livelihoods, moſt of them for being married, which the Law expreſly allowed. This Bill paſſed, and went to the Upper Houſe, and there failed (whatever the Reaſon was) as was ſaid before.

For making certain Deprivations lawful.

The next Day, *viz.* *March* 16. a Bill was brought in to make Lawful the Deprivation of Biſhops and Spiritual Perſons. This Bill is ſomewhat obſcure, not mentioning in what Reign theſe Deprivations happened. If it be meant by the Deprivations under K. *Edward* VI. *Boner* and other Biſhops then deprived ſeemed to give the occaſion thereof; who had inſiſted in the Houſe, that their Deprivations were unlawful; as the Day before, the ſaid *Boner* had the Confidence to urge to them in the Houſe of Commons. And ſo the Grants to be void, which were made by Dr. *Ridley*, as he called him, his immediate Predeceſſor in the See of *London*, not vouchſafing him the Name of *Biſhop*. And it appeared by the reading of this Bill the next time, *viz. March* 21. to be meant in the foreſaid Senſe, when the Bill ran, to make lawful the Deprivation of the Biſhops of *London*, *Wincheſter*, *Worceſter* and *Chicheſter*.

In favour of thoſe that uſed K. Edward's *Religion.*

March the 17th, A Bill was brought in, that no Perſon ſhould be puniſhed for exerciſing the Religion uſed in K. *Edward's* laſt Year. Read the firſt and ſecond time, and ordered to be engroſſed. This Bill ſeems to be grounded upon this good Intention, to free all ſuch as were put in Priſon under Q. *Mary*, for the Exerciſe and Profeſſion of the Goſpel.

The Queen to collate Biſhops.

March 21. A Bill was read now the ſecond time, That the Queen ſhall collate or appoint Biſhops in Biſhopricks being vacant, and that without Rites and Ceremonies, [uſed, I ſuppoſe, in Popiſh Ordinations], and ordered to be engroſſed. And the next Day the Bill was read the third time, and paſſed the Houſe, and ſent to the Lords.

The Parliament adjourn for ten Days.

Minutes of Council.

March the 24th, *Friday*. For weighty Affairs to be done in this Parliament, according to the Example of the Upper Houſe, the Houſe of Commons, according to former Precedents, adjourned until *Monday* the 3d of *April* next. And in the mean time I find in the Minutes of the Council, that on the 27th of *March*, Letters were ſent from the Queen's Privy Council to the Sheriffs of the ſeveral Counties, to admoniſh and give Warning to the Knights and Burgeſſes of their ſeveral Counties, that were departed from this Parliament without Licence, that in no wiſe they fail to be there on *Monday* next, being the 3d of *April*, as they would anſwer for the contrary.

Journ. Dom. Comm.

D'Ews ſaith, That it did not appear upon what Occaſion that Adjournment was, but he conjectureth it was by reaſon of a Diſputation held that Day in the Forenoon, between the Popiſh Biſhops, and ſome Learned Men of the Proteſtant Religion, lately returned from Exile: (Of which Account will be given hereafter.) At which the Lords of the Upper Houſe, and the Knights, Citizens and Burgeſſes of the Houſe of Commons, ſome did deſire, and ſome were deſired, as it ſhould ſeem, to be preſent.

Bill for exchanging of Bps. Lands.

April the 17th, 1559. A Bill that the Queen ſhould have divers Temporal Lands of the Archbiſhops and Biſhops, in recompence of Tenths and Parſonages impropriate, (to be ſettled upon the Biſhops inſtead thereof) was read in the Commons Houſe the third time; and paſſed upon the Queſtion, and Diviſion of the Houſe: With the Bill were 104: againſt the Bill 90. We ſhall hear more alſo of this Bill in the Proceſs of this Hiſtory.

Bill of Uniformity.

April 18. The Bill for Uniformity of Common Prayer in the Church was read the firſt time. *Apr.* 19. Read the ſecond time, and ordered to be engroſſed. *Apr.* 20. Read the third time, and paſſed the Houſe. So current it ſeems this Bill went.

This Bill was ſent up with nine others to the Houſe of Lords, and brought by Sir *Anthony Cook*, Kt. a Man of great Learning and Abilities, who was, no doubt, a great Dealer in this Bill.

Bill for reſtoring Spiritual Perſons.

April 27. A Bill was read, That the Queen by Commiſſion may examine and reſtore Spiritual Perſons deprived: read the firſt time. It ſeems the Old Bill of the ſame Import, that had been twice read, was thrown by, and this new one brought in in the place of it. *April* 29. The ſaid Bill to reſtore ſuch Perſons to their Benefices, as had been unlawfully deprived, was read the ſecond time, and ordered to be engroſſed. May the 2d, It was read the third time, and paſſed the Houſe, and ſent up to the Lords, being brought by Mr. *Sadler* and others, with ſome other Bills. *May* the 5th, This Bill was read a third time in the Upper Houſe, and concluded. Yet I do not find it was enacted and paſſed into a Law.

For uniting Abbies, &c. to the Crown.

April 29. A Bill for Abbies, Priories, Nunneries, Hoſpitals and Chantries, founded ſince the Reign of Q. *Mary*, to be annexed to the Crown; was read the third time, and paſſed the Houſe upon the Queſtion: and was ſent up to the Lords; who concluded it the 5th of *May*, the Biſhops and Abbot, and one Temporal Lord, *viz.* Viſcount *Mountague*, diſſenting.

L. Keeper's Speech at the Concluſion of the Parliament.

This Parliament was diſſolved *May* the 8th, after the Queen had given Her Royal Conſent to the Bills. Immediately before the doing of which, the L. Keeper *Bacon* made a Speech to the Parliament. The Sum of that Part of it that concerned Religion was, ‘That as to the Obſervation of the Uniform Order in Religion, they of the Parliament in their ſeveral Places, ſhould endeavour to the beſt of their Powers to further and ſet forth the ſame: Which by great and deliberate Advice in that Parliament had been eſtabliſhed. That Watch ſhould be had of the Withdrawers and Hinderers thereof; eſpecially of thoſe that ſubtilly, and by indirect Means ſought to procure the contrary. Among theſe he comprehended as well thoſe that were too ſwift, as thoſe that were too ſlow; thoſe that went before the Law, or behind the Law, as thoſe that would not follow. For Good Government could not be, where Obedience failed, and both theſe alike broke the Rule of Obedience. That theſe were they that in all likelihood would be the Beginners and Maintainers of Factions and Sects, the very Mothers and Nurſes of all Seditions and Tumults. Of theſe therefore great heed would be taken: And upon them being found, ſharp and ſevere Corrections ſhould be impoſed, according to the Order of Law: And that in the beginning, without reſpect of Perſons, as upon the greateſt Adverſaries that could be to Unity and Concord; without which no Commonwealth, he ſaid, could long endure.

The Act of Supremacy.

The Publick Acts paſſed this firſt Parliament are well known, being printed in the Statute Book: Yet thoſe that ſettled the *Supremacy*, and the *Publick Service* of God, may have ſome ſhort Account given of them, for enlightning the reſt of the Hiſtory. By the Act of Supremacy, called, *An Act for reſtoring to the Crown the Antient Juriſdiction over the State Eccleſiaſtical and Spiritual, and aboliſhing Foreign Power*; no Foreign Prince, Perſon, Prelate, State or Potentate, Spiritual or Temporal ſhould uſe, enjoy or exerciſe any manner of

Power, Juriſdiction, Superiority, Authority, Pre-eminence, *&c.* within this Realm, or any of her Majeſty's Dominions: But from henceforth the ſaid Power, Juriſdiction, *&c.* to be clearly aboliſhed out of the Realm; And that all Juriſdictions, Privileges, Superiorities, Pre-eminences Spiritual and Eccleſiaſtical, as by any Spiritual or Eccleſiaſtical Power or Authority have been lawfully exerciſed in the Viſitation of the Eccleſiaſtical State and Perſons, and for the Reformation, Order and Correction of the ſame; and of all manner of Errors, Hereſies, Abuſes, Offences, *&c.* ſhould for ever be united and annexed to the Imperial Crown of this Realm: And that the Queen and Her Succeſſors ſhould have Power by their Letters Patents under the Great Seal, to aſſign, name and authorize, and as often as they ſhould think meet, and for ſo long time as they ſhould pleaſe, Perſons, being Natural-Born Subjects, to uſe, occupy and exerciſe under her and them, all manner of Juriſdictions, Privileges and Pre-eminences touching any Spiritual or Eccleſiaſtical Juriſdiction within the Realm of *England* and *Ireland*, *&c.* to viſit, reform, redreſs, order, correct and amend all Errors, Hereſies, Schiſms, Abuſes, Offences, Contempts and Enormities whatſoever.

Eccleſiaſtical Commiſſion.

And further by this Act, for the better obſervation and maintenance of it, all Archbiſhops, Biſhops, and other Eccleſiaſtical Perſons, and Eccleſiaſtical Officers and Miniſters, and every Temporal Judge, Juſtice, Mayor and other Lay and Temporal Officer, and other Perſon having the Queen's Fee or Wages, ſhould take a Corporal Oath upon the Evangeliſts, utterly to teſtify and declare in their Conſciences, That *the Queen's Highneſs is the only Supreme Governor of this Realm, and all other Her Highneſſes Dominions and Countries, as well in Spiritual and Eccleſiaſtical Cauſes as Temporal: And that no Foreign Prince, Perſon, Prelate, State or Potentate hath, or ought to have any Juriſdiction, Power, Superiority,* &c. *within this Realm. And therefore utterly to renounce and forſake all Foreign Juriſdictions, Powers, Superiorities,* &c. *And to promiſe to bear Faith and True Allegiance to the Queen and Her Heirs and Lawful Succeſſors; And to their Power to aſſiſt and defend all Juriſdictions, Privileges, Pre-eminences and Authorities granted or belonging to the Queen's Highneſs, Her Heirs and Succeſſors, as united and annexed to the Imperial Crown of this Realm.* The Penalty of the Refuſal to take this Oath, was the loſing, during Life, all Eccleſiaſtical Promotions, Benefices and Offices, and every Temporal and Lay Promotion and Office. And the ſame Oath was to be taken of all that ſhould hereafter be preferred to any ſuch Spiritual or Temporal Benefice or Office.

The Oath to be taken to the Queen for the Supremacy.

Further, this Act did reſtrain all Writing, Printing, Teaching, Preaching expreſs Words, Deeds or Acts, whereby any did affirm, hold or ſtand with, ſet forth, maintain or defend the Authority or Pre-eminence of any Foreign Prince, Prelate, Perſon, State, *&c.* whatſoever, heretofore claimed, uſed or uſurped within this Realm, or the putting in ure or exerciſe of any thing for the extolling, advancing, ſetting forth or defence of any ſuch pretended Juriſdiction. They that ſhould ſo do, as alſo their Abetters and Aiders, being thereof convicted, to forfeit all their Goods and Chattels. And if they had not,

Penalties for maintaining Foreign Power.

not, or were not worth to the Value of 20 *l.* then, beſides the forfeiture of their Goods, to ſuffer Impriſonment by the ſpace of one whole Year. And Spiritual Perſons ſo offending, to loſe alſo their Benefices, Prebends or other Eccleſiaſtical Preferments. And for the ſecond Offence every ſuch Offender to incur the Dangers, Penalties and Forfeitures, ordained and provided by the Statute of *Proviſion* and *Premunire* made the 16*th* Year of *Rich.* II. And for the third time, ſuch Offences to be deemed and adjudged High Treaſon, and the Offender being thereof lawfully convicted and attainted, to ſuffer the Pains of Death; and other Penalties, Forfeitures, *&c.* as in Caſes of High Treaſon.

One Ground of this Act was, as is mentioned in the Preamble, the great intolerable Charges and Exactions formerly unlawfully taken and exacted by ſuch Foreign Power and Authority. Of which therefore K. *Henry* VIII. by divers good Laws and Statutes had diſburthened his Subjects: But which had been laid on them again by the late Q. *Mary*.

The Need of this Act.

The rooting out the Romiſh Supremacy by W. Chancy, *Eſq;*

This Act was thought very rigorous by ſome in thoſe Times, eſpecially for ſome of the Penalties. But in anſwer to this, ſee what is ſaid in a little Book long ſince ſet forth and dedicated to *Robert* Earl of *Leiceſter*: 'Q. *Elizabeth* following the Steps of her Father and Brother, had it enacted in her firſt Parliament, That the Authority of the Biſhop of *Rome*, and of all other Foreign Powers and Potentates, Spiritual and Temporal, ſhould be utterly driven away, and removed out of her Majeſty's Territories and Dominions: And that upon ſuch Penalties unto all her Subjects, that to uphold, maintain or ſet forth any ſuch Foreign Authority within this Realm, is in ſome Points and Degrees High Treaſon. So that they loſe and forfeit their Lives, Lands and Goods who are guilty of it. A Statute that may ſeem ſevere, and perhaps accounted of ſome over rigorous. But they who mark it wiſely, cannot chuſe but ſee how ſharp Tools were neceſſary to root out this Weed; which many Godly Princes before K. *Henry* VIII. did endeavour to nip off by ſundry good Laws; but it budded ſtill again, and brought forth ſuch Bloſſoms, or rather Fruits of Rebellion, Ambition, Covetouſneſs, Hypocriſy and wicked Superſtition, as it was to be feared would have poiſoned the whole Land, had not our Gracious Prince uſed ſuch ſharp Inſtruments to root it out utterly.' So that Author.

By the former Act divers good Acts revived.

But beſide theſe Things aforeſaid contained in the ſaid Act, there was another notable Branch of it, that renewed and revived a great many good Laws of K. *Henry* and K. *Edward*, that had been repealed by Q. *Mary*, *viz.* Firſt, an Act that no Perſon ſhall be cited out of the Dioceſe where he or ſhe dwelleth, except in certain Caſes. Another Act, That Appeals in ſuch Caſes as have been uſed to be purſued in the See of *Rome*, ſhall not be from henceforth had, nor uſed but within the Realm. Another, for the Reſtraints of Payments of *Annates* and Firſt-Fruits of Archbiſhopricks and Biſhopricks to the See of *Rome*. Another concerning the Submiſſion of the Clergy to the Kings's Majeſty. Another, reſtraining the payment of Annates and Firſt-Fruits to the Biſhop of *Rome*, and of the electing and conſecrating of Archbiſhops and Biſhops within the Realm. Another, concerning

1. 23 *H.* 8.
2. 24 *H.* 8.
3. 25 *H.* 8.
4. *Eod. anno.*
5. *Eod. anno.*
6. *Eod. anno.*

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cerning the Exoneration of the King's Subjects from Exactions and Impoſitions, heretofore paid to the See of *Rome*; And for having Licences and Diſpenſations within this Realm. Another for Nomination and Conſecration of Suffragans within the Realm. Another, for the releaſe of ſuch as have obtained Pretended Licences and Diſpenſations from the See of *Rome*. Alſo, ſo much of another Act as concerned Precontracts of Marriage, and touching Degrees of Conſanguinity, as in the time of K. *Edward* VI. by another Act or Statute was not repealed. Alſo another, That Doctors of the Civil-Law being married, may exerciſe Eccleſiaſtical Juriſdictions. Beſides theſe Acts made in K. *Henry* the Eighth's Reign, was revived an Act made in the Reign of K. *Edward* VI. (which likewiſe had been repealed by Q. *Mary*), *viz.* Againſt ſuch Perſons as ſhould irreverently ſpeak againſt the Sacrament of the Body and Blood of Chriſt; and for the receiving thereof in both kinds. And laſtly, as this Act for the *Supremacy* revived all the foreſaid good Acts that had been repealed by Q. *Mary*, ſo it repealed a ſevere Act made by her, for the reviving of three Statutes made for the puniſhment of Hereſies: And the three Statutes mentioned in the ſaid Act, abrogated by the ſame.

7. 26 *H.* 8.
8. 28 *H.* 8.

9. 32 *H.* 8.

10. 37 *H.* 8.

11. 1 *Edw.* 6

1 & 2. Phil. *and* Mary.

So that by this ſingle Act of the *Supremacy*, a great and notable ſtep was made towards the reſtoring of Religion, and bringing it on in effect as far, as with much Pain, and great Oppoſition it had gotten in many Years before under the two Kings of moſt noble Memory, *viz.* K. *Henry* and K. *Edward*.

Eſpecially if we join to this one other Act made this Parliament, *viz. For the Uniformity of Common-Prayer and Service in the Church and Adminiſtration of the Sacraments.* By which Act K. *Edward*'s Book of Common-Prayer, that had been aboliſhed in the Firſt of Q. *Mary*, was eſtabliſhed again, and enjoined to be uſed with the Order and Service, and the Adminiſtration of the Sacraments, and Rites and Ceremonies; with certain Alterations and Additions therein added and appointed: And to ſtand and be, from and after the Feaſt of the Nativity of St. *John Baptiſt*, in full force and effect. Thoſe *Additions* mentioned before were certain Leſſons to be uſed on every *Sunday* in the Year: And two Sentences added in the Delivery of the Sacrament to the Communicants: And the *Alterations* were in the Form of the Litany. In this Act are Penalties appointed for Depravers of the ſaid Book, and ſuch as ſhould ſpeak in derogation of any thing contained in it.

Acts of Uniformity.

This for the Publick Acts: The Private ones were theſe that follow, as they were taken out of the Clerk of the Parliament's Book.

Private Acts of this Parliament.

An Act for aſſuring Lands to the Lord *Wentworth*, Lord *Rich*, and others.

An Act for aſſuring Lands, Parcel of the Biſhoprick of *Wincheſter*, to K. *Edward*'s Patentees.

An Act giving Authority to the Queen's Majeſty, upon the Avoidance of any Archbiſhoprick or Biſhoprick, to take into her hands certain of the Temporal Poſſeſſions thereof, recompencing the ſame with Parſonages impropriate and Tithes.

An Act to annex to the Crown ſeveral Religious Houſes, &c. thoſe I ſuppoſe as had been lately refounded by Q. *Mary*.

The great Change in Religion and the State by this Parliament.

By the Laws made this Firſt Parliament of the Queen, the Ancient Supreme Authority of the Kings of this Realm was vindicated from the Papal Encroachments and Uſurpations upon it, Popery overthrown, True Religion founded upon the Word of God, brought in again, and eſtabliſhed, notwithſtanding all the Policy, Laws, Commiſſions, Inquiſitions and Rigors made and uſed in the former Reign, to prevent its taking footing for ever after. And all this Work done within little more than three Months; and that even while all the Biſhops, Zealous Creatures of *Rome*, and many other Popiſh Lords, ſat in the Parliament Houſe, and had free Votes there; and beſtirred themſelves as much as they could. So averſe did the Univerſality of the Nation ſtand againſt Popery.

Biſhops and others of the Clergy deprived.

By virtue of one of theſe Acts, *viz.* that of the *Supremacy*, the Biſhops and the Clergy, as well as others of the Laity, that enjoyed Places and Offices under the Queen, were bound to take an Oath (as was ſhewn before) to renounce all Foreign Juriſdiction and Power: Which thoſe that obſtinately refuſed to to, did forfeit and loſe all their Preferments. Whereby the Abbot of *Weſtminſter*, and ſome other Abbots and Abbeſſes were deprived ſome time after the end of the Parliament. And in the Month of *July* (according to *Stow*) the Biſhops, ſome Archdeacons, Prebendaries and others of the Clergy were ſummoned and required by certain of the Council or other Commiſſioners, to take the ſaid Oath; which they wilfully refuſing loſt their Biſhopricks, Deaneries, Archdeaconries, Prebends, or other Eccleſiaſtical Benefices. And that was all the Penalty they ſuffered for the ſaid Refuſal. But if ſome of them were impriſoned (as *Camden* and others write) it was for another Breach of this Act, *Viz.* either for teaching, preaching, or by expreſs Words or Deeds, aſſirming, holding or defending the Authority of the Foreign Prelate, the Pope, or for other Miſdemeanors, as we ſhall read afterwards.

Which ſucceeds well for the Reformation.

This Voidance of ſo many Biſhopricks happened well for the furthering of the Reformation of Religion: That their Places being vacant, men of other Principles, and ſuch as favoured true Religion, might ſucceed therein. But by a Calculation then taken of all the Clergy in the Land, of 9400 Eccleſiaſtical Perſons, ſettled in their ſeveral Promotions, but 177 left their Livings, rather than to renounce the Pope, and change their Idolatrous Maſs, for the Uſe of the *Engliſh* Liturgy.

D'Ews *Journal*, p. 23.

The Number of the deprived.

Cot. Libr. Titus. C. 10.

In one of the Volumes of the *Cotton* Library (which Volume ſeemeth once to have belonged to *Camden*) the whole Number of the deprived Eccleſiaſtics is digeſted in this Catalogue;

Biſhops	14.	Prebendaries	50.
Deans	13.	Rectors of Churches	80.
Archdeacons	14.	Abbots, Priors, and Abbeſſes	6.
Heads of Colleges	15.	In all	192.

Camden in his *Annals* little varies; only reckoning 12 Deans and as many Archdeacons.

The Anſwerer to the *Engliſh Juſtice* (ſuppoſed to be Cardinal *Allen*) mentions the Deprived after this Reckoning; *Viz.* Fourteen Bps. (and in *Ireland* the ABp. of *Armagh*, and an uncertain Number of other Biſhops there,) Three Elects; One Abbot; Four Priors or Superiors of Religious Convents; a Dozen Deans; Fourteen Archdeacons; above Threeſcore Canons of Cathedral Churches; Not ſo few as an hundred Prieſts; Fifteen Heads or Rectors of Colleges in *Oxford* and *Cambridge*; And above twenty Doctors of divers Faculties, that fled the Realm, or were in the Realm impriſoned.

CHAP. III.

Some Biſhops and the Abbot of Weſtminſter *their Speeches in the Houſe againſt the Bill for the* Supremacy; *And the* Engliſh *Common-Prayer Book. The two Religions compared by* Harpsfield. *Remarks upon ſome other Bills. Dr.* Story's *impudent Speech in Parliament. Two private Acts. Bill for Marriage of Prieſts. The Engliſh Liturgy of King* Edward *eſtabliſhed.*

HAVING ſhewn before briefly what was brought to paſs in the Parliament for the regulating of Religion, and extinguiſhing the Pope's Power in this Kingdom; (a thing which no doubt met with great Oppoſition, eſpecially from the Biſhops and the *Romiſh* Party) I ſhall look back and obſerve the Endeavours of theſe Men to ſtop theſe Proceedings, and eſpecially, what Diſcourſes they made in the Houſe to preſerve the Pope's Authority in *England*; and to hinder the aboliſhing of the Maſs.

Endeavours againſt the Reformation.

When *February* the 21ſt, The Bill for giving the Queen the *Supremacy*, and reſtoring that ancient Juriſdiction to the Crown of this Realm, was read, and the Matter agitated in the Houſe, *Hethe* Archbiſhop of *York* ſtood up, and made a long Solemn Speech againſt it. Which Speech the Right Reverend Author of the Hiſtory of the *Reformation* ſaith, he had ſeen, but did believe it forged, becauſe it ſpake of the Supremacy *as a new and unheard of Thing*; ſo undoubtedly it was in the Copy he ſaw. But there is a Copy of it in the *Benet* College Library; and another among the *Foxian* Papers; wherein there is no ſuch Expreſſion: and I having peruſed both, do find ſo much Learning, and ſuch Strokes therein, that we need not, I think, miſdoubt but that it is his, under whoſe Name it goes. Herein he ſpeaketh of two Points:

Archbiſhop of York's *Speech againſt the* Supremacy;

Vol. II. p. 387.

Vol. Intit. Synodalia. *MSS.* Foxii *MSS.* Penes me.

'The former, that by this Act they muſt forſake the See of
'*Rome*, and the Weight and Force, Danger and Inconvenience there-
'of. And the Latter, to conſider what this *Supremacy*, to be given
'the Queen, was; whether it conſiſted in Spiritual Government, or
'Temporal. If in Spiritual, then to conſider in what Points that

'Spiritual

Anno 1559.

‘Spiritual Government conſiſted: And then, whether the Houſe could grant ſuch a Government to the Queen; and whether her Highneſs were an apt Perſon to receive it. Theſe things he went over. And as to the firſt, he ſaid, That, by forſaking and fleeing from the See of *Rome*, they muſt firſt forſake and flee from all General Councils; Secondly, All Canonical and Eccleſiaſtical Laws; Thirdly, the Judgment of all other Chriſtian Princes; Fourthly, the Unity of Chriſt's Church; And by falling out of *Peter*'s Ship hazard themſelves to be drowned in the Waters of Schiſms, Sects and Diviſions. And then as to the ſecond Head, wherein the Spiritual Government conſiſted, it he made to ſtand in four things. 1. In binding and Looſing; 2. In thoſe Words, *Paſce, Paſce, Paſce*, that is, in feeding the Flock of Chriſt: 3. In Confirming the Brethren, and Ratifying them by wholſome Doctrine, and Adminiſtration of the Sacraments; 4. In Excommunication and Spiritual Puniſhment: Theſe things as the Scripture allowed them not to a Woman, ſo it was not, he ſaid, in the Parliament's Power to grant them to the Queen.’ But I refer the Reader to the whole Speech, as I have diligently tranſcribed it into the *Repoſitory*. Num. VI.

And Biſhop Scots. Num. VII.

Scot Biſhop of *Cheſter* alſo after the ſecond reading of this Bill, which was *Febr.* 28. ſtood up and pronounced an Oration againſt it at ſufficient length, which I have placed alſo before the Readers Eye: Wherein that Biſhop made Anſwer to ſome body, in the Houſe, that had queſtioned, Whether ever the *Greek* Church had acknowledged the Pope of *Rome*. Whereat he ſaid, he marvelled, Seeing that Church remained Eight hundred Years in obedience to the *Roman* Church; and ſince her Falling off, had fourteen times returned with Submiſſion again unto it.

Arguments uſed in the Houſe of Lords for reſtoring the Supremacy.

Herein the Biſhop laboured alſo to anſwer other Matters, which ſome Lords had urged for aboliſhing the Pope's Authority, and reſtoring the *Supremacy* to the Imperial Crown of this Realm: As namely, that this had been done before at a Solemn Provincial Council and Aſſembly of the Biſhops and Clergy of the Land. And whereas ſome of theſe had afterwards revoked what they had done, it was ſaid by one, that he would never truſt thoſe Men again which once denied the Pope's Authority, and now ſtood in defence of the ſame. It was urged alſo that the Spiritual Supreme Power muſt be in the Prince, otherwiſe he could not confer Authority in Spiritual Matters upon others. For no man could give that to another which he had not himſelf.

The Bill of Supremacy *amended.*

By this Speech of the Biſhop of *Cheſter* alſo we gather, that ſeveral other Speeches were made in the Houſe againſt this Bill: And that the Lords to whom this Bill was Committed, to be weighed and conſidered by them, were ſuch as favoured the Popiſh Religion. For it appeared they would not ſuffer the old Service of the Church and Adminiſtration of the Sacraments to be altered, but to be ſtill retained; as they mitigated the Rigor of the Puniſhment mentioned in the Bill, as it was it ſeems at firſt drawn up, againſt ſuch of the Clergy as refuſed to comply with the *Supremacy*.

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A Diſcourſe penned in favour thereof.

No. VIII.

I know not any more that was ſaid in the Houſe in behalf of the *Supremacy*, there being no Proteſtant Biſhops yet made, and ſo none ſitting there; but I meet with the Heads of a notable Diſcourſe, or rather a Treatiſe, deſigned to vindicate the Queen's Right to the *Supremacy*, and to diſplay the Uſurpations of Popes; calculated I ſuppoſe, for this matter and purpoſe. See it in the *Repoſitory*.

Abbot Feckenham *makes a Speech againſt the Bill for the Liturgy.*

Feb. 15. A Bill was brought in for caſting away the old Service, and bringing in the *Engliſh* Liturgy; but this was laid aſide; and in *Apr.* another Bill was brought in, *For Uniformity of Common Prayer and Service in the Church, and Adminiſtration of the Sacraments.* This alſo the *Roman* Prelates in the Houſe did tooth and nail ſtickle againſt. And *Feckenham* Abbot of *Weſtminſter* made a ſet Speech againſt it in the beſt manner he could, which I ſuppoſe was at the ſecond Reading, *April* 26th. This Speech the right Reverend the Author of the Hiſtory of the Reformation makes the aforeſaid *Hethe* to be the Speaker of, finding in the *Benet* College Volume, where this Speech is, theſe Words (writ by ſome body as his Conjecture) That Dr. *Hethe* was thought to be the Penner of the ſaid Speech, and that it was ſpoken to the Queen's Council. But it appears, that he that wrot this was but an ignorant or heedleſs Conjecturer, in that he makes this to be a Diſcourſe exhibited to the Queen's Council, whereas it is plain it was ſpoken to the Houſe of Lords. But I have met with the ſame Oration in a *Cotton* Volume, where it is expreſly intitled thus, *The Oration of Dr.* Feckenham, *Abbot of* Weſtminſter, *made in the Parliament Houſe*, Anno 1559. In this Oration he makes a Boaſt in the beginning, 'That they and their Fathers had been in poſſeſſion of 'the old Religion for the Space of 1400 Years. Then he propounded their Honours three Rules, whereby they ſhould be able to put 'a difference between the true Religion and the Counterfeit. The 'firſt Rule was, to ſee which of the two had been moſt obſerved in the 'Church, of all Men, and at all times. Secondly, which of them 'both is the moſt ſtayed Religion, and always agreeable to itſelf. 'Thirdly, which of the two did breed the more humble and obedient 'Subjects unto God and unto the Queen.

Intit. Synodal.

Veſpaſian, D. 18.

Reflects herein unworthily upon the Reformers.

In the Proſecution of this his Speech he made very unworthy and unbecoming Reflections upon the foreign Proteſtants of greateſt eminence, as *Luther*, *Melancthon*, *Zuinglius*, *Martyr*, for their different Sentiments about the Sacrament; and eſpecially upon two of our own Biſhops, *Canmer* and *Ridley*. *Cranmer* he makes to contradict himſelf in two Books, which he ſet forth in one Year, *Viz.* The Catechiſm in the *Engliſh* Tongue, dedicated to King *Edward*, wherein he affirmed the real Preſence: And another Book which he ſhortly after ſet forth, 'wherein (to uſe *Feckenham*'s own Expreſſion) he 'did ſhamefully deny the ſame, falſifying both Scriptures and Doctors.' This Charge he did but take up from others of his Perſuaſion; as Bp. *Gardiner* and Dr. *Rich. Smith* in their Books againſt ABp. *Cranmer's* admirable Book of the Sacrament. But *Feckenham* thought fit to take no notice of the Anſwer, that the ſaid ABp. in his laſt excellent Book gave to this Accuſation: Which was, That he then, when he put out the Catechiſm, and when he put out his other Book after

Cranmer;

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that, did hold and teach the ſame thing, Namely, That we receive the Body and Blood of Chriſt in the Sacrament truly: And he that received it *Spiritually* received it *Truly*. But he no where writ *Really* and *Subſtantially*. Which were the Papiſts Terms to expreſs their Carnal Preſence. So that it was not fairly done of *Feckenham*, to urge that in ſuch an Audience againſt him, which he had ſo publickly and ſufficiently cleared himſelf of: and eſpecially to belie a Man, whom they had cruelly burnt to Aſhes before.

See Cranmer'*s Memor. pag.* 160.

And Ridley *vindicated.*

Of Bp. *Ridley*, whom he called *The notableſt learned Man of that Opinion*, he ſaid, that he did in a Sermon at *Paul's* Croſs publickly ſet forth the *real* Preſence of Chriſt's Body in the Sacrament; repeating certain Words, which, he ſaid, he heard him ſpeak; and that ſhortly after at the ſame *Paul's* Croſs, he did deny the ſame. This was alſo a Calumny. And a Calumny, which before now he had caſt upon him, namely, in a Sermon which he preached at *Pauls*, in the beginning of Queen *Mary*'s Reign. And *Feckenham* had heard *Ridley* vindicating himſelf ſoon after, againſt this Slander of his: Telling him to his Face in the *Tower*, before the Lieutenant, Secretary *Bourn*, *Cholmely*, late Lord Chief Juſtice, and divers others, that ſpeaking in his Sermon of the Sacrament, he inveighed againſt them that eſteemed it no better than a Piece of Bread, and bad them depart, as unworthy to hear the Myſtery: and that then he quoted *Cyprian*, that he ſhould tell, how it was, that Chriſt called it, *Viz. The Bread is the Body, Meat, Drink, Fleſh. Becauſe unto this material Subſtance is given the property of the Thing, whereof it bears the Name.* And then *Ridley* added, that he took this place to maintain that the material Subſtance of Bread did remain. At this clear Vindication which *Ridley* then made of himſelf (which was in the Year 1553) it was obſerved, that *Feckenham*, as privy to his falſe Report made of *Ridley*, was as red as Scarlet in the Face, and anſwered him never a Word. And yet now again 5 Years after did he lay the ſame thing to his Charge in the Parliament Houſe: now he was dead, tho' before being alive he had ſo ſufficiently refuted it to his Face. This was not fair, to ſay no worſe. But I muſt remember I am not now writing an Apology but an Hiſtory: And therefore I forbear to add any thing more on this Subject. This Speech of *Feckenham* aforeſaid I have placed in the *Repoſitory* with the reſt; that it may be ſeen what the learnedeſt Men of that Perſuaſion could then ſay for the retaining of the old Religion.

Foxes *Martyrol.*

Num. IX.

Biſhop Scot'*s Speech againſt the Engliſh Liturgy.*

Dr. *Scot*, Biſhop of *Cheſter*, alſo made another long Speech upon the third reading of the foreſaid Bill, which was *April* 28. and according to his hot Temper, began after this manner, 'That the Bill 'was ſuch as it was much to be lamented, that from ſo Honourable 'an Aſſembly it ſhould be ſuffered to be read, or any Ear to be gi'ven to it of Chriſtians. For it called into doubt ſuch things as 'ought to be reverenced without any doubt; [meaning the *Maſs*.] 'And, which was more, made earneſt requeſt for Alteration, nay, for 'the Aboliſhing of the ſame. He proceeded upon theſe Heads: That 'their Religion conſiſted of certain inward things, Faith, Hope and 'Charity; and certain outward, The Common Prayer and H. Sacra'ments. Now he laboured to ſhew, how this Motion did extinguiſh 'thoſe

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‘those outward things, and put in their Place he could not tell what. And it ſhook thoſe Inward things, and left them very bare and feeble. That by this Bill Chriſtian *Charity* was taken away, which conſiſted in Unity. And it was evident, that divers of the Articles and Myſteries of *Faith* were not only called into doubt, but partly openly, and partly obſcurely denied. And Faith and Charity being gone, *Hope* was left alone, or preſumptuouſly ſet in higher place: Whereupon for the moſt part Deſperation followed. He dwelt much upon the unlawfulneſs of calling into doubt the Matters of Faith, which had been decreed. And if *Athanaſius* did think that a Man ought not to doubt of Matters determined in the Council of *Nice*, where were preſent but 308 Biſhops, how much leſs ought we to doubt of Matters determined in the Catholick Church by 300000 Biſhops, and how many more he could not tell. And that if the Certainty of Faith ſhould hang upon an Act of Parliament, we had but a weak Staff to lean to. For, for Matters of Religion, he doubted not, that it ought not to meddle with them, becauſe of the Certainty which ought to be in Faith, and the Uncertainty of Statutes and Acts of Parliament. But that the Parliament conſiſted partly of Noblemen, and partly of Commoners, which were Laymen; and ſo not ſtudied or exerciſed in Scriptures, nor Doctors, nor Practice of the Church, ſo as to be accounted Judges in ſuch Matters. And then, the better to convince them, that theſe Matters belonged not to them, he enlarged upon theſe things: The *Weightineſs* of the Matter of this Bill; The *Darkneſs* of the Cauſe; And the *Difficulty* in trying out the Truth; And the *Danger*, if they took the wrong way. And under each of theſe Heads occaſionally, he ſhewed the defectiveneſs of the New Book, ſo much extolled, as he ſaid. He ſpake of a certain Lord, that in a Speech the day before did ſay, that he believed that Chriſt was received in the Communion ſet out by that Book. And being aſked, if he did worſhip him there, he ſaid, *No, nor never would ſo long as he lived.* Which, this Biſhop ſaid, was a ſtrange Opinion, that Chriſt ſhould be any where and not be worſhipped. Some had ſaid, they would worſhip him in Heaven, but not in the Sacrament. Which the Biſhop compared to a Man that ſhould ſay, He would honour the Emperor in Cloth of Gold, and under his Cloth of State, but not in a Frize-Coat in the Street.’ His Speech went on to a good length; and what it was from the beginning to the end, is ſet down in the *Repoſitory*. But notwithſtanding theſe Speeches, the Bill for Uniformity of Common-Prayer paſſed *April* 28. all the Prelates diſſenting, *viz.* The Archbiſhop of *York*, the Biſhops of *London*, *Ely*, *Wigorn*, *Landaff*, *Coventry* and *Litchfield*, *Exeter*, *Cheſter*, *Carliſle*: as was ſhewn before. Numb. X.

A diſcourſe framed to Compare the two Religions.

There was alſo about this very time ſome Man of Learning, (whether it were *Harpsfield*, or ſome body elſe) procured to write a Diſcourſe, whereby the two Religions ſhould be compared, *viz.* The *Roman* Catholick, and that now endeavoured to be eſtabliſhed. ‘Which Diſcourſe he ſaid, he wrote upon ſhort Warning without Meditation, or help of Books: Yet he eſteemed it ſo well grounded, that it could not well be anſwered. Which by God's Grace, he

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‘ ſaid ſhould be tried, when he ſhould ſee a direct Anſwer made.’ This Paper conſiſted of ſeveral Notes of the Church, which he accommodated to the *Roman* Church, and made the Proteſtants to fail in. As, ‘ that the Church is *One:* That it is *Apoſtolick:* That it is ‘ *Holy,* That is is *Catholick:* That there is but one Sheepfold, and ‘ one Shepherd, *John* 18. And that one Sheepfold is no where, but ‘ that which he is Head of. But all other Churches diſtinct from that ‘ of *Rome* have ſo many Shepherds, as there be divers Realms. The ‘ Cities of *Germany* each of them one, *Geneva* another, *England* ‘ another, *&c.* But all that be now called Papiſts have but one Head. ‘ And therefore they are ſo much the nearer to the Unity of the ‘ Church. Again, That Church is Apoſtolick, that can ſhew her ‘ Deſcent from the Apoſtles: No Church can do that ſo well as the ‘ *Papiſts.* We can, ſaith he, in *Canterbury,* and in every other See, ‘ ſhew you, how our Biſhops came from the Apoſtles. Becauſe they ‘ could by Chronicle go up from *William Warham,* the *Apoſtolick* ‘ laſt before *Cranmer,* to the firſt, who was ſent by Pope *Gregory.* ‘ And then they could bring *Gregory* up to St. *Peter.* But in *Canterbury,* ‘ *Cranmer* diſagreed from all his Predeceſſors, and in *Exeter,* ‘ *Miles Coverdale,* and ſo forth. Now it was not enough for theſe ‘ Biſhops to leap up from theſe preſent days unto the Apoſtles times, ‘ by ſaying, they agree with them; but they who challenge the See ‘ Apoſtolick, muſt bring their Pedigree by linial Deſcent unto the ‘ Apoſtles, as we do. He proceeded, That their Church was *Catholick,* ‘ that is, ſpread abroad through all Places, Times and Perſons. ‘ And *Apoſtolick,* becauſe they ſhewed the Succeſſion from the Apoſtles ‘ downward, and could go upward linally to the Apoſtles. ‘ Therefore the Church called *Papiſtical,* having one Head, the ‘ Pope; being *Holy,* [that is, as he interpreted it,] having benefits ‘ of God by flouriſhing Miracles: *Catholick,* that is, ſpread in all ‘ Times, in all Places, through all Perſons univerſally: That is to ‘ ſay, for the moſt part being able to ſhew their Pedigree, even to ‘ the Apoſtles, even without any Interruption; That Church, I ſay, ‘ is only the true Church.’ This Diſcourſe in full is placed in the *Appendix* with the reſt of the ſame nature. Num. XI.

Dr. Story*'s Speech in the Houſe of Commons.*

And as theſe hot and earneſt Speeches before mentioned happened in the Upper Houſe, ſo the Houſe of Commons had ſome Popiſh Members as hot, or hotter. Dr. *Story* was one of theſe, who had been one of Q. *Mary*'s truſty Commiſſioners, for the taking up, impriſoning, and burning the Goſpellers. This man made a bold and bitter Speech in the Houſe, Juſtifying himſelf in his Doings under that Queen, when ſo many by his Sentence were burnt: ‘ He wiſhed, ‘ he ſaid, he had done more than he did, and that he and others had ‘ been more vehement in executing the Laws; and impudently told ‘ the Houſe, how he threw a Faggot into the Face of one (an *Earwig* ‘ as he ſtiled him,) at the Stake at *Uxbridge,* as he was ſinging ‘ a *Pſalm,* and ſet a buſh of Thorns under his feet: And that it was ‘ his Counſel to pluck down Men of Eminency that were Heretics, ‘ as well as the more ordinary ſort; and mentioned two ſuch, ‘ brought into Trouble by his means, Sir *Philip Hoby,* and another ‘ Knight of *Kent.* And that he ſaw nothing to be aſhamed of, nor

‘ ſorry for. And that it grieved him, that they laboured only about the young and little Twigs, whereas they ſhould have ſtruck at the Root.’ By which Words it was well enough known he meant the Queen herſelf. This man afterwards left *England*, and became an Officer under the King of *Spain* at *Antwerp*. Whence divers Years after he was craftily ſeized on board an *Engliſh* Veſſel, and brought into *England*, and being found guilty of Treaſon, dyed the Death of a Traitor.

He was for hewing up the Root.

In Biblioth. *Joan.* D.Epiſ. *Elien.*

This man and his impudent Speech this Parliament, concerning the Queen, was not ſoon forgotten. A Book was writ in the Year 1569. entitled, *A Warning againſt the dangerous Practice of Papiſts*, &c. wherein he, and ſuch as he, are glanced at: *Viz. Other ſome are ſuch, as one of them even openly in her Majeſties High Court of Parliament, made ſuch Moan that his Counſel was not followed in Q.* Maries *time*, to hew up the Root, *as all men plainly ſaw and underſtood his Grief, That the Queen's Majeſty was not in her Siſter's time diſpatched. And it is ſaid, that ſome others made grave Motions for her Diſinheritance.*

The Popiſh Divines not guided by Conſcience.

But that it was not their Conſciences that led theſe zealous men (as we related before) thus to ſtickle againſt the Queen's Supremacy and the *Engliſh* Liturgy, but rather ſome other politic Ends, is evident, by what they and other ſuch chief Papiſts did in cool Blood declare in K. *Edward*'s days. Which convinced *Bernard Gilpin*, a diligent Enquirer, and Contemporary with them, of the Unſoundneſs of the Papal Religion. Of which Matter we have this notable Relation, in his own Letter to his Brother *George Gilpin*, 1575; ‘That in his Deſires to ſearch out Truth, he repaired to [*Tonſtal*] the Biſhop of *Durham*, that he might be further inſtructed. Who told him, that in the Matter of Tranſubſtantiation, *Innocentius*, Pope the Third of that Name, had done unadviſedly, in making it an Article of Faith. And further confeſſed, that the Pope committed a great fault in the Buſineſs touching *Indulgences*; and other things. That in conferring with Dr. *Redman*, a man of eminent Virtues, and great Scholarſhip, he affirmed to him, that the Book of *Common-Prayer* [then newly compoſed,] was an Holy Book, and agreeable to the Goſpel. That afterwards one of the Fellows of *Queens College* told him, That he heard Dr. *Chedſey* ſay among his Friends, that it muſt come to this Point, that the Proteſtants muſt grant unto them [Papiſts] a Real Preſence of Chriſt in the Sacrament, and they likewiſe give way unto the Proteſtants in the Opinion of *Tranſubſtantiation*. Dr. *Weſton* [another chief Papiſt in *Oxford*] made a long Oration touching the Supper of the Lord, to be adminiſtred under both kinds. Mr. *Morgan* [another great Diſputant] told him, [*Gilpin*,] That Dr. *Ware*, a man moſt famous for Life and Learning, affirmed unto him, That the principal Sacrifice of the Church of God, was the Sacrifice of Thankſgiving. This was his Anſwer, when *Gilpin* demanded of him, what could be ſaid for the *Sacrifice* of the *Maſs*. And laſtly, That the Biſhops in this Kingdom, at that time confuted the Primacy of the Pope, both in Words and Writing.’

Life of Bern. Gilpin, *by Biſhop* Carleton. *p.* 111.

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Among other Acts paſſed this Seſſion, there were two private ones; one concerning Cardinal *Pole*, and the other concerning Cathedral and Collegiate Churches; which muſt have ſome mention here.

An Act made concerning Card. Pole.

That relating to the late Cardinal, was, That whereas a Parliament in the firſt and ſecond of King *Philip* and Queen *Mary*, had repealed and taken off his Attaint, that lay upon him by Act of Parliament in the 31ſt. of K. *Henry* VIII. and had cleared him of every Branch and Article of that Act; and alſo of all Indictments and Proceſſes of Outlawry procured againſt him, many Queſtions had been moved upon ſome Words in the ſaid Act of *Repeal*: As, from what time that Act ſhould extend or take effect; It was declared by this preſent Act, That it ſhould take effect, as touching any Eſtate, Right or Title, from the time of making the ſaid Act. And that the Act made under King *Henry* ſhould be of force and effect, for all the mean Acts and Things, happening or done before the making of the ſaid Act of *Repeal*. Which was a prudent Act for the ſtopping or ending many contentious Law-Suits, that might be, or probably had been commenced, for the Recovery of any Eſtates or Lands belonging to the ſaid Cardinal, and diſpoſed of by K. *Henry* unto others.

And concerning Cathedral Churches.

The Act concerning Cathedral and Collegiate Churches, was to empower the Queen to make Statutes for divers ſuch Eccleſiaſtical Foundations, and Schools erected either by K. *Henry* VIII. K. *Edward*, Q. *Mary*, or Cardinal *Pole*, in Caſe of ſome Defect of good Rules, Orders and Conſtitutions thereunto appointed. And that ſhe might at her pleaſure, alter or change, augment or diminiſh thoſe Statutes and Ordinances of the foreſaid Churches, Schools and Corporations. And that all ſuch Statutes, which the Queen ſhould appoint under her great Seal of *England*, ſhould be kept and obſerved, notwithſtanding any former Rule or Conſtitution whatſoever: And that they ſhould remain good and effectual to all intents and purpoſes. This was an Act of great uſe and Service for the intended Reformation. Both theſe private Acts I have thought not unworthy a room in my *Repoſitory*. Num. XII. XIII.

No Act would paſs for Marriage of Prieſts

But among the good Acts made by this Parliament, one was wanting, tho' as it ſeems laboured by the Proteſtant Divines to be brought about. It was to revive King *Edward*'s Act for the Marriage of Prieſts, which Q. *Mary* had repealed. But the Queen would not be brought ſo far to countenance the Conjugal State of her Clergy. This troubled not a little the Divines, eſpecially ſuch as were married, as was Dr. *Sandys*, and Dr. *Parker*, and Mr. *Lever* now very lately, and divers more. Of this Matter *Sandys* ſpeaks in a Letter dated *April ult.* to *Parker*, then in the Country; telling him, 'That 'no Law was made concerning the Marriage of Prieſts, but that it 'was left, as it were, *in Medio*; and that the Queen would wink 'at it, but not eſtabliſh it by Law. Which is nothing elſe, ſaid he, 'but to *baſtard* our Children.' The Inconvenience hereof was, that the Clergy was fain to get their Children legitimated. So I find did *Parker* his Son *Matthew*.

The Common-Prayer-Book eſtabliſhed.

But to return to the *Engliſh* Liturgy: Notwithſtanding this Oppoſition of Speeches and Arguments made by Popiſh Biſhops and

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others againſt this Bill for the Book of *Common-Prayer*, it paſſed, as was ſaid before, into an Act of *Uniformity*: And was to begin to take effect at S. *John Baptiſt*'s day enſuing. This was but the Re-eſtabliſhment of K. *Edward*'s Book, ſet forth in the fifth and ſixth Year of his Reign, with theſe few Changes, as they are mentioned in the ſaid Act; One Alteration or Addition of certain Leſſons to be uſed on every *Sunday* in the Year; The Form of the *Litany* altered and corrected: And two Sentences added in the Delivery of the Sacrament to the Communicants. But beſides theſe mentioned in the Act, there were ſome others, as ſhall be ſhewn by and by.

CHAP. IV.

Divines review the Common Prayer Book. Secretary Cecil's *Influence therein.* Gueſt *a very Learned Man, his Labours about it. Poſture of Receiving. K.* Edward's *Ornaments. An Objection of Dr.* Boxal *againſt the Communion Office. Wherein the preſent Book varied from K.* Edward's *Book. Dr.* Haddon's *Account of the* Engliſh *Service. Foreign Churches rejoice at it: But ſome* Engliſh *diſlike it.*

The Divines prepare the Liturgy.

BUT great Pains had been uſed in reviewing of the old Common Prayer Book, and weighing all things in it; to render it fit to be preſented to the Parliament, to confirm it by an Act. In this Buſineſs the Divines, Dr. *Sandys*, Dr. *Bill*, and the reſt above-mentioned, were diligently employed at Sir *Thomas Smith*'s Houſe in *Weſtminſter*. And in this Affair, Sir *William Cecil* the Queen's Secretary was a great Dealer and Directer; and was very earneſt about the Book. Here let me inſert what Dr. *Sampſon*, the great Puritan, in the Year 1574, wrote to him being then Lord *Burghley*, when the ſaid Dr. urged him to reform the eſtabliſhed Government in the Church, and to alter the Epiſcopacy for *Calvin*'s Diſcipline, which he was too wiſe and too knowing to do. He called to mind what he did in the beginning of the Queen's Reign in repairing of Religion. 'What your Authority, ſaid he, Credit and Doing then was, 'you know, God knows, and there are Witneſſes of it.' And when *Edward Dering*, another great Labourer for the aboliſhing of Epiſcopal Government, had charged him with Neglect of Religion, and unhandſomely and untruly told him, 'That he [the Lord *Burghley*] 'had for many Years looked upon Religion *Eminus*, and now 'ſcarcely loved it:' He, in a Concern to be charged ſo unjuſtly, anſwered *Dering*'s Letter with another, ſhewing him therein, 'How 'active he was above others in propagating Religion in the beginning 'of the Queen, and that he underwent many and great Labours in 'Anxieties and Diſquiets of Mind: And that he did *Cominus dimicare* in eſtabliſhing it, enduring great Conteſtation in it.' And he

Cecil's *Influence in the Reformation.*

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ſaid true; for there was indeed great Oppoſition now made to the Reformation of Religion by many men at Court. And had it not been for *Cecyl*'s Wiſdom, Diligence and Intereſt with the Queen, in all likelihood it had not proceeded with that Roundneſs it did. This I ſet down here, as a Debt of Gratitude owing from this Church to his Memory.

Appoints Gueſt *to examine and prepare the Book.*

But to go no further in this place in diſcourſe concerning him, than as to his Influence in the *Engliſh* Liturgy: He appointed *Gueſt*, a very Learned Man, (afterwards Archdeacon of *Canterbury*, the Queen's Almoner, and Biſhop of *Rocheſter*) to be joined with the reſt of the Reviſors of the Book; and as I conjecture ſubſtituted him in the room of Dr. *Parker*, being abſent, at leaſt ſome part of the time, by reaſon of Sickneſs. Him the Secretary required diligently to compare both King *Edward*'s Communion Books together; and from them both to frame a Book for the Uſe of the Church of *England*, by correcting and amending, altering and adding, or taking away, according to his Judgment, and the Ancient Liturgies. Which when he had done, and a New Service-Book being finiſhed by him, and the others appointed thereunto, the ſaid *Gueſt* convey'd it unto the Secretary, together with a Letter to him containing his Reaſons for his own Emendations and Alterations; and therein particular Satisfaction given unto divers things, many whereof ſeem to have been Hints and Queſtions of the Secretary's, purſuant to the Settlement of the Liturgy.

Queſtions by him reſolved relating to the Book.

As *Firſt*, Whether ſuch Ceremonies as were lately taken away by King *Edward*'s Book, might not be reſumed, not being evil in themſelves?

II. Whether the Image of the Croſs were not to be retained?

III. Whether Proceſſions ſhould not be uſed?

IV. Whether in the Celebration of the Communion, Prieſts ſhould not uſe a Cope beſide a Surplice?

V. Whether the Communion ſhould be divided into two Parts? [that is, the Office or Book of the Communion.] And whether a part thereof ſhould be read to all without diſtinction, and another to the Communicants only, the reſt being departed?

VI. Whether the *Creed* is rightly placed in the Communion-Office; as tho' it were to be repeated by the Communicants only?

VII. Whether it be not convenient to continue the Uſe of Praying for the Dead in the Communion?

VIII. Whether the Prayer of Conſecration in the firſt Communion Book ſhould be left out?

IX. Whether the Sacrament were, according to the firſt Book, to be received into the Communicant's Mouth, or to be delivered into his Hand?

X. Whether the Sacrament were to be received Standing or Kneeling?

To all theſe *Gueſt* gave learned Anſwers: And thereby vindicated what Alterations were newly made in the Book prepared to be laid before the Parliament. And by this Writing it appears, that the main Care of the Reviſal and Preparation of the Book lay upon that Reverend Divine, whom I ſuppoſe *Parker* recommended to the Secretary to ſupply his Abſence. And for his Pains was ſoon after by him, when Archbiſhop, rewarded with the Archdeaconry of *Canterbury*. But thus *Gueſt* having ſhewed good Cauſe, as he thought, why the Service was ſet forth by him and his Company as it was, he concluded his Paper, ‘Beſeeching God for his Mercy in Chriſt, to cauſe the Parliament with one Voice to enact it, and the Realm with true Heart to uſe it.’ This Diſcourſe of *Gueſt*, ſhewing him to have been a ſolid and well-read Man, I have tranſcribed from the Original, and put in among the Monuments in the end of the Book.

N°. XIV.

Poſture of Receiving the Sacrament.

What the Original Draught of the Service-Book was, as it came from the Divines Hands, and was preſented to the Houſe, would be worth knowing: I ſuppoſe very little was altered by the Parliament; yet ſomething it ſeems was. For it appears by *Gueſt's* Paper, that the Poſture of Receiving the Sacrament, either Kneeling or Standing, was left indifferent in the Book by the Divines, and that every one might follow the one way or the other: For this Reaſon, to teach men that it was lawful to receive either way. But the Parliament, I ſuppoſe, made a Change here, enjoining the ancient Poſture of Kneeling, as was in the old Book.

K. Edward's *Ornaments retained.*
MSS. C.C.C.C. Ep. Illuſt. Vir.

April was almoſt ſpent before the Divines had finiſhed this new Service-Book, wherein was a *Proviſo* to retain the Ornaments, which were uſed in the Church in the firſt and ſecond Years of King *Edward* VI. until it pleaſed the Queen to take Order for them. ‘Our Gloſs upon this Text, ſaith Dr. *Sandys* in a Letter to Dr. *Parker*, is, That we ſhall not be forced to uſe them, but that others in the mean time ſhall not convey them away; but that they may remain for the Queen.’ But this muſt be looked upon as the Conjecture of a private Man.

Dr. **Boxal's** *Exception.*

The particular Exceptions that were made to this Book, when it lay before the Parliament, I cannot tell; but I find *Boxal*, who was Dean of *Windſor*, and had been Secretary to Queen *Mary*, and ſtill it ſeems at Court, found much fault with one Paſſage in the Communion Office; namely, That in the Conſecration of the Elements, there was not a Thankſgiving. For Chriſt, ſaid he, *took Bread, and gave Thanks*; and in the Conſecration here they give not Thanks. This he put into the Lord Treaſurer's Head, and endeavoured according to the Intereſt he had with the Queen, to alienate Her from paſſing the Act. The Divines gave their Reaſons for what they did. And their particular Reaſon for this may be ſeen in *Gueſt's* Paper beforeſaid. But by the means of Secretary *Cecil*, and the great Eſteem the Queen had for him and his Advice, the Divines were in good hope their Enemies ſhould not prevail. And their Hopes were not deceived.

Differences between the two Books.

The Book came out with ſmall Variation from the Second Book of King *Edward*. I will ſet down a Note of the differences *Verbatim*, as Archbiſhop *Whitgift* afterwards upon ſome Reaſons ſent them to the Lord Treaſurer *Burghley*. Which Note was thus endorſed by that Lord's own Hand; *Archbiſhop of* Canterbury; *Differences betwixt the Book of Prayers of* K. Edward, *and of* Q. Elizabeth.

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MSS. Burghl.

‘ *Firſt*, King *Edward* his Second Book differeth from her Majeſties Book in the firſt Rubrick, ſet down in the beginning of the Book. For King *Edward*'s ſecond Book hath it thus,

‘ *The Morning and Evening Prayer ſhall be uſed in ſuch place of the Church, Chappel or Chancel, and the Miniſter ſhall turn him, as the People may beſt hear. And if there be any Controverſy therein, the Matter ſhall be referred to the Ordinary, and he or his Deputy ſhall appoint the Place. And the, &c.*

Whereas the Queen's Book hath it thus;

‘ *The Morning and Evening Prayer ſhall be uſed in the accuſtomed Place of the Church, Chappel or Chancel, except it ſhall be otherwiſe determined by the Ordinary of the Place. And the Chancels ſhall remain as they have done in times paſt.*

‘ Again, King *Edwards* Second Book hath it thus;

‘ *Again, here is to be noted, That the Miniſter at the time of the Communion, and at all other times in his Miniſtration, ſhall uſe neither Albe, Veſtment nor Cope. But being Archbiſhop or Biſhop ſhall have and wear a Rochet; and being a Prieſt or Deacon, he ſhall have and wear a Surplice only.*

The Queen's Book hath it;

‘ *And here is to be noted, That the Miniſter at the time of the Communion, and at all other times in his Miniſtration, ſhall uſe ſuch Ornaments in the Church, as were in uſe by Authority of Parliament in the Second Year of the Reign of King* Edward *the Sixth, according to the Act of Parliament ſet forth in the beginning of this Book.*

‘ *Secondly*, In K. *Edward*'s ſecond Book, in the *Litany* there are theſe Words, *From the Tyranny of the Biſhop of* Rome, *and all his deteſtable Enormities*: Which are not in her Majeſties Book.

‘ *Thirdly*, in the *Litany*, Her Majeſties Book hath theſe Words more than are in King *Edward*'s Second Book, *Viz. Strengthen in the true Worſhipping of thee in Righteouſneſs, and true Holineſs of Life*, &c.

‘ *Fourthly*, In the end of the *Litany* there is no Prayer in King *Edward*'s Second Book for the King, nor for the State of the Clergy. And the laſt Collect ſet in her Majeſties Book next before the firſt *Sunday* in *Advent*, and beginning, *O God whoſe Nature and Property is ever to have mercy*, is not in King *Edward*'s Second Book. Further, there are two Collects appointed for the time of Dearth and Famine, whereas her Majeſties Book hath but one. And in K. *Edward*'s Second Book, this Note is given of the Prayer of St. *Chryſoſtom*, *The Litany ſhall ever end with this Collect following*: Which Note is not in her Majeſties Book.

‘ *Fifthly*, King *Edward*'s Second Book appointeth only theſe Words to be uſed, when the Bread is delivered at the Communion, *Take and eat this in remembrance, that Chriſt died for thee; and Feed on him in thine heart by Faith with Thankſgiving.* And when the Cup is delivered, *Drink this in remembrance, that Chriſt's Blood was ſhed for thee, and be thankful.* [Whereas in her Majeſties Book at the Delivering of the Bread, theſe Words muſt be ſaid, *The Body of our Lord Jeſus Chriſt, which was given for*

‘ *thee, preſerve thy Body and Soul unto everlaſting Life. Take and Eat this,* &c. And at the Delivery of the Cup theſe Words, *The Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy Body and Soul unto everlaſting life. Drink this,* &c.]

Papiſts clamour againſt the Reformation.

And thus the pure Worſhip of God was again happily eſtabliſhed in this Nation. It highly indeed offended Papiſts abroad, as well as at home: And they repreſented it to the World as tho' hereby all Religion were abandoned in *England*. Thus did *Hieronymus Oſorius*, a *Portugueſe* Biſhop, (a Man famed in thoſe times for Eloquence) in an Epiſtle which he took the Confidence to write to Queen *Elizabeth* about the Year 1562. That *all Rites and Sacraments and Sacred Things were overthrown to the very Foundations.* But Dr. *Haddon*, Maſter of Requeſts to the Queen, a grave and wiſe Civilian, and who very well knew, what was done in this Reformation of the Church of *England*, took occaſion hence in his Epiſtle Reſponſory to this Foreigner, (in no leſs eloquent a Stile,) briefly to give him and the World this Account of our Rites of Religion now reformed.

Sacra, Ceremonias & Sacramenta omnia funditus everti, &c. Haddon *Opuſcul.*

What was done in the Reformation.

‘ Firſt, Becauſe Faith, ſaid he, cometh by Hearing, We ſend Teachers of the Holy Scriptures to all the Coaſts and Corners of our Country, to inſtruct the People in all the Duties of Piety, and to inform them in the true Worſhip of God. Then, we have a Public Form of Prayers, collected out of the Sacred Scriptures, ratified by Authority of Parliament, as we call the Aſſent of the three Eſtates of the Commonwealth. From whence we do not ſuffer any to ſtray or vary. Providing in both, as much as we can, that the Precept of the Holy Ghoſt be obeyed, that proclaimeth, He that ſpeaketh in the Church muſt uſe the Oracle or Word of God in it; and then, that all be of one mind. The Sacrament we do, as near as poſſible, take care to adminiſter according to the Preſcript of Scripture and the Example of the ancient Church; as our Lord Jeſus Chriſt firſt inſtituted it with his Diſciples. All this is ſet forth in our Mother Tongue: Inaſmuch as it is a great Folly to utter that before God which we know not what it is: And it manifeſtly impugneth the ſound Doctrine of St. *Paul*, together with all ancient Examples of the Apoſtolical Churches. We perform the Impoſition of Hands, the Celebration of Matrimony, the bringing to Church Women after Childbirth, and the Burial of the Dead, with ſolemn and publick Offices: That all things may be done in the Churches conveniently and in Order, as we know well we are admoniſhed to do in the New Teſtament. As for Times, Places, Days and other Circumſtances, there is in effect no Change made among us. Nor in all our Religion is any thing new, unleſs what had either evident Abſurdity in it, or expreſs Impiety.’ Thus *Haddon*.

The Divine Service according to God's Word.

And indeed concerning our Holy Service thus ſettled, to be uſed in the Publick Worſhip, it was commonly urged by the Friends of the Reformation in thoſe Times, how agreeable it was to the Holy Scripture: That ſome Part of it was the very Word of God, and the reſt was framed according to that Word. And as to that Part of it that conſiſted of the Catechiſm, it was alſo a great Part of it God's expreſs Words (as the Ten Commandments and the Lords Prayer) and

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that it taught young People ſo much of the Knowledge of Scripture, that is, God's Word, that Children hereby knew more of Chriſtian Religion, than the oldeſt before, bred up in the former Superſtition. For thus did another great Divine and Biſhop (ſometime an Exile) ſpeak to theſe offended Papiſts: 'Our Service hath nothing in it, but 'what is written in God's Book, the Holy Bible, (where no Lye can 'be found) ſaving *Te Deum*, and a few Collects and Prayers; which 'altho' they be not contained in the Scripture, yet differing in Words, 'they agree in Senſe and Meaning with the Articles of the Faith, and 'the whole Body of the Scripture. None is ſo ignorant, but he ſees 'the Popiſh Service and Doctrine to agree little with the Scriptures, 'and Ours to contain nothing elſe but Scriptures. -------- Is that New-'fangled and Schiſmatical [as they had charged it] that containeth 'nothing but the Doctrine of the Prophets and Apoſtles?

Bp. Pilking, *Confutat.*

And then again, to prove that our Faith is right, as well as our Worſhip, he added, 'That the Faith of a Chriſtian Man is generally 'contained in the Creed, and particularly declared in the Scripture 'at large. And then he proceeded, 'That we do eſteem theſe Arti-'cles of the Chriſtian Faith ſo much, with the Lord's Prayer and the 'Ten Commandments of Almighty God, that by common order it is 'appointed (and good Miniſters practiſe it) that Children might learn 'them, not in a Tongue they underſtand not, as the Pope would 'have them, but in their Mother Tongue; with ſuch a ſhort De-'claration of it by a Catechiſm; that now a Young Child of Ten 'Years old can tell more of his Duty towards God and Man, than 'an old Man of their bringing up can do of Sixty or Eighty 'Years old.

The Catechiſm.

The great and good Archbiſhop *Cranmer*'s Judgment of King *Edward*'s Book of Common Prayer, may deſerve here to have a Place. When Biſhop *Gardiner* would have fortified his corrupt Doctrine of the Sacrament out of that Book, and aſſerted that *the receiving of the Body and Blood of Chriſt into our Mouths*, was a Teaching ſet forth there, and there Catholickly ſpoken of; the ſaid Archbiſhop thus anſwered: 'That the Book of Common Prayer neither uſed any 'ſuch Speech, nor taught any ſuch Doctrine: And that he [the 'Archbiſhop] did not in any point improve [*i. e.* diſprove] that 'GODLY BOOK, nor vary from it: and that *no man could 'miſlike it, that had any Godlineſs in him, joyned with Know-'ledge.*

ABp. Cranmer's *judgment of the Comm. Prayer.*

Cranmer *againſt* Gardin. *p.* 60.

To which Paſſages let me add, that, as in the Beginning of this Settlement of Religion by this Book of Common Prayer; the Papiſts were the chief Perſons that were diſguſted, and oppoſed it; ſo afterwards divers Proteſtants among ourſelves found great Fault with it: The Vindication of which Dr. *Bancroft* (another Archbiſhop of *Canterbury* afterwards) undertook in a Sermon at St. *Paul's*, *February* 1588. Wherein he told his Auditory, how glad all the Churches of *Europe* were at this Eſtabliſhment of Religion in the beginning of this Queen's Reign. Then he ſhewed, what Pains were taken in reforming the Book; and brought divers Teſtimonies of godly learned Men, to prove that the Book was in a manner void of all reprehenſion.

Foreign Churches rejoice at this Reformation.

Dr. Bancroft.

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Some Engliſh *diſlike the Liturgy now eſtabliſhed.*

Yet it is true, that divers of our *Engliſh*, in the Time of their Exile, living and converſing in ſome of the Reformed Churches abroad, had imbibed a better Opinion of the Model of their Church Worſhip, than this at home, now eſtabliſhed, and were very deſirous to bring it in, and uſe it inſtead of our Liturgy. And certain Eminent Members of thoſe Foreign Churches, had applied to the Queen for an Indulgence to theſe her Subjects in this Matter. But She reſolving firmly to adhere to Her Laws, would not permit of this variety of Publick Worſhip; and wrote thus courteouſly, but ſtedfaſtly in anſwer to them: 'That it was not with Her Safety, Honour and Credit, to permit diverſity of Opinions in a Kingdom where none but 'She and Her Counſil governed; not owning either Imperial or Papal Powers, as ſeveral of the Princes and States there did, and 'were glad to compound with them.' And thereby She ſatisfied ſeveral of them.

Sir Hen. Sydney's *Memor. in Fox and* Firebr. Part 3.

CHAP. V.

A Diſputation at Weſtminſter *in Parliament Time, between ſome Papiſts and Proteſtants, before a great Aſſembly of the Nobility. The Queſtions. The Papiſts decline the Diſpute. The Argument of the Proteſtants.* Jewel's *Wiſh for a Diſputation. The Popiſh Diſputants puniſhed.*

A Publick Diſputation.

DUring this Seſſion of Parliament, there be two or three other Things that muſt be remembred, relating to Religion. The Firſt is concerning a Conference between ſome Popiſh Biſhops and other Learned Men of that Communion, and certain Proteſtant Divines, held in the Month of *March*, by order of the Queen's Privy Council, to be performed in their Preſence: Eight on one ſide, and Eight on the other.

Eight and Eight on a ſide.

For whereas it is ſaid by the Right Reverend the Author of the Hiſtory of the *Reformation*, that there were Nine and Nine on a ſide, according as *Hollingſhed* indeed ſets it down, it is an Error, as appears by a Letter of Dr. *Richard Cox*, one of the Diſputants on the Proteſtants ſide, written to *Weidner*, a learned Man at *Wormes*, therein giving a Relation of this Conference; mentioning but Eight: As likewiſe by the Account thereof kept in the Paper Office, and tranſcribed thence into the Collections of the ſaid Hiſtory of the *Reformation*, that ſpeaks of Four Biſhops, and Four Doctors only appointed to diſpute. And theſe were *White*, *Watſon*, *Baine* and *Scot*, Biſhops of *Wincheſter*, *Lincoln*, *Coventry* and *Litchfield*, and *Cheſter*; and the Doctors *Cole*, Dean of St. *Pauls*, *Langdale*, *Harpsfield* and *Chedſey*, Archdeacons of *Lewis*, *Canterbury* and *Middleſex*: And on the Proteſtants ſide were theſe Eight only; *John Scory*, late Bp. of *Chicheſter*, *David Whitehead*, *John Jewel*, *John Ælmer*, *Richard Cox*, *Edmund Grindal*, *Robert Horne*, and *Edmund Gueſt*, as they are ſet

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Names of the Diſputants.

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down by Dr. *Matthew Parker*'s own Hand, at the end of his *MS.* Paper, containing the Proteſtants Diſcourſe upon the firſt Propoſition. So the Bp. of *Carliſle* on the Papiſts ſide, and *Sandys* on that of the Proteſtants are miſadded to the aforeſaid Diſputants: Though probably they were preſent at the Conference. And we find that the Bp. of *Carliſle* was preſent the ſecond Day; and ſo was *Turbervile*, Bp. of *Exeter* too, and Abbot *Fecknam*.

But becauſe the Bp. of *Sarum* in his Hiſtory, and Mr. *Fox* before him, have ſet down at large the Tranſactions of this Conference, therefore I ſhall paſs it over with more Brevity, only relating ſomewhat perhaps by them omitted, and rectifying ſomewhat miſtaken. *Hethe* ABp. of *York* did make the motion, that this Diſpute ſhould be managed eſpecially by Writing. Which way was moſt acceptable alſo to the Proteſtants; and was once propounded by *Hoper*, and ſome other Divines in Priſon under Queen *Mary*, after they ſaw how unfairly the Diſputation was carried (all by Noiſe and Confuſion) with *Cranmer* and *Ridley* at *Oxford*. *Bramhall*, ABp. of *Armagh* approved and required ſuch a way of diſputing with ſome Papiſts that he had to do with. ‘Conferences, ſaith he, in Words do often engender Heat, or ‘produce Extravagancies and Miſtakes. Writing is a way more calm, ‘more certain, and ſuch as a Man cannot depart from: In his Letter ‘to Mrs. *Cheubien* in the Nunrey.’ And according to this Motion the Queen ordered it ſhould be managed in Writing on both Parties, for avoiding of much Altercation in Words; and ſhe ordered likewiſe that the Papiſt Biſhops ſhould firſt declare their Minds with their Reaſons in Writing: And then the others, if they had any thing to ſay to the contrary, ſhould the ſame day declare their Opinions. And ſo each of them ſhould deliver their Writings to the other, to be conſidered, what were to be diſproved therein; and the ſame to declare in Writing at ſome other convenient day.

A Motion to manage it by Writing.

Bramhal's *Works, p.* 987.

The Rules of the Diſputation.

All this was fully agreed upon. And hereupon divers of the Nobility, and Eſtates of the Realm, underſtanding that ſuch a Meeting ſhould be, made earneſt Means to her Majeſty, that the Biſhops and Divines might put their Aſſertions into *Engliſh*, and read them in that Tongue, for their better ſatisfaction and underſtanding, and for enabling their own Judgments to treat and conclude of ſuch Laws as might depend thereupon. And ſo both Parts met at *Weſtminſter* Abby: The Lords and others of the Privy Council were preſent, and a great part of the Nobility, and of the Commons. But while all were in expectation to hear theſe Learned Men and their Arguments, the Bp. of *Wincheſter*, Dr. *White*, ſaid, they were miſtaken, That their Aſſertions and Reaſons ſhould be written, and ſo only recited out of a Book; adding, That their Book was not then ready written; but that they were ready to argue and diſpute. And therefore that they would only at that time repeat in Speech what they had to ſay to the Firſt Propoſition. This with ſome Words was paſt off: And then the Bp. of *Wincheſter*, and his Collegues appointed Dr. *Cole*, Dean of St. *Paul*'s, to be the utterer of their Minds. Who partly by Speech, and partly by reading Authorities written, and at certain times being informed by the Collegues what to ſay, made a Declaration of their Meanings, and their Reaſons to their firſt Propoſition.

The Beginning and Manner of it.

The Papiſts begun.

Which being ended, they were aſked by the Privy Council, if any of them had any more to ſay. They ſaid, No. Then the other Part was licenſed to ſhew their Minds, which they did according to the firſt Order; exhibiting all that they meant to propound, in a Book written. Which after a Prayer and Invocation made to Almighty God, and a Proteſtation to ſtand to the Doctrine of the Catholick Church built upon Scripture, was diſtinctly read by Dr. *Horn* (who was the Penner of the ſame) upon the firſt Propoſition. And ſo the Aſſembly was quietly diſmiſſed. This was on *Friday*, the laſt day of *March*. The Queſtion then diſputed was, *That it was againſt the Word of God, and the Cuſtom of the Primitive Church, to uſe a Tongue unknown to the People in Common Prayer, and Adminiſtration of Sacraments.*

The Proteſtants follow.

The Firſt Queſtion.

When *Monday*, the ſecond Day of Conference came, and all the Grave Aſſembly were ſet, *White*, Bp. of *Wincheſter*, and the reſt of that ſide, refuſed to proceed on the ſecond Queſtion, but would by all means inſiſt ſtill upon the firſt, argued the laſt day; and pretending they had more to ſay of it, were reſolved to read upon that Argument only: Urging much, That they and their Cauſe ſhould ſuffer prejudice, if they ſhould not treat of the firſt. And *Watſon*, Bp. of *Lincoln*, ſtriving to have his turn of ſpeaking, hotly ſaid, That they were not uſed indifferently, that they might not be allowed to declare in Writing what they had to ſay of the Firſt Queſtion: And added, That what Dr. *Cole* ſpake in the laſt Aſſembly, was *Extempore*, and of himſelf, and with no foreſtudied Talk, and that it was not prepared to ſtrengthen their Cauſe. Theſe Sayings made the Nobility and others the Auditors frown, knowing that *Cole* ſpake out of a Paper which he held in his Hand, and read in the ſame: and that according to the Inſtruction of the Biſhops, who pointed unto ſeveral places in his Paper with their Fingers, for his Direction. *Watſon* alſo complained that their Adverſaries had longer Warning than they. And that they themſelves had notice of it but two days before, and were fain to ſet up the whole laſt Night. But *Bacon* the Lord *Keeper* told them, That at the laſt Conference, when *Cole* had done, he aſked them, the Biſhops, whether what he had ſpoken was what they would have him ſay, and they granted it: And whether he ſhould ſay any more in the Matter, and they anſwered, No. But for their ſatisfaction the Lord *Keeper* added, That they ſhould at preſent, according to the Order agreed upon, diſcourſe upon the Second Queſtion; and at another Meeting, when the day came for them both to confirm their Firſt Queſtion, they ſhould have liberty to read what they had further to ſay upon the Firſt. To which all the Council there preſent willingly condeſcended. But this alſo the Biſhops would not be contented with. At laſt *Hethe* ABp. of *Tork* told them they were to blame, for that there was a plain Decreed Order for them to treat at this Time of the Second Queſtion, and bad them leave their Contention. Then the Biſhops ſtarted another Matter of Quarrel, and ſaid, It was contrary to the Order in Diſputations, that they ſhould begin; for that their ſide had the Negative, ſaid the Bp. of *Cheſter*. And therefore they that were on the Affirmative ſhould begin. That they were the Defending Party. And that it was the School Manner, and likewiſe the

The Second Meeting.

The Two Popiſh Biſhops cavil.

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They break up. And ſo, without any more Diſpute, all was diſmiſſed. But the Lord *Keeper* at parting ſaid theſe Words to them, *For that ye would not that we ſhould hear you, perhaps you may ſhortly hear of us.* And ſo they did; for, for this Contempt the Bps. of *Wincheſter* and *Lincoln* were committed to the *Tower* of *London*; and the reſt, ſaving the Abbot of *Weſtminſter*, were bound to make their perſonal Appearance before the Council, and not to depart the Cities of *London* and *Weſtminſter* till their Order. A Brief Account of this which I have ſet down, is given in a ſmall Book, printed long ſince by *Jug* and *Cawood*, by the Queen's Authority. The Original Copy whereof is in the Paper *Vol.* II. *Collect. p.* 345. Office; and publiſhed from thence by the Biſhop of *Sarum* in his Hiſtory. It is alſo extant in *Hollingſhed*'s Hiſtory of Queen *Elizabeth*, and at the end of *Fox*'s Acts.

The Papers of Cole *and* Horn *extant.* Dr. *Cole*'s Paper upon the Firſt Queſtion, together with that of Dr. *Horn*, remains among ABp. *Parker*'s MSS. in the Volume entituled *Synodalia.* Whence they are both publiſhed in the Hiſtory of the *Vol.* II. *Collect. p.* 333, 338. *Reformation.* But I obſerve *Horn*'s Excellent Preface omitted there, as indeed it is in the MS. the Author made uſe of; which I have therefore ſupplied in the *Appendix*. And a great part of *Horn*'s Diſcourſe, about the middle thereof, is alſo left out; conſiſting of Authorities out of S. *Ambroſe*, *Hierom*, *Chryſoſtom*, *Dionyſius*, *Cyprian*; and a Conſtitution of *Juſtinian*: Which may be ſupplied out of *Fox*'s Acts, towards the Concluſion, where the ſame Learned Diſcourſe is preſerved. And let it be marked, that that Diſcourſe which the Right Reverend Author of the Hiſtory of the *Reformation* ſets down, as that which *Cole* firſt read, muſt be miſtaken. For it plainly appears not to be read before *Horn*'s Diſcourſe, but after it, being a Reply to him. For thus *Cole* begins; ‘Moſt Honourable, Whereas theſe Men here preſent have declared openly, It is repugnant and contrary to the Word of God, to have the Common Prayer, and Miniſtration of Sacraments in the *Latin* Tongue; ye ſhall underſtand, that to prove this their Aſſertion, they have brought in as yet only one Place of Scripture, taken out of St. *Paul* his Firſt Epiſtle to the *Corinthians*, Chap. 14. with certain other Places of Holy Doctors, whereunto Anſwer is not now to be made; but when the Book which they read, ſhall be delivered unto us according to the Appointment made in that behalf, God willing, we ſhall make Anſwer, *&c.*’ as it follows in *Cole*'s Paper. By this Preface it is undeniably evident, that this cannot be the Paper that *Cole* firſt began with. And I conclude it was that which the Biſhops had prepared, and made all that ado to have read at the ſecond Meeting, but would not then be permitted.

Num. XV.

Firſt Edit. p. 1721.

An Error corrected.

The Second Queſtion.

The Second Queſtion which was to be diſputed, but was not, by reaſon of the Refuſal of the Popiſh ſide, as is aboveſaid, was, *That every particular Church hath Authority to Inſtitute, Change and Abrogate Ceremonies and Rites of the Church, ſo that it be to Edification.* A Learned Diſcourſe in Writing was prepared by the Proteſtant ſide for the proof of this, which follows in the ſaid MS. where the other Diſcourſes are. And becauſe little Account is given of this in the Biſhop of *Sarum*'s Hiſtory, only what we find thereof, a Page or two after, I will here ſhew briefly the Arguments. The Method was to prove this Aſſertion by God's Word, by Ancient Writings, and by Examples. The Proof from the Word of God, conſiſted in theſe ſix Particulars following:

Pag. 394.

The Proteſtants Argument for it.

I. All Eccleſiaſtical Rites and Ceremonies are things that appertain to Order and Decency. But St. *Paul* committed to the Church of *Corinth* the Diſpoſition of all ſuch things: And committing that Authority to that particular Church, he conſequently committed it to all other particular Churches.

II. That the Principal Foundation, whereupon may be gathered, That any Council or Aſſembly hath Authority to change or inſtitute Rites and Ceremonies, ſtood upon thoſe Words of Chriſt, *Whereſoever two or three are gathered together in my Name.* But in a particular Church not only two or three, but alſo great Numbers may be met together in the Name of Chriſt.

III. The Authority of the Church, both Univerſal and Particular, to inſtitute, abrogate and change Rites and Ceremonies, dependeth

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IV. Ceremonies, that were profitable at firſt, may grow by continuance to abuſe, and be hurtful. And as for General Councils, they come together but ſeldom; nor can do other by reaſon of Wars and Troubles in the World. So that if Particular Churches may not remove Rites tending to Idolatry, great numbers of Souls may periſh before General Councils can come together.

V. Look what Authority the Seven ſeveral Paſtors and Churches in *Aſia* had, to reform the things that were amiſs among every of them, the ſame Authority now have the Several Paſtors and Churches in all Kingdoms and Provinces.

VI. If a particular Church were bound to retain and exerciſe, and might not abrogate evil Rites and Cuſtoms inſtituted by Men, then were the ſame Church alſo bound to obey Men more than God; who hath commanded, that all Things ſhould be done in the Church to Edify.

But becauſe their Adverſaries ſtayed themſelves moſt upon Old Councils, and the Writings of Doctors and Fathers, therefore to match them with their own Weapon, the reſt of the Diſcourſe conſiſted partly in the Proof of their Allegations from thence, (which is very large) and partly in Examples in Ancient Times. Laſtly, they proceeded to anſwer Objections, which they promiſed to conſider more at large, when their Adverſaries Book ſhould be exhibited. This, though long, is an Excellent Learned Diſcourſe, but by whom compoſed I know not, perhaps by *Jewel*, or *Gueſt*, though I make no doubt the whole Club was concerned in it, and contributed their aſſiſtance. The whole is recommended to the Reader's peruſal in the
N°. XVI. *Appendix*. Therein they ſaid, ‘That the Old Councils thought it a
‘thing commodious for the Church to have Variety in Ceremonies.
‘That ſuch Uniformity of Rites and Ceremonies as was then ſeen in
‘the Popiſh Churches was not in the Church when it was moſt pure,
‘but was brought in after, when the Bp. of *Rome* had unjuſtly aſpi-
‘red to the Primacy, and was continued in thoſe Churches rather for
‘a Publick Recognition of his Monarchy, than for any Edification.
‘That it was more for the profit of the Church to have ſome Variety
‘of Ceremonies in divers places, than to have all one; that the Li-
‘berty of the Church might remain, that in indifferent things, every
‘Church might abound in their own Senſe; and that Ceremonies
‘might not be too much eſteemed, and be made equal with God's
‘Word. That late Experience in this our Country ſhewed that the
‘Abrogation of many Ceremonies eſtabliſhed by general Authority,
‘was lawful and profitable. For that in K. *Henry*'s Time many Su-
‘perſtitious Obſervations, and Idolatrous Rites were aboliſhed; and
‘that by the conſent of many of them, which now were, or lately
‘had been, Adverſaries; as Pilgrimages, Pardons, Superſtitious
‘Opinions of Purgatory, Holy Water, Maſſes for Cattle, *Scala Cœli*,
‘*&c.* And that even in that late time of Q. *Mary* it appeared that
‘they were aſhamed to reſtore the ſame again. Then they proceeded
‘to inſtance in ſeveral Superſtitious Fables out of the *Feſtival Book*,

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‘ which in time paſt were propounded to the People for wholeſome
‘ Doctrines, but indeed were occaſions of Diſſolute Life and Sin.
‘ One whereof was, of a Woman which never did good Deed, but
‘ only that ſhe had continually kept a Candle burning before our
‘ Lady; and of a Candle that by our Lady's appointment was kept
‘ burning before her when ſhe was in Hell; which Light the Devils
‘ could not abide. And by reaſon thereof ſhe was reſcued from Hell,
‘ and reſtored to Life again; and then became a Good Woman.
‘ They demanded whether, when in the late Days there was ſo much
‘ Preaching againſt Reading the Scriptures in the Vulgar Tongue,
‘ there was any inveighing againſt this *Feſtival*, or ſuch like Superſtitious
‘ Books; and when ſtraight Inquiſition had been made for
‘ *Engliſh* Bibles and Teſtaments, to have them burned, they left
‘ others to judge whether the like Diligence had been uſed for aboliſhing
‘ thoſe Books.

They ended this their learned Argument with ſome Brief Conſideration of their Adverſaries Reaſons concerning ‘ the Authority of
‘ General Councils, the Continuance of Time, and their Poſſeſſion in
‘ the Church. As to the two laſt, they bad their Adverſaries prove
‘ their Things true, and then alledge Time. For againſt the eternal
‘ Truth of God's Word, no Continuance of Time can make Preſcription.
‘ And that they ſhould never be able to prove the Biſhop of
‘ *Rome* Head of the Univerſal Church, by the Scriptures (by which
‘ Title he claimed his Authority) nor that under his Obedience all
‘ *Chriſtians* ought to live under Pain of Damnation: This they
‘ ſhould never be able to do, as had been often proved in the Realm
‘ and elſewhere. And that therefore the Authority of their Church
‘ was nothing, and their Poſſeſſion unjuſt.

The Papiſt Diſputants warily decline the Diſpute.

Great pity it was this Diſputation ended ſo abruptly, and proceeded not as was deſigned, that this Diſcourſe before mentioned might have been read to that Grave, Honourable and Numerous Audience, and that this Argument might have been further purſued, by conſidering and anſwering the Adverſaries Papers, as the proteſtant ſide were prepared to do. But the Popiſh Diſputants thought it their wiſeſt Courſe to forebear, leaſt they might have been to cloſely pinched in their Cauſe, if they had gone on; and therefore warily declined entering further into this Conteſt, leſt the weakneſs of their Arguments might more openly appear to all.

Jewel's *Wiſh for a fair Diſputation.*

It was *Jewel*'s Deſire that this Diſputation had gone on; and his Wiſh that ſome ſuch Publick Conference might have been appointed, for the full ſatisfying Mens Minds in theſe Controverſies, and for making the Truth more evidently appear to all. Thus in one of his Sermons, reflecting upon this laſt Diſputation, he hath theſe Words:
‘ That however it might not become him to ſet Order in theſe things,
‘ yet, if it were lawful, he would wiſh that once again, as Time
‘ would ſerve, there might be had a quiet and a ſober Diſputation;
‘ and that each Part might be required to ſhew their Grounds, without
‘ Self will, and without Affection, not to maintain or breed Contention;
‘ (for he truſted it ſhould be the way to take away all Contention)
‘ but only that the Truth might be known, many Conſciences
‘ quieted, and the right Stone tryed by compariſon of the Coun-

Jewel's *Works*, P. 207.

terfeit. For at the laſt Diſputation that ſhould have been, every one knew which Part gave over, and would not meddle. And whereas ſome would ſay, the Judge would not be indifferent; Alas! ſaid he, what Man that doubted his own Matter would ever think the Judges indifferent? But he added [None ſhould be appointed Judges, but] let the whole World, let our Adverſaries themſelves be Judges here, (Affection put apart). What can we offer more? Let them call for their Doctors and Councils. If they come, ſaid he, but with one ſufficient Doctor or Council, they may have the Field. That he ſpake not this to boaſt himſelf of any Learning, but that the Goodneſs of the Cauſe made him the bolder. Neither would he have ſaid ſo much as he had in this behalf, ſaving that the Matter itſelf, and very Neceſſity forced him ſo to do: Since it were great pity that God's Truth ſhould be defaced with Privy Whiſperings, that whole Houſes ſhould be overthrown, Mens Conſciences wounded, the People deceived.’

The Councils Proceedings againſt theſe Popiſh Diſputants.

Minutes of Council.

The Reſentments of the Court for this ſullen and Refractory Behaviour of the Popiſh Diſputants, appeared ſoon after, by theſe Orders of the Council againſt them. *April* the 3d, The Lords ſent a Letter to the Lieutenant of the *Tower*, with the Bodies of the Bps. of *Winton* and *Lincoln* (who had given moſt Offence) and willed him to keep them in ſure and ſeveral Wards: Suffering them nevertheleſs to have each of them one of their own Men to attend upon them, and their own Stuff for their Bedding, and other neceſſary Furniture; and to appoint them to ſome Convenient Lodging meet for Perſons of their ſort: Uſing them alſo otherwiſe well, eſpecially the Bp. of *Lincoln*, for that he was ſick. For which reſpects alſo, and becauſe this was his Sick Night, the ſaid Lieutenant was willed the rather to have regard unto him, and to ſpare him ſome of his own Lodging and Stuff for this Night: And alſo to ſuffer his Chyrurgeon, and ſuch other as ſhould be needful for his Health, to have acceſs to him from time to time. And the ſame Day the Lords of the Council did appoint Sir *Ambroſe Cave*, and Sir *Richard Sackvile* [two of the Council] to repair to the Houſes of the foreſaid Biſhops here in *London*, and both to peruſe their Studies and Writings, and alſo to take Order with their Officers for the Surety and ſtay of their Goods.

And the next Day, being *April* 4. this Order paſt upon the reſt of theſe Offenders, that *Raſe*, Bp. of *Coventry* and *Litchfield*, *Cutbert*, Bp. of *Cheſter*, and *Owin*, Bp. of *Carliſle*, *Henry Cole*, LL.D. *John Harpsfield*, S.T.P. and *William Chedſey*, S.T.P. ſhould all (and accordingly did) enter into Bonds ſeverally to make their Perſonal Appearances before the Lords of the Council as often as they ſat, and not to depart the Cities of *London* and *Weſtminſter*, and the Suburbs, until they ſhould have Licence ſo to do: And further to ſtand unto, and pay ſuch Fines as ſhould be by the Lords of the Council aſſeſſed upon them, for their Contempt committed againſt the Queen's Majeſty's Order, as the Obligation ran. The firſt of theſe Biſhops was bound in 2000 Marks Sterling The Second in 1000*l.* The Third in 500 Mark. Dr. *Cole* in 1000 Mark. Dr. *Harpsfield* in 500 Mark; and Dr. *Chedſey* in 300*l.*

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And ſo accordingly they all, both Biſhops and Doctors, did from day to day come perſonally and wait upon the Council from the 5th of *April* till the 12th of *May* next, deſiring daily their Appearances to be recorded. The day before, *viz.* *May* the 11th, the Council came to aſſeſs the Fines which each of them were bound to ſtand to for their Contempt, and were as follows: The Bp. of *Litchfield* and *Coventry* 333 *l.* 6 *s.* 8 *d.* The Bp. of *Carliſle* 250 *l.* The Bp. of *Cheſter* 200 Mark. Dr. *Cole* 500 Mark. Dr. *Harpsfield* 40 *l.* and Dr. *Chedſey* 40 Mark. The next day, *May* the 12th, when they came to make their Perſonal Appearances, Dr. *Harpsfield* paid his 40 *l.* into the hands of *William Smith*, Clerk of the Council; and Dr. *Chedſey* his 40 Mark. And ſo they were diſcharged; Recognizances of their good Abearing being firſt taken of them. How and when the greater Fines were paid by the reſt, I know not, only I find theſe favourable Orders of Council for the two Biſhops in the *Tower*.

Favourable Orders for the Two Biſhops.

April 27. Letters were ſent from the Lords to the Lieutenant of the *Tower*, to ſuffer the Bp. of *Lincoln* preſently remaining in his Ward, to come at ſuch times, as he by his Diſcretion ſhould think meet, to his Table, for the better relief of his *Quartan Ague:* and alſo to have the Liberty of the Houſe, as Priſoners heretofore, having the Liberty of the *Tower*, have uſed. The ordering whereof was referred to his Diſcretion. And *May* the 10th, the Lords ſent to the Lieutenant their Letters, to ſuffer the Bp. of *Wincheſter's* Cook from time to time to attend upon him, for the dreſſing of his Meat: So as he ſpake only with him in his Preſence, or ſuch as he ſhould appoint. And in like ſort to ſuffer the Lady *White*, his Siſter, to repair unto him at ſuch times as he ſhould think meet. Thus gently did theſe Biſhops and Divines feel the Diſpleaſure of the Lords of the Council.

CHAP. VI.

The Queen's Marriage motioned. Exchange of Biſhops Lands. Bp. COX'*s Letter to the Queen. The Biſhops elect their Secret Application to the Queen about it. Conſiderations about Biſhops Temporalities. Commiſſions for the Exchanges.*

The Emperor's Sons propounded for a Match with the Queen.

THE Parliament had a great Deſire to ſee the Queen well married, that there might be an Heir to the Crown. Nor did She want Suitors in the very Entrance upon her Kingdom. *Philip* King of *Spain*, late Huſband to her Siſter Queen *Mary*, was one of the firſt. And almoſt as ſoon as he, did the Emperor make a motion for either of his Sons, as I find by ſome Papers among the *Burghleian* MSS. *George Van Hulſenſtein* Baron of *Gandelfingen* was in *England* with the Queen, ſoon after her firſt coming to the Crown, in quality of Agent or Ambaſſador from the Emperor. Then there happened communication between him and Sir *Thomas Chaloner* about the Queen's Marriage, which *Chaloner* and all good men then had their

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their Thoughts much bent upon. They talked together of the Emperor's Son, the Archduke of *Auſtria*. And now *Van Helfenſtein* being departed, and at *Bruſſels*, wrote *Mar.* 21, 1558. to *Chaloner*, and ſent him the Picture of that Duke, which he might ſhew as he ſhould think moſt convenient. This Repreſentation of him ſhewed him to be a moſt comely Perſon, but his Mind and inward Abilities exceeded his Perſon, as the Noble *German* told *Chaloner* in his Letter; 'That if the moſt excellent Virtues and gallant Endowments of his Soul were known as well to him, as they were to himſelf and others, he would ſoon acknowledge they did by many Degrees ſurpaſs the Beauty of his Body.' But that Picture receiving ſome Damage by the Wagons in which it was brought, he promiſed to ſend *Chaloner* another of the Duke's whole Body, and of his Brother alſo; Wiſhing that he might have a Sight of them both alive, without the Help of Paint and Colour. He told him all the Report at *Bruſſels* was, That the King of *Spain* was to marry the Queen; although, as he ſubjoyned, Men of great Authority, when he was in *England*, ſeemed not a little to miſdoubt it. But he prayed *Chaloner* out of their great Friendſhip, to give ſome Account of that whole Matter. For that indeed was the very reaſon, why the Emperor, who intended to offer to the Queen either of his Sons, did forbear at preſent to do it; becauſe he would not any ways diſoblige one ſo nearly related. But if the King's Suit ſucceeded not, he then requeſted his Friend, the ſaid Sir *Tho. Chaloner*, to give him with all Silence an Account of it: And then would the Emperor put in ſtrongly for one of his Sons. And ſo he did afterwards. But the Queen, tho' ſhe would ſometimes retain Suitors, yet was not minded to wed herſelf, but to her Kingdom only. How this Affair proceeded, and what hand the Papiſts had in it, hoping to effect ſome benefit to themſelves hereby, we ſhall ſee hereafter.

Quodſi animi illius præclariſſimæ Virtutes Heroicæq; Dotes tibi, æq; ac mihi & aliis, cognitæ forent, facile eas Venuſtatem Corporis longe antecellere diceres.
MSS. Burghl.

An Act for Exchanging Bps. Lands.

In this Parliament was a Bill (mentioned before) for Exchange of Bps. Lands, and it paſſed into an Act, remaining among the private and unprinted Acts of Parliament. By vertue whereof Authority was given to the Queen, on the Avoidance of any Archbiſhopric or Biſhopric, to take into her hands certain of the Temporal Poſſeſſions thereof, recompencing the ſame with Parſonages impropriate and Tenths. And ſoon after this time, there being an Avoidance of all, or almoſt all, the Biſhoprics, the Queen and her Courtiers had a fair opportunity to pick and chuſe what Houſes, Lands and Revenues they pleaſed, belonging to the Epiſcopal Sees throughout *England*, that were the faireſt and the beſt, and that had no Incumbrances upon them. Which no queſtion was now done; and in Lieu thereof, were made over to thoſe Sees certain Parſonages formerly belonging to the Monaſteries. To many of which Parſonages appertained decayed Chancels, and ruinous Houſes, and ſometimes Penſions to be payed out for the maintaining of Vicars and Curates. And for the *Tenths* which were alſo to go in Exchange for the Biſhops good Lands, theſe were and would be but ill payed, being to be collected from the Clergy, many whereof were indigent, and ſome obſtinate, and ſo could not, or would not pay them without great trouble. And which was worſe than this, the Tenths being ſo peculiarly ſettled

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upon the Crown, the Biſhops could not have a right to receive them, unleſs ſome Law were made in that Caſe, and provided. Theſe and many other Inconveniences ariſing from this Act, and well perceived by the Clergy, and eſpecially *Parker*, and other Biſhops Elect, made them ſad.

The Biſhops Elect Addreſs to the Queen hereupon.

But to help the Matter as well as they could, they put up an Addreſs to the Q. ſuing to Her, 'To ſtay and remit this Exchange, and not to uſe this Liberty which the Parliament had given Her. And that if they could not obtain that, (to make the beſt Terms they could for themſelves) that the Exchanges might be even and equal, and that conſideration might be had of the Expences of Parſonages, and the ill Payment of Tenths, and of the Advantages and Benefits of their Lordſhips and Mannors. In this Addreſs they ſignified, how much this, if it came to paſs, would endanger the Decay of Hoſpitality and of Learning, and diſcourage Men from ſerving the Church in the Miniſtery.' And to incline the Queen to grant this their Suit, and leſt they ſhould not appear to conſider the Queen's great Charges daily ſuſtained (which it ſeems was one of the Pretences for this Bill) *Parker* and the other four Elects, who made the Addreſs, in the Name of the Province of *Canterbury*, did offer to give unto her Yearly a Thouſand Marks during their Lives and Continuance in their Biſhoprics, for and in conſideration of the Exoneration of the ſaid Exchange.

Favours requeſted for the ſmall Bpric's.

They took this Opportunity alſo to pray the Queen in their own behalf, that they might be diſcharged of all Arrearages of Subſidies and Tenths paſt in the days of their Predeceſſors, and in times of Vacation; and to be diſcharged of their own Subſidies the firſt Year of their Fruits-paying; and that in conſideration of their neceſſary Expences, as in Furniture of their Houſes, and the Payment of great Fees, to ſuffer them to enjoy the half Years Rent laſt paſt, and that their firſt Fruits might be abated ſomewhat, and diſtributed unto more Years, and that She would take their own Bonds for Payment. In the behalf alſo of the New Biſhoprics erected by King *Henry*, they beſought her for their Continuance; and that the Biſhops thereof might Nominate and appoint the Prebendaries, as other Biſhops did, for the maintaining of Learned Men, and Preachers; and that *Cliff* might be joyned to the See of *Rocheſter*; and that, from the See of *Cheſter*, the Benefice lately annexed might not be diſmembred, in conſideration of the Smalneſs of the Revenues of thoſe Biſhoprics.

Bp. Cox*'s private Letter to the Q. againſt Exchanges.*

And here let me add, That *Cox* Biſhop of *Ely*, an ancient and very learned Man, and in great Eſteem both with the Queen's Father and Brother, and likewiſe with Her, privately on this Occaſion adreſt himſelf to Her, againſt taking away the Biſhops Temporalities by Exchanges; in ſome Papers of Arguments ſent her, ſhewing the Inconvenience and Evil, not to ſay, Unlawfulneſs of them.

MSS. Guil. Petit. Armig. Numb. 64.

'Foraſmuch (writeth he in one Paper to Her) as I am fully perſuaded, That God's Holy Spirit hath adorned your Majeſty with three excellent Graces, *Firſt*, That you are well inſtructed in God's ſincere and true Religion; *Secondly*, Becauſe I have heard you ſay, That you are not in fear of Death, whenſoever it ſhall pleaſe our Heavenly Father to call you; *Thirdly*, Neceſſarily to follow upon ‘this former, that you work uprightly in Conſcience, and in the Fear of God; I am the more bold to become an humble Petitioner to your Highneſs, and that alone, without the Knowledge or Conſent of others: To the Intent, That if your Highneſs incline to my Petition, the Grant may come only of your own Bountifulneſs; or if your Grace grant not my Petition, it may paſs in Silence, as tho' never Motion had been made thereof.

‘Mine humble Requeſt unto your Majeſty is, That it might ſtand with your Highneſs Pleaſure, to command your Officers not to proceed any further in the Exchange, appertaining to your Graces Biſhoprics. Which will be as noble and as famous an Act, as the like hath ſeldom been ſeen. The Cauſes which move me to ſue unto your Majeſty are theſe.’ This Paper goes no further: But in another Paper of the ſame Bp. in the Name of the reſt there be divers Conſiderations urged to Her, all writ with his own Hand. But whether it was actually delivered Her, or only prepared for Her, I cannot tell. It begins with apt Arguments, taken from Scripture, *Viz.*

His Arguments uſed with Her.

I. *Gen.* XLVII. *Joſeph* brought all the Lands of the Kingdom of *Egypt* unto the Poſſeſſion of King *Pharoah* in the Extremity of Famine; but the Lands of the Prieſts remained untouched.

II. 1. *Eſdr.* VII. King *Artaxerxes*, ſending great Riches to the building of God's Temple in *Jeruſalem*, commanded all the *Jews* to be Contributers to the ſame; the Prieſts and *Levites* being excepted from all Impoſitions and Contributions. Theſe Examples are written by the Holy Ghoſt not in vain, but to admoniſh Princes liberally to uſe God's Miniſters, and not withdraw things from them.

III. *Agg.* I. God threatned ſore Plagues to his People, becauſe they were negligent in building up of the Earthly Temple. If now then the Builders of Chriſt's Heavenly Church be diminiſhed of their Wages, God cannot be well pleaſed.

IV. *Mal.* I. God was mightily angred with his People, becauſe they offered unto God the Blind, Lame and worried Sacrifice; which therefore was counted polluted and foul. And God was very angry with his Prieſts, becauſe they would receive ſuch things to be ſacrificed. Wherefore, if the beſt be taken from his Miniſtry, and worſe put in the Place, God will be diſpleaſed, both with the Takers away, and with his Miniſters, which agree to the ſame.

V. *Gal.* III. St. *Paul* alloweth not, That the Will of the Teſtator ſhould be altered, by putting to, or taking away; eſpecially, when the Bequeſts are needfully and godly beſtowed. Godly Men have beſtowed Livings and Lands upon the Miniſtry of Chriſt's Goſpel, and godly and needful Functions in Chriſt's Church: With what Conſcience can their godly Wills be broken?

VI. God ſaith, *Mal.* III. That the whole People were curſed with Penury; becauſe they defrauded the Payment of Tithes and Firſt-Fruits. And we fear God will not bear it well, That the Stipend of his holy Miniſtry ſhould be diminiſhed or impaired.

VII. *Eſa.* XLIX. Thus God ſaith to his Church, *Erunt Reges nutrii tui, & Reginæ nutrices* Kings and Queens ſhall be Patrons and Nurſes, [not Spoilers and Step-Dames*] of his Church and People.

** Added in another Copy.*

Therefore great Kings and Princes have not only ſubmitted themſelves to Chriſt's Yoke, but with Gifts and Poſſeſſions have maintained and conſerved the Miniſtry of Chriſt's Church. Kings and Queens of this Realm having but a dim Knowledge of Chriſt's Faith, in compariſon of your Grace, have ſhewed themſelves in all Ages honourably beneficial toward the Miniſtry of Chriſt's Goſpel. God forbid that your Grace's Affection ſhould in this behalf ſwerve from the Godly Examples of your noble Progenitors, to the rejoicing of the Adverſaries to God's Truth and your Highneſs, and to the diſmaying of God's faithful Miniſters, beſide the Slanderous Talk of the World; which cannot poſſibly be ſtayed.

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VIII. Your Grace's Father and Brother of honourable Memory, took away the foully abuſed Lands and Poſſeſſions of Monks, Friars, Nuns, *&c.* But they touched not the Poſſeſſions of the Miniſtry of God's Holy Word and Sacraments. Inſomuch that when the Colleges of the Univerſities were given by Act of Parliament to your Majeſties Father, to *change* their Lands and Poſſeſſions, he would by no means meddle with them. We moſt humbly beſeech your Majeſty, of your bountiful Goodneſs and Chriſtian Affection toward the Miniſtry of Chriſt our Saviour, now to do the like, the Cauſe being not unlike. And foraſmuch as your godly Zeal doth ſo fervently tender God's heavenly and true Religion, we truſt that your Highneſs will tender and encourage by all means the Miniſters of the ſame.

IX. Concerning Exchange of Lands for Impropriations; it will be unto us a grievous Burthen to take Benefices impropered. Becauſe we are perſuaded in Conſcience, That the Pariſhes ought to enjoy them, in ſuch ſort, and for ſuch godly end, as they were appointed for at the beginning.

X. We do not diſallow the Zeal of the Honourable Parliament which hath travailed to relieve your Graces Neceſſity in this miſerable time, (yet God knoweth what Relief it will be to your Majeſty in the End,) but under your Majeſties Reformation, we put you in remembrance, according to our bounden Duty and Diſchage of our Conſcience, to weigh this Matter by yourſelf, as God's Holy Spirit ſhall direct your godly heart in his Fear and Love towards his Heavenly Word and Sacraments, and the Miniſtry of the ſame.

Finally, We bearing your Majeſty like good Heart and Zeal as your Honourable Parliament hath expreſſed, do offer towards the Relief of your Majeſties Neceſſity the Sums following, yearly to be paid out of the Lands of our Biſhoprics, making therewith humble Requeſts, That your Majeſty and your Succeſſors will graciouſly hereafter reſtore them again, when God of his Goodneſs ſhall enrich and plentifully furniſh the Crown of this Realm.

On the other ſide of the Paper ſtand the Names of certain Sees with Sums annexed, agreed to be paid to the Queen annually by the reſpective Biſhops. With intent no doubt, as other Biſhops ſhoud be Conſecrated to the Vacant Sees, to have their Subſcriptions alſo added, for competent Sums of Mony to be yielded by them.

Canterbury	200*l.*	*Hereford*	100 *Mark.*
Ely	200*l.*	*Chicheſter*	100 *Mark.*
London	100*l.*		

This Paper was thus concluded: ‘God we call to witneſs in the laſt and great Day, We ſay thus much, without any corrupt or ſiniſter Affection, for the Maintenance of Learning in this your Realm, for the Continuance and Increaſe of true Religion, and for the eſtabliſhing of your Majeſties Honour and godly Report throughout whole *Chriſtendom.*

Another Paper in behalf of Bps. Temporalities.

There was another Paper drawn up by the ſame Biſhop's Hand, and prepared for the Queen, conſiſting of more Arguments, to diſſuade her from theſe Exchanges, which bore this Title,

Conſiderations why Biſhops Temporalities ſhould not be taken away.

MSS. Guil. Petyt. Armig. Num. 64.

Biſhops heretofore have brought up to be learned, a great Number of Scholars in the Univerſities, which they ſhall not be able hereafter belike to do. Biſhops heretofore have builded Colleges in the Univerſities, for the Increaſe of Learning; which hereafter they ſhall not be hable to do. Men are Men, and have not always a Spiritual Eye: And when they ſee the Reward of Learning decay, they will not ſet forth their Children to that kind of Learning. And thus ſhall Learning decay in this Realm; and ſhortly *Chriſt Jeſus* be utterly forgotten, and darked as much, or more, as in the time of Papiſtry.

To break the Will of the Teſtator, when the Will is made to a godly Uſe, it may appear againſt Nature and Godlineſs.

King *Henry* VIII. of Noble Memory erected new Biſhoprics, and new Colleges; and endowed them, and never took any Land from any of them. To alter his godly Will cannot be good.

Queen *Mary* reſtored again to the Biſhoprics ſuch Lands as were taken from them in King *Edward*'s time. Becauſe She thought ſuch taking-away to be Sacrilege. Reaſon would, that the true Miniſters of the Church ſhould find as much favour at your Highneſſes Hand, as the falſe Miniſters found at the hand of your Grace's Predeceſſor.

Further, The Fact will be ill ſpoken of through *Europe.* For the like Example hath not been ſeen: For in *Germany*, tho' the Biſhops have been diſpoſſeſſed of their Lands, but Princes, who ſet forth the Goſpel have given to thoſe Miniſters, but not taken from other Biſhops. This Fact will be ſlanderous to the Goſpel. For all Men will ſay, that the Goſpel is ſet forth to this End, that the Biſhops ſhould loſe their Lands.

When the Biſhops Lands are gone, the Kings and Queens of this Realm ſhall never have ſuch preſent Relief any where elſe, as they may have of the Biſhops, if need ſhould require. Your Highneſs for the preſent Neceſſity may take ſuch Sums of them as they may be moſt hable to give; and ſo likewiſe at other times.

Your Highneſs's Anceſtors, and noble Progenitors, yea, your Father and Brother of moſt noble Memory, have maintained honourably the Miniſters of God's Holy Word; We truſt your Highneſs will do the ſame. The Fame of the contrary all true Chriſtians would be ſorry to hear. Foraſmuch as your Majeſty doth ſo fervently tender God's holy Word and true Religion, we hope aſſuredly, that your Highneſs will by all means tender and encourage all godly Miniſters of the ſame.

Dan. V.

It is evident what came to King *Balthazzer*, becauſe he did bring forth the holy Plates and Veſſels, and uſed them in banqueting; which *Nabuchodonozer* had taken out of God's Temple. He was ſlain the ſame day. Whereby it may appear, That God willeth not that Things appointed to a godly uſe, ſhould be otherwiſe ordered.

Commiſſions for Exchanges of Bps. Lands.

But notwithſtanding all theſe Endeavours of the Biſhops to the contrary, the Queen proceeded roundly in this Buſineſs. And ſoon after the Parliament was broken up, in order to theſe Exchanges, She appointed Commiſſioners to ſurvey the ſeveral Vacant Biſhoprics, (which were now about Fourteen, vacant either by Death or Deprivation) and to ſend in their Certificates into the Exchequer, of the Values of all the Lands, Revenues, *&c.* pertaining to the reſpective vacant Biſhoprics. And beſides, She appointed by her Letters bearing Date in *September*, other Commiſſioners, *Viz.* the Lord Treaſurer, Sir *Richard Sackvile*, Sir *Walter Mildmay*, and Mr. *Keilway* a Lawyer; to conſider, which of theſe Lands She ſhould take into her Hands, and what Impropriations and Tenths it ſhould be convenient to grant inſtead thereof. The Reaſon of this Commiſſion might be, that both the Queen might receive congruous Benefit and Convenience to her Royal State hereby, and likewiſe that the Biſhoprics might receive no Damage, but a juſt Proportion and equal Value in the Exchanges to be made.

Septemb. 13. 1559.

Queen's Letter to the Lord Treaſurer hereupon.
Pap. Office.

The Queen's ſaid Letter to the Lord Treaſurer and the other Commiſſioners, was to this Purport: It mentioned an Act paſt in Her late Parliament, which among other things granted unto Her, That upon Vacation of every ABpric or Bpric within the Realm, it ſhould be lawful for her to take into her Hands and Poſſeſſion as much, and ſo many, of any of the Honours, Caſtles, Mannors, Lands and Tenements, Parcel of the Poſſeſſions of ſuch Archbiſhoprics and Biſhoprics, as the clear yearly Value of all her Parſonages impropriate and yearly Tenths, within every ſuch Biſhopric, ſhould yearly amount unto; and for the Trial of the very Value of ſuch Honours, Caſtles, *&c.* it ſhould be lawful for her to appoint Commiſſioners to ſurvey the ſame: And thereupon to certify the very clear yearly Value, over all Charges, to her Court of Exchequer by ſuch time as ſhould be to the ſame Commiſſioners appointed, with ſuch other Matter, as in the ſaid Act thereon made more fully was contained.

Foraſmuch as Sithen She had, according to the ſaid Act, addreſſed forth ſundry her Commiſſions for the Survey of the Lands, Tenements, *&c.* of certain Archbiſhoprics and Biſhoprics preſently vacant, the Certificates of which Commiſſion were in part already returned into the Court of Exchequer, and the reſt looked for daily; She let them wit, that for the proceeding to the End in the ſaid Matters, according to the meaning of the ſaid Act; knowing their approved Wiſdoms, *ANNO* *1559.* doms, Diligences, and Dexterities in ſuch Caſes; She had authorized them, Four, Three or Two of them, to conſider diligently, as well the Certificates of ſuch Lands of ſuch as were already returned, as ſuch others as ſhould hereafter be returned, and certified in the ſaid Court: And likewiſe to conſider, what Parcel of the ſaid Lands, *&c.* ſhould be meeteſt for her to take into her Hands and Poſſeſſions; and what Impropriations or yearly Tenths She ſhould in recompence depart withal again; with ſuch further Matter in and about the Premiſſes, as their Wiſdoms ſhould think meet, for her Knowledge: willing them, after the deliberated and adviſed Conſideration of the Premiſſes, to certify her of their Opinion in Writing: To the Intent She might reſolve her determinate Pleaſure touching the ſame, as ſhould be thought good unto her.

CHAP. VII.

The Behaviour of the English *Profeſſors and Exiles; And of the Popiſh Clergy towards them. Conſultation about admitting the Pope's Nuncio.*

The Exiles and other Profeſſors now ſhew themſelves.

NOW 'tis time to look a little back upon the Profeſſors of the Goſpel, who had been ſo harraſſed in the late Reign; and to obſerve their preſent Condition and Circumſtances in this Juncture: Both how they have behaved themſelves, and how the *Papiſts* behaved themſelves with reſpect to them. Some of them who lay cloſe and concealed in the late evil times, and hidden in ſecret Retirements, now crept forth; among theſe was Dr. *Matthew Parker*, afterwards made Archbiſhop of *Canterbury*, and Sir *Thomas Smith*: Others were Exiles abroad, who now haſted home, to partake of the Bleſſings they expected under this Queen, and to aſſiſt in the Work of the Reformation of Religion, which they had (it ſeems) ſome ſecret Intimations of. Of theſe were *Cox*, *Sandys*, *Grindal*, *Jewel*, *Horne*, &c: And many Perſons of Quality and Learning, as Sir *Ant. Cook*, *Knollys*, *Wroth*, *Hales*, &c. of the Laity. Others choſe to ſtay ſomewhat longer in their Quarters where they were, in *Germany*, *Switzerland*, *Geneva* or other Places; to ſee firſt, how things would go in *England* in this critical time; and to follow and finiſh Works they had in hand.

Some tarry abroad a little longer.

Thoſe at Geneva.

Thoſe at *Geneva* were buſy in finiſhing a more correct *Engliſh* Tranſlation of the *Bible*, and of the *Pſalms* in Verſe and Proſe: Having the Aſſiſtance of learned Men and other Helps, they tarried ſome time in that Place. *John Fox* was at *Baſil*; (where was a good Printing Preſs, the Maſter of which was *Oporimus* a learned and able Man;) here the ſaid laborious *Engliſhman* was detained in printing, or preparing to print, in the ſame Houſe, the Hiſtory of the *Engliſh* Martyrs in *Latin*. And *Grindal* and *Sampſon* were juſt now coming from *Straſburgh* to him, to bring him Informations from *England*,

John Fox.

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and to aſſiſt him in the Work. But were prevented therein, being urged (as *Grindal* in a Letter dated *December* 19. 1558. to *Fox* wrot) by Friends to take their Journey into *England*, upon this happy Change of Government.

The Exiles reconciled before their Return.

But ſomething was done by the aforeſaid *Engliſh* Congregation of *Geneva*, (Which ſeems to have been intended to prepare the Minds of all the Exiles to Peace, againſt their Return home) moving them for an amicable Underſtanding, before they came into *England*, in reſpect of the Contentions about ſome Church Matters, which had been among them at *Geneva* and *Frankford* and other Places: Yet reſolving to follow the beſt Reformed Churches they had ſeen abroad. But other Churches of the *Engliſh* Exiles reſolved, not to contend about Ceremonies, when they ſhould return into *England*, but ſubmit to the Decrees of their Superiors. To relate this Matter more at large.

The Church at Geneva *writes to the reſt of the Churches of Exiles.*

The *Engliſh* Church at *Geneva*, upon the Tidings of Queen *Mary*'s Death, and the Lady *Elizabeth*'s coming to the Crown, thinking now of their coming home, conſulted among themſelves, and concluded, that it was expedient and neceſſary, that an unfeigned Reconciliation ſhould be betwixt all the Churches of the Exiles, whatever Conteſts there had been among them before about the Book of Common-Prayer and Ceremonies; And that they ſhould ſo joyn together in Matters of Religion and Ceremonies, that no *Papiſt* or other Enemy ſhould take hold or make Advantage by any further Diſſenſion, when they came into their own Country; which might ariſe in time to come, if it were not ſeaſonably foreſeen and prevented. Whereupon they wrot a Circular Letter to the *Engliſh* Congregations at *Arrow*, *Baſil*, *Straſburgh*, *Wormes*, *Frankford*, &c. and ſent it by the hand of *William Kethe* their Meſſenger, and one of their Members. The ſaid Letter bore Date *Decemb.* 15. 1558, and is extant in the Book called, *The Troubles of Frankford*. Wherein, ‘To cut off all Occaſions from *Papiſts*, and other Cavillers, they declared a Reconcilement; and deſired that they might all teach and practiſe unanimouſly that Knowledge of God's Word, which they had learned in this their Baniſhment and ſeen in the beſt Reformed Churches. This Letter was ſigned by *Chriſtopher Goodman*, *Miles Coverdale*, *John Knox*, *John Bodleigh*, *William Williams*, *Anthony Gilby*, *William Whittingham*, *John Pullein*, *Francis Withers*, *William Fuller*, and *William Bevoies*, in the Name of the whole Church.

Troubles of Frankford.

The Anſwer of the Church at Frankford;

The Effect of the Anſwers of the Church of *Frankford* and of *Arrow* to the former Letter, as the ſame *Kethe* brought them back, was as follows. The Letter from *Frankford* was dated *January* the 3d. which imported, ‘That it would not lie in either of their Hands, to appoint, what Ceremonies ſhould be, but in ſuch Men's Wiſdoms as ſhould be appointed to the deviſing of the ſame; and which ſhould be received by common Conſent of Parliament. And therefore it would be to ſmall Purpoſe to contend about them. Wherefore as they [*Viz.* of the Church at *Frankford*] truſting they ſhould not be burthened with unprofitable Ceremonies, purpoſed to ſubmit themſelves to ſuch Orders as ſhould be eſtabliſhed by Authority (not being of themſelves wicked) ſo they would wiſh them [of *Geneva*]

Troubl. at *Frankf.* p. 162. Edit. 1642.

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Geneva] to do the ſame. And that whereas all Reformed Churches differed among themſelves in divers Ceremonies, and yet agreed in the Unity of Doctrine, they ſaw no Inconvenience, if they uſed ſome Ceremonies divers from them; ſo that they agreed in the chief Points of their Religion. Notwithſtanding, that if any ſhould be intruded, that ſhould be offenſive, they [of *Frankford*] upon juſt Conference and Deliberation upon the ſame at their meeting with them in *England* (which they truſted by God's Grace would be ſhortly) would brotherly join with them, to be Suitors for the reforming and aboliſhing of the ſame.’ The Subſcribers to this, in the Name of the reſt of the Church, [many being already departed for *England*] were *James Pilkington, Francis Wilford, Edmond Iſaac, John Gray, Henry Knolles, Henry Carew, Richard Beeſley, Chriſtopher Brickbate, John Mullins, Alexander Nowel, John Browne.*

And of Arrow.

The Anſwer from the Exiles at *Arrow* in *Switzerland*, dated *Jan.* 13. imported, ‘That they of that Church deſired, that as oft as they might find occaſion hereafter to conſult or confer by Word or Writing, that they both might ſo take and ſeek the ſame, as might be moſt to their Unity in Minds, and Diligence to do good in the Lord's Work. And for preaching and profeſſing of ſincere Doctrine, ſo as they had ſeen and learned in the beſt Reformed Churches, they did gladly hear the Church at *Geneva's* Advice to be ſo agreeable to their own Purpoſe.’ They that ſubſcribed hereunto, being of the Miniſtry, in the Name and Conſent of the whole Church, were *Thomas Lever* their Miniſter, *Robert Pownal, Richard Langhorne*, and *Tho. Turpin*. Theſe things may not be amiſs to have ſpecifyed, concerning thoſe of the Exiles that yet remained abroad.

The Popiſh Clergy jealous of them.

As for the Popiſh Clergy, they looked with a very angry and diſpleaſant Eye upon them; and of all things dreaded theſe learned Men, leaſt they ſhould take their Places, and occupy room in the Churches. And they ſeemed to make it one Point of their Policy, to keep the Proteſtant Miniſters (as much as they could) from officiating there. And for that purpoſe counſelled the Prieſts and Curates then in poſſeſſion of Eccleſiaſtical Preferments and Benefices, to comply with the Conſtitution of Religion that ſhould be ſet up; that they might retain their Pariſhes and Places, and in the mean time, as Opportunity ſerved, exhort the People to hold and think well of their old Superſtitions.

An Inſtruction to the Pariſh Prieſts by Biſhop White.

There is a Paſſage ſounding to this Tenor in the Sermon preached at *Weſtminſter* by *White* Biſhop of *Winton*, at the Funeral of *Q. Mary*. ‘If they who by God are placed to keep Watch and Ward upon the Walls, and give Warning when the Enemy cometh, ſee the Wolf come toward the Flock, as at this preſent, I warn you, the Wolves be coming out of *Geneva*, and other Places of *Germany*, and have ſent their Books before, full of peſtilent Doctrines, Blaſphemy, and Hereſy, to infect the People; if the Biſhops, I ſay, and Miniſters in this Caſe ſhould not give Warning, neither withſtand and reſiſt, but for Fear or Flattery with the World, forſake their Places, and thereby give occaſion to the Wolves to enter and devour the Flock;

‘ then ſhould the more Mighty be more mightily ſcourged, and the ‘ Blood of the People be required at their hands.

The miſtaken Policy of the Popiſh Clergy.

The Popiſh Biſhops and Clergy however entertained a Conceit now, that the Number of Learned Divines and Miniſters of the Goſpel (after ſo many of them put to Death, and ſuch great Diſcouragements to ſtudy or profeſs pure Doctrine) was ſo very ſmall and inconſiderable, that if they themſelves held together, and remained incompliant with the Steps that were taking, the Queen muſt be forced to keep them in the Church, leſt otherwiſe it ſhould be wholly unſupplied. But they were much deceived. This is declared fully in the *Britiſh Antiquities*, ſet forth by ſome that lived in thoſe Times, and were well acquainted with the Affairs thereof. ‘They reſolved ‘ among themſelves not to comply to take the Oath of *Supremacy* to ‘ the Queen, nor to renounce all Foreign Juriſdiction: Going upon ‘ this Policy, That the Queen could not diſplace them, there being ‘ none elſe to ſupply the Rooms and Places in the Church, whether ‘ Dioceſes or Pariſhes. In which crafty Counſel, while they ſeemed ‘ to be wiſe and pleaſe themſelves, they were, as by a Judgment and ‘ Revenge from Heaven, deceived and infatuated. For a great many ‘ very learned and godly Men, in all that Tyranny of the Papiſts, ‘ which laſted almoſt Six Years, were either abroad in Baniſhment, or ‘ ſkulking ſo cloſely here, that theſe their Enemies ſearching never ſo ‘ diligently for them, could not find them. And they, as it were by ‘ Inſpiration, in all that dreadful and cruel time of Q. *Mary*, followed cloſe the Study of Divinity. And being reſerved to the proſperous and happy Time of Q. *Elizabeth*, did as it were blow away the ‘ Popiſh Arguments which themſelves thought ſo mighty knotty and unanſwerable. Men who coming forth of Affliction and Exile were ‘ looked upon with Contempt by the *Romaniſts*; ſimple Men without ‘ Pontifical Ornaments to ſet them out, but eminent for the Integrity ‘ of their Lives, the Gravity of their Behaviour, and the Greatneſs of ‘ their Spirits; and finally, for their diligent Search and accurate ‘ Knowledge of Scripture, Councils, Orthodox Fathers, and all Eccleſiaſtical Antiquity. And the *Papiſts* could not equal them in ‘ Strength of Reaſon, and Written Authorities; but were fain to endeavour to overcome them by Calumnies.

Antiq. Britan. MATTHÆUS

Ability of the Exiles.

They congratulate the Q.

The *Engliſh Proteſtants* Abroad ſoon expreſſed their Publick joyful Congratulation to the Queen upon Her Advancement to the Crown. And this they did ſundry ways, according to their preſent Abilities: As, in a *Proſopopœia* of the Nation of *Germany*, addreſſing Her Speech to *England* in a very Elegant *Latin* Stile, done in the Name of the reſt by *John Fox*; wherein they take Opportunity in the Perſon of another to expreſs their own Minds at large, and the gladſome Senſe they had of this Happy Change. It was Entitled, *Germaniæ ad Angliam reſtitutâ Evangelii Luce, Gratulatio*; and was printed at *Baſil* by *Operinus*, *Anno* 1559. Beginning thus,

John Fox.

Facit divinæ erga te Clementiæ Magnitudo (*germana in Chriſto Soror Anglia*) *atq; immenſitas, ut meritò impia ſim, &c.* To this Tenor in *Engliſh*; ‘It might juſtly be imputed to me as a Piece of Impiety, (O *England!* mine own Siſter in *Chriſt*) if, upon this great

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It goeth on in a very handſome Style, expreſſing, 'How She [*Germany*] not in her own Name only, but in the Name of other Nations, that loved *Chriſt*, and that had any Senſe of Godlineſs, did, as well as She, congratulate *England* her Felicity and her Queen. By whoſe moſt deſired Influence there was no queſtion, but that the *Britiſh* State, if heretofore it had loſt ſomething of its former Splendor and Glory, ſhould recover it again with much Advantage, and reſtore its ſelf to its Ancient, yea, and greater, both Civil and Religious Tranquillity. Some ſurer and more certain Hopes whereof, did alſo thoſe noble Beginnings give, as ſome Tokens and Arugments of vindicating the Church of *England* from a long Servitude into greater Amplitude and Liberty.---If therefore the Liberty of Human Nature were ſo ſweet, which was only outward, how much more reaſon was there to congratulate her this Spiritual and Chriſtian Freedom, which not only took off from her Shoulders the Yoke of outward Affliction, but freed the Soul and Conſcience from baſe Idolatry, falſe Worſhip, manifeſt Inpiety, and forced Diſſimulation? And although the Divine Goodneſs had at no time been wanting to the Afflictions and Sufferings of the Church, yet never did it more on a ſudden, or (certainly) more in ſeaſon, ſtretch forth its help; whether we conſider the greatneſs of the Evils it endured, or the dreadfulneſs of them which it expected. For why (as ſhe goes on) ſhould I here mention the Gibbets, Fires, Poiſon, Famine, Sword, Baniſhment, or the numbers of thoſe that died, or the ſharpneſs of the Puniſhments? What Good Man in the whole Kingdom was there, whom either the Storm of the Perſecution took not away, or the Fear of Danger did not ſhake, or Religion diſſembled, contrary to his Conſcience, did not afflict more grievouſly than any Death? in ſhort, whom Affliction did not render miſerable, or Diſſimulation had rendred (I had almoſt ſaid) wicked?

Then *Germany* comes to ſhew her own Hoſpitality to her Siſter *England*'s Natives: 'In what one reſpect of Friendly Duty might I help your *Engliſh* People flying to me, but I did it; and out of Love to you with ready Embraces, received, cheriſhed, protected and brought on their way. Nor opened I only my Houſes, but my Churches to them. In a Word, I made no other difference in my harbouring of them than I did of mine own *Germans*. And although I did not adorn you with the ſame Splendor, Riches and Plenty you had at home, yet according to my Poverty, I took care that none might juſtly complain againſt me of Unkindneſs; that in the mean time I ſay nothing of the Supplies of Money, and Secret Benefits.----And I think I may teſtify this both truly, and for my Credit, that how-

‘ ever they were with me in a mean Condiſion, yet in Safety and preſerved from all Danger and Fear of their Enemies within my Walls, while they could not be ſafe at home. And now when all is ſafe at home, and they may return ſecurely, and do ſo much deſire it, I ſend them back again ſafe and ſound to you, and I hope better and more improved in Learning.

Then She proceeds to give Good Counſil to the Queen and Her Court, and Excellent Advice to the Preachers.

And in Concluſion She congratulates alſo *Scotland*, and the Reſtoration of Religion there.

An Euchariſtic of the Exiles to Jeſus Chriſt.

Another Tract the Exiles ſet forth at this time, was, their Thankſgiving to *Chriſt*, in like Elegant *Latin*; which I believe was done with the ſame Pen, namely, that of *John Fox*. It was Entituled, *Ad CHRISTUM Anglorm exulantium* εὐχαριστικὸν. It began,

Poſtulat Privata Officii noſtri Ratio, communis erga Patriam Charitas, tum in utròſque pariter noſtrûm commulatiſſima tua Beneficentia, Pietatiſque ineffabilis Magnitudo, ſumme ac omnipotens Redemptor noſter, &c. i. e. ‘As well our own Private Duty, and our common Love to our Countrey, as thy abundant Kindneſs, and unſpeakably great Affection towards us both; O Lord Jeſus Chriſt, our Higheſt and Almighty Redeemer, require us to ſet forth perpetual Panegyricks of Praiſe and Thanks to Thee. Who, beſides that eternal Indulgence of thine towards us, whereby thou haſt ſpent thy Sacred Blood to redeem us, haſt exerciſed at this Time that Clemency to us in vouchſafing to reſtore us again to our Countrey, and our Countrey to us. Oh! that now that ſame Pity of thine, which joineth us into one Body, who have been ſeparated far from one another, would vouchſafe to retain us thus joined. That being all Sodred together in Mutual Peace, and Good Will, we may never ceaſe to trumpet forth the Glory of thy Name with one Voice, one Spirit, and one Faith. Let thy ſame Pity grant to the *French*, the *Spaniards*, the *Italians*, the *Flemings*, and the *Scots*, a Return in common with us to their own Countries. That as we have all one and the ſame Cauſe, ſo the ſame good Succeſs may in like manner by thy Favour unite us all together in Gladneſs. We know it is thy Gift and Goodneſs, if it be well at any time with thy People; without whoſe Eye not a Hair, or a Sparrow falleth to the Ground: And we know again, that it is thy Juſtice, if any thing happening otherwiſe grieveth us. Whereby we are the more confounded with a ſecret Shame, in the enjoyment of this Mercy, that when we have deſerved heavier Judgments, yet that we now leſs rejoice for them than for ourſelves. But thy diſpenſing Wiſdom knoweth what is expedient for every one, and not leſs wiſely diſpoſeſt all things in their Seaſons.

Confeſs their Merciful Deliverance.

‘Therefore as our good Succeſs teacheth us, that we diſtruſt not the manifeſtation of thy Mercy towards them; ſo for thy preſent Favours towards us, as it is fit, with moſt joyful Minds, and on moſt ample Accounts, we render all poſſible Thanks to thy Benignity: To whom, our ſad Baniſhment being at an end, thou haſt mercifully opened ſo glad a Return to our own Country Seats. It was thy great Mercy firſt, that when we might not be ſafe at home, thou

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‘ wouldeſt have ſome Haven of Refuge lie open for us among thy *German* People: But it was greater, that in an Unknown Tongue, in Unknown Lands, thou haſt ſo kindly cheriſhed us, and fed us ſo liberally: Since there hath been none of us all, that hath not experienced the Supplies of thy Providence, after a ſingular and wonderful manner: But above all, that is the higheſt, the chiefeſt part of our Happineſs, that commiſerating the Condition of our moſt deplorable Countrey, thy Pity hath changed thoſe moſt ſharp Flames of Perſecution, which otherwiſe no Floods could put out: That thy Merciful Eye knew, ſaw and looked upon the unworthy Butcheries of God Men, and their Bitter Torments; ſome whereof were ſpoiled of all their Goods, others of their Lives: Many afflicted in Priſons with hideous Cruelties; not a few waſted miſerably with Famine, periſhed: the Faces of ſome were ſcratched and torn with the Nails of Biſhops, and their Beards half pulled off: Some loſt their Hands, being at the Command of the Biſhops, roaſted: and many being put alive into the Flames, were reduced to Aſhes.

‘ Theſe and other Torments of thy People, thou, I ſay, O Lord Jeſus, haſt ſufficiently beheld: Nor haſt thou beheld only, but haſt in a manner ſuffered the ſame thyſelf in thy Members. And moreover, how bitter theſe things are to Fleſh, thou art not ignorant, who haſt partook of our Fleſh. And indeed our Wickedneſs deſerved ſharper ſufferings than theſe; but thy Pity ſurpaſſed our Impieties; thy Grace overcame thy Juſtice. Therefore thou ſaweſt the Torments of Thine in thine own Cauſe, and broughteſt Help. Thou kneweſt the Groans of thy Sighing ones; thou ſaweſt their Prayers, and heardeſt them: Thou ſaweſt the Evil Days, and ſhortnedſt them: Thou ſaweſt their Tears, and wipedſt them off. Grant now, moſt Merciful Jeſu, in like manner, their Tears being wiped off, that they degenerate not into the undecent and mad Mirth of this World. Grant to the Queen and Nobility, that they ruling rightly and mercifully, may long rule and reign. Give to the People, and thy poor Sheep, Shepherds endued with Learning mixed with Meekneſs, and diligent without Pride: Grant again to the Shepherds a Flock that may be ready to follow, and be obedient; and while they teach them rightly, ſhewing themſelves willing to obey. Grant both to the Higheſt and to the Loweſt, that being endued with thy Spirit, they may know Thee, and the free Salvation that is in thee alone.

‘ Vouchſafe to thoſe that are, whether in a Private or Publick Capacity, that piouſly governing, and modeſtly obeying, they may mutually defend Peace, and each ſerve in his Vocation in thy Fear. Laſtly, Vouchſafe moſt Merciful Jeſus, even to our Enemies, or thine rather, a better Mind, without Obſtinacy, and an humble Deſire of Truth. In a Word, For our *German* Nurſes and Harbourers, according to their Kindneſs to us, we pray for a mutual Return of Kindneſs from Thee upon them. Whom, in the Saving Knowledge of thy Goſpel, let thy Almighty Goodneſs confirm more and more, and repleniſh with all thy Bleſſings. *Amen.*

A Letter Congratulatory to the Duke of Norfolk, *from* J. Fox.

John Fox alſo at this Time, on this Occaſion writ, and printed a pretty large Epiſtle to *Thomas* Duke of *Norfolk*, a Young Nobleman of great hopes, whom formerly the ſaid *Fox* had under his Care and Tuition, and Inſtruction in his Learning. The ſaid Epiſtle bears this Title, *Nobilitate ac Indole ornatiſſimo & præpotenti Domino THOMÆ Norfolciæ Duci, &c. Joan. Foxus veram in Chriſto & æternam cum ſalute Nobilitatem.* It is full of excellent Counſil and Advice, with relation to the preſent hopeful Proſpect of Religion: Congratulating him, both on the Publick Account of the flouriſhing again of Religion, and likewiſe on occaſion of his own Private Good Fortune in the late Recovery of his Ancient Stile and Title.

Humfrey's Tract of preſerving and reforming Religion.

Another learned Exile, and of an Eloquent Pen, *viz. Lawrence Humphreys* (afterward Preſident of *Magdalen* College, *Oxon*) took alſo this Opportunity to write a Seaſonable Tract; which was alſo printed at *Bazil*, as *Fox*'s Writings were, and by the ſame Printer *Oporinus*, and in the ſame Year 1559. The ſaid Tract bore this Title, *De Religionis Conſervatione & Reformatione vera, &c.* i. e. *Of the True Preſervation and Reformation of Religion: And of the Supremacy of Kings and Magiſtrates; and of the yielding Obedience to them, as the higheſt Miniſters of Chriſt here on Earth.* Dedicated to the Nobility, Clergy and People of *England*. This little Book ſeemed to be written on purpoſe to prepare the great Work deſigned in Parliament, *viz.* for the reſtoring of the Supremacy, and reforming of Religion from Popery.

It begins in this Tenor, *In illâ ſuperiorum Temporum Triſtitiâ, Honorandi Patres, & colendi Fratres, neminem bonum Civem, tam ab omni humanitatis ſenſu alienum, &c.* i. e. ‘In that ſad State of the Times forgoing, Honoured Fathers, and Reſpected Brethren, I ſuppoſe, no good Citizen is ſo alienated from all Senſe of Humanity, and ſo enſlaved to Irreligion, whom the late Common Grief of Godly Men, and the woful Diſturbance and Confuſion of all Things, have not moved. For all ſaw the preſent Hand of an Angry God, and expected his future Hand too. They felt War, the Sword, and many Dangers, their Thoughts were diſturbed with the Fears of more. The Baniſhments of many innocent Perſons, their Priſons and moſt unworthy Deaths were before all Mens Eyes. They underwent a Slavery laid upon their Shoulders, and their Conſciences too; and eſpecially they experienced a Famine of God's Word, miſerably ſlaying the Souls of Men, All which Things would force ſome Tears from a Man that had not altogether put off Humanity: Yea, I think, though he had put it off, although he were a Stone, or a Flint.

‘But when God and our Heavenly Father had pardoned us his Children, adopted in Grace and Mercy by Chriſt, when now thoſe Evils do not any more preſs, nor lie upon us, nor hang over us, in this Time, in this your and our Publick Joy, I would not be wanting to my Duty, not ſo much to expreſs my Affection, who have hitherto been concealed, as that I might fully perſuade all, and myſelf too, that the beſt and greateſt Cauſe of Congratulation, is now come; That we may not ſeem to be without the Senſe of the Benefit of our God in this Change of Things, and the Felicity of this Time, which would be great Stupidity; or not to have regarded it; which ‘would be diſſolute Negligence: Or not to have acknowledged it; which would be the part of the higheſt Ingratitude.

The Deſign of this his Diſcourſe was, Firſt, To make all Men ſenſible of this Mercy, and to refreſh the Memory thereof: And then to treat, 1. Concerning True and Perfect *Reformation.* 2. Concerning the Reforming of Religion: And, 3. Of the Primacy of Kings againſt the Papacy, and of Obedience to be yielded to Magiſtrates. And in the Concluſion of his Book ſtands his Dedication of it to *Francis*, Earl of *Bedford*, Preſident of the Queen's Privy Council. Dated from *Baſil.*

The Exiles of Geneva *preſent the Queen with the* Engliſh Pſalms.

After this manner did the Exiles in *Germany* and *Switzerland* expreſs their Joys and Congratulations. The *Engliſh* Church at *Geneva* conſiſting alſo of other of her Majeſty's Exiled Subjects, ſignified to her their Welcome of her to her Kingdom, by preſenting her in *February* with the Book of *Pſalms* in *Engliſh*, printed there in a little Volume, with Notes in the Margin; being a Part of the good Work which the Learned of this Church ſet themſelves about, *viz.* To tranſlate the whole Bible more correctly according to the *Hebrew*: Wherein they had proceeded a good way already; and reſolved to tarry ſtill at *Geneva* till it was compleated.

The Sum of the Dedication.

In the Dedication they ſeaſonably exhorted her now, in her entrance on her Government, to go on with reſolution in reforming Religion from the Corruptions of *Papiſtry*: Thus addreſſing themſelves unto her: ‘That as the Famous Queen of *Saba* obtained moſt worthy Renown, for her great Deſire to hear the Wiſdom of *Solomon*; ſo Q. *Elizabeth's* Noble Fame ſhould remain for ever, not only upon Earth, in perpetual Memory, but alſo regiſtred in Heaven, among the Holy Angels of God, if with earneſt Zeal, and hearty Affection ſhe ſought after, and ſet forth the Heavenly Wiſdom of the True *Solomon*, (even Chriſt Jeſus:) Who had opened and offered the rich Treaſures of his Divine Wiſdom in ſuch Abundance at this preſent to all Nations, but eſpecially to her Noble Realm of *England* by her means. Which other Realms and Nations ſet before their Eyes as a Pattern of true Religion, and Chriſtian Life, to imitate. That they could look for no greater Bleſſings to come, but only that this King ſhould right ſhortly appear with his mighty Angels, to execute his Judgments for the Deliverance of his Servants, and the Puniſhment of his Enemies.

* Viz. Anno, 1557. *Employed upon a new Engliſh Tranſlation of the Bible.*

‘That in the mean ſeaſon, they her Humble Subjects, according to the Talents that God had given them, thought it their Duty with the moſt convenient ſpeed, to further even with the utmoſt of their Power, her Godly Proceedings, and moſt worthy Enterprizes. And albeit they had begun more than a Year ago*, for the comfort of the Church, then moſt grievouſly afflicted by the Cruel Rage, and Horrible Tyranny of the Papiſts, to peruſe the *Engliſh* Tranſlation of the Sacred Bible, and to bring it to the Pure Simplicity and true Meaning of the Spirit of God, as far as they were able to attain unto the ſame by the knowledge of the *Hebrew* Tongue, the Conference of moſt Perfect Tranſlations in other Languages, and by the Judgment of the beſt Learned in thoſe Parts: Yet when they heard that the Almighty and moſt Merciful God had no leſs miraculouſly ‘preſerved her to that moſt Excellent Dignity, than he had above all Mens Expectations, preſerved her from the Fury of ſuch as ſought her Blood; with moſt Joyful Minds, and great Diligence they endeavoured themſelves to ſet forth this moſt excellent Book of the *Pſalms* unto her Grace, as a ſpecial Token of their Service and Good Will; till the reſt of the Bible, which, they praiſed God, was in good readineſs, ſhould be accompliſhed, and preſented.

‘They ſuppoſed in their Judgments, that no part of the whole Scripture was more neceſſary for her Grace than that little Book of *Pſalms*, if it were well weighed and practiſed. For here ſhe ſhould ſee painted, as in a moſt lively Table, in the Perſon of King *David*, ſuch Things as ſhe had felt, and ſhould continually feel in herſelf: That is, the Perils and Perſecutions that he ſuſtained before he came to his Royal Dignity, and alſo the Aſſiſtance of God in the ſame: And moreover the ſharp Storms, and rough Tempeſts raiſed againſt him, when he was entered into his Kingdom, as well by Foreign Enemies, as by the *Philiſtines*, *Moabites*, *Edomites*, *Ammonites* and *Amalekites*, as by his own Subjects; yea, even by them of his own houſe; as by *Architophel* his Counſillor, and *Abſolom* his Son: And how God never forſook him, but was preſent with him in his greateſt Afflictions, and delivered him from all Danger; becauſe he put his whole Truſt in him alone.

‘That as he had mercifully preferred her to this high Honour, ſo ſhould ſhe be zealous of his Glory, obedient to his Will and diligent to ſuppreſs all Papiſtry, Vice and Hereſy, and to cauſe the Light of God's Holy Word ſpeedily to ſhine through all her Dominions. That if ſhe honoured God, and advanced his Kingdom, he would honour her, and make her Kingdom ſtable; he would bleſs her with Godly Poſterity, and maintain her in perfect Peace and Quietneſs. If ſhe were apprehenſive of any Weakneſs, that ſhe ſhould remember what Promiſe the Lord, in the Perſon of *Joſhua*, maketh to all them that faithfully Execute their Vocation, ſaying, *I will not leave thee, nor forſake thee.* If the outward Enemy threatned or invaded, ſhe ſhould remember alſo how God preſerved his Servant *David*, and enlarged his Kingdom. If the Inconſtant Multitude murmured againſt her, ſhe ſhould call to her Mind God's Appointment, who had ſet her up to execute his Will, and not the Fantaſies of the Ignorant Multitude. For though infinite Thouſands pitched againſt her, yet ſhe ought not to fear, becauſe God was on her ſide, *&c.*’ Dated from *Geneva* the 10th of *February*, 1559. [*Anno ineunte.*]

Dr. Haddon's Poem Congratulatory.

I omit the *Latin* Poem which *Walter Haddon*, LL.D. the great Orator and Poet in thoſe Times, made to the Queen upon her Acceſſion to the Crown, (To whom he was after Maſter of the *Requeſts*) Beginning,

Anglia, tolle Caput, ſævis jactata procellis,
Exagitata malis, Anglia, tolle Caput.

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Aurea Virgo venit, roſeo venerabilis ore,
Plena Deo, princeps ELIZABETHA *venit, &c.*

The firſt Preachers, At the Court and St. Paul's.

That the Queen ſtood not much affected to the Divines in Vogue in the former Reign, appeared, that the Publick Preachers at Court, or at St. *Paul's*, were ſuch Learned *Proteſtants* as were newly returned from Exile, or that had privately concealed themſelves at home. Two of the firſt Publick Sermons were preached by Dr. *Bill*, (who was the Queen's Almoner) and Dr. *Cox*; the former preached at St. *Paul's* the very next *Sunday* after the Queen was proclaimed; and the latter at *Weſtminſter* before her firſt Parliament at the Opening of it. All Preaching was ſoon prohibited for ſome time, (as hath been obſerved already) but when it was allowed, I find the Preachers appointed to preach before the Queen, and at St. *Paul's*, were generally the learned Profeſſors and Confeſſors of the Goſpel; as hath been partly ſhewn before.

Conſultation about receiving the Pope's Nuncio. Cot. Libr. Julius F. 6.

One Important Point of Policy this firſt Year of the Queen was adjuſted, tending much to the Eſtabliſhment of Religion: Which was a Conſultation held at *Greenwich*, Whether it were for the Good of the Commonwealth to grant, That the Abbot of *Martinego*, [or *Martinengo*] the Pope's Nuncio, ſhould come into *England*, who it ſeems was now in Election to be ſent hither by the Pope. This Matter duly deliberated, came to this Concluſion, That it was againſt the Ancient and Late Laws of this Realm, That any *Nuncio* from the Pope ſhould enter into this Realm. That in Ancient Time the *Nuncio* could never enter but by Licence, and by a Solemn Oath on the other ſide the Sea, not to attempt any thing to the Derogation of the King, or the Liberties of the Realm. That he could not come without great Peril to the Realm, as the Time ſtood, and that his Coming would be a Preparation to animate Diſcontented Minds in the Cauſe of Religion.

Entrance into the Realm deny'd him.

The next Year notwithſtanding, *Viz.* 1560, or 1561. the ſaid *Martinengo* came to *Bruſſels*, requeſting Licence to come into the Realm; but it was denyed him.

CHAP. VIII.

The Proteſtants *Declaration of their Doctrine, in vindication of themſelves againſt the Slanders of* Papiſts. *The* Dutch *Strangers return to their Church in* London. *Bp.* Grindal *their Superintendent.* Dutch *Anabaptiſts.*

The Proteſtants *falſly charged by* Papiſts.

THE *Papiſts* at this Time ſpared not to caſt Reproaches and Defamations upon the Profeſſors and Profeſſion of the Goſpel, with all their Might; and that, no doubt, openly in Parliament: And many of theſe accuſed them to the Queen (before whom ſome of them had lately preached) as Men that were inconſiſtent to themſelves,

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ſelves, and that they had no Agreement of Doctrines among them: As well as that more Common Charge, that their Doctrine was nothing but Hereſy, and they a Company of Sectaries and Schiſmatics, Diſturbers of Commonwealths, and Perſuaders of Rebellion. Therefore Dr. *Sandys*, and the reſt of the Divines, concerned now about preparing of the Book of Common Prayer, and in the late Conference at *Weſtminſter*, among themſelves, in the Month of *April*, drew up a Declaration of their Faith, intending to publiſh it in their own Vindication. Of this *Sandys*, *April ult.* wrote to Dr. *Parker*, not yet come up from *London*, telling him, 'How they were forced through the vain Bruits of the Lying *Papiſts*, to give up a Confeſſion of their Faith, to ſhew forth the Sum of that Doctrine which they profeſſed, and to declare, that they diſſented not among themſelves. That this Labour they had then in hand on purpoſe to publiſh, as ſoon as the Parliament was ended; wiſhing they had his Hand to it, as it was ſubſcribed by the reſt.' Meeting with this Declaration among the ſaid *Parker*'s Papers, I ſhall here ſet it down.

Dr. Sandys.

A DECLARATION

Of Doctrine, offered and exhibited by the Proteſtants *to the* *QUEEN.*

Their Declaration of their Faith. MSS. C. C. C. Vol. intit. Synodalia.

Apoc. 20.

'AS our Ancient Enemy Satan hath ever, and at all times, hated and perſecuted the Truth of God's Word, with the Miniſters and Profeſſors of the ſame; So in theſe our Evil and Latter Days, as one let looſe for the Tryal of God's Elect, and Subverſion of Unbelievers, he hath wonderfully raged, labouring by all poſſible Power, like a Subtil Serpent, to deceive. And how much in theſe few Years paſſed, God ſo permitting, and our Sins ſo deſerving, he hath prevailed, the World can bear witneſs. What Old Hereſy hath he not revived? What Strange and New Doctrine hath he not invented? What Idolatry and Superſtition hath he not planted? What Ignorance and Blindneſs hath he not brought in? What Truth hath he not obſtructed and darkned? Not only abuſing the Power of Princes by all means to perſecute *Chriſt* in his Members, and by Unlawful Laws to ſtop the free Courſe and Paſſage of the Goſpel; but alſo uſing Practices of his Falſe Prophets, in whoſe Mouth he hath even been a Lying Spirit, by all ſubtil Perſuaſions to bring into Hatred, and to ſlander for Hereſy the Infallible Truth of God's Written Word; falſly defaming, ſlandering and miſreporting the Miniſters of the ſame, as a ready way to deface their Doctrine. Of this Practice all Ages can report, as may eaſily appear to all ſuch as have travelled in Ancient Writers and Hiſtories.

2 King. 22.

'Yet at no time hath the Subtil Serpent been more ſtrong in his Wicked Members, and Deceitful Workers, to deface the Doctrine of the Goſpel, and to ſlander the Setters forth of the ſame, than he hath ſhewed himſelf at this Time: And namely, againſt us who have of late preached before the Queen's Majeſty, as againſt our Brethren Teachers of the ſame Truth: Moſt untruly reporting of us, that our Doctrine is deteſtable Hereſy; that we are fallen from the Do-

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ctrine of *Chriſt's* Catholick Church; that we be Subtil Sectaries; that we diſſent among ourſelves; and that every Man nouriſheth and maintaineth his Peculiar Opinion; and that we be the Teachers of Carnal Liberty; Condemning Faſting, Praying, Alms, and like godly Exerciſes; that we be diſordered Perſons, Diſturbers of the Commonwealth, Perſuaders of Rebellion, and Teachers of Diſobedience, againſt Magiſtrates, and what not?

'But it is no marvel if [theſe] Children be like unto their Father, who hath been a Lyar from the beginning, and the Author thereof. Neither can it be ſtrange to the Teachers of God's Truth to be untruly reported. *Elias* the Prophet was burthened with Falſe Doctrine, and to be a Diſturber of the Commonwealth of *Iſrael*. And the Son of God, the Author of Truth, was not only charged to work by the Power of *Beelzebub*, to ſeduce the People, and leave them to Carnal Liberty; but alſo to be a Tranſgreſſor of the Laws, a Glutton, a Drunkard, and a Companion with Publicans and Sinners. The Apoſtles of *Chriſt* were reported to be Sectaries, and Teachers of New Doctrine, Diſordered Men, and Stirrers up of Sedition and Tumults. The Learned and Godly of the Primitive Church were ſlandered with horrible Inceſt, and the unnatural eating of Man's Fleſh. The Good Biſhop of *Jeruſalem*, *Narciſſus*, was untruly defamed of Incontinency. The learned and godly Bp. of *Alexandria*, *Athanaſius*, was moſt falſly accuſed not only of Incontinency, but alſo of Murder. And who hath lived ſo purely, or taught ſo ſincerely, which hath not either been charged with evil Life, Error, or Hereſy? And although a Clear Conſcience can eaſily bear this Burthen, neither ought the Servant to grudge if he be uſed like his Maſter: and, as St. *Paul* ſaith, we ought to behave ourſelves in all things as the Miniſters of God, ſo confirmed in true Piety, and ſincere Doctrine, that we can patiently bear all manner of Reports, and conſtantly go forward in the Office of our Vocation, whether we be defamed, or well ſpoken of; as hitherto through the Grace of God, (his Name be praiſed) we have gladly and joyfully done; contemning for the Truth's ſake, the ſlanderous Reports of the Wicked World;

'Yet notwithſtanding, leſt we ſhould ſeem utterly to neglect our Good Name, and through Silence in this behalf not only ſuffer the Truth to be ſlandered, and our Innocency defamed, but alſo falſe Reports to be credited for true, to the great hindrance of the Goſpel, and abuſing of the Simple; we have thought it good and neceſſary to publiſh and ſet forth to the World a brief Sum and Confeſſion of that our Faith and Doctrine, which we have heretofore profeſſed and taught; Which preſently we do profeſs, and as Time ſhall ſerve intend to teach; purpoſing through the Grace of God, and aſſiſtance of the Holy Spirit, conſtantly to remain in the ſelf-ſame until our Lifes end. That thereby it may appear how untruly we have been charged, and how falſly we have been ſlaundered.

'And although in our laſt Proteſtation made before the Honourable Auditory at *Weſtminſter*, we ſufficiently ſet forth in few Words the Sum of our Faith, whereunto we all fully conſent, yet to confound all Lying Lips, and to ſtop all ſuch vain Rumors as are bruited abroad, we ſhall more at large ſet forth the Chief and moſt neceſſa-

‘ ry Articles of the Doctrine which we believe and teach, as hereafter ‘ ſhall follow: Moſt humbly beſeeching the Almighty God for his ‘ Mercy ſake, and for the Merits of his Son *Chriſt*, to pardon and ‘ forgive our Perſecutors and evil Reporters, to turn the Hearts of ‘ the Wicked, to illuminate the Ignorant with the Knowledge of his ‘ Truth, and to give us all the Grace, that we may conſent together ‘ in the Unity of the Uniform Truth, and live in Brotherly Love ‘ and Charity, to the Praiſe of his Name, and our everlaſting Comfort in Chriſt, *Amen.*

And then they proceed unto the Confeſſion of their Faith in divers Articles, agreeing much with the Articles Concluded in Convocation under King Edward, Anno 1552. *but more large, as explanatory of them. And then having declared their Articles, they make this Concluſion.*

‘ And thus both to ſatisfy the Godly Minded, and alſo to ſtop the ‘ Mouths of evil and ſlaunderous Reporters, which have laboured by ‘ all means to defame our Doctrine and Doings: We, for our juſt ‘ Purgation in the defence of our Innocency, have with one Uniform ‘ Conſent ſet forth this ſhort Declaration concerning the Principal ‘ Points of our Religion, and Chief Articles of our Faith. Wherein ‘ we have neither ſwerved from the Infallible Truth of God's written ‘ Word, neither yet from the Doctrine and Confeſſion of Chriſt's Catholick Church; as we by God's Grace ſhall be able and ready at ‘ all times evidently to ſhew unto all Men.

‘ And although in this our Declaration and Confeſſion, we do not ‘ preciſely obſerve the Words, Sentences and Orders of certain Godly Articles by Authority ſet forth in the Time of King *Edward* of ‘ moſt famous Memory, (for the Malice of our Adverſaries hath occaſioned us otherwiſe, to whoſe wrongful Defamation we muſt of ‘ neceſſity make Anſwer otherwiſe) yet in altering, augmenting or ‘ diminiſhing, adding or omitting, we do neither improve*, nor yet ‘ recede from any of the ſaid Articles, but fully conſent unto the ‘ whole, as to a moſt true and ſound Doctrine, grounded upon God's ‘ Word, and do refer ourſelves unto ſuch Articles there as in our ‘ Confeſſion, for ſhortneſs ſake, we have omitted.

‘ And for ſo much as the Sum of this our Doctrine is to ſet forth ‘ *Chriſt* crucified to be the only Lord and Redeemer; giving all Glory unto God, the only Worker of our Salvation, and removing all ‘ Merit from Man, and that we commend and teach ſuch good Works ‘ of all Men diligently to be done, as God in his Word hath Preſcribed, only reproving ſuch vain and Superſtitious Works, as Man of ‘ himſelf hath invented; moving all Men to believe and live according to the Rules and Statutes given forth by God, and not according to the Devices and Traditions ſet by Man, (for God will be ‘ ſerved as he biddeth, not as Man willeth) and that in all the Courſe ‘ of our Doctrine and Doings, as we call God, who ſeeth and ſearcheth the Secrets of our Hearts, to record, we ſeek not our own ‘ Praiſe, but the increaſe of Chriſt's Heavenly Kingdom; Having our ‘ chief care, how we may ſet forth faithfully the Office of our Voca-

* i. e *Diſapprove.*

tion; Ever conſidering with ourſelves, that Chriſt is ready to come and call us to Account, and that they ſhall be judged worthy of eternal Damnation, which through Falſe Doctrine infect and ſeduce the People of God:

‘We truſt the Godly, ſetting theſe Conſiderations in their ſight, cannot ſo ill conceive of us, that wittingly and willingly we would either caſt ourſelves headlong into Hell, either yet through Offence kill our Brethren, whom to ſave, Chriſt the Son of God hath willingly ſuffered: And ſo conſequently to the utter wounding of our Conſcience, procure God's hot Wrath upon this Realm, our Natural Country.

‘Seeing therefore that we teach none other Doctrine, than that which is warranted by God's Word; and that we ſeek nothing elſe but the Glory of God, the promoting of his Goſpel, and the edifying of his Church and People, (as we truſt, through God's Grace, the contrary ſhall never appear in us) we exhort and beſeech the Godly, for the Merits of Jeſus Chriſt, charitably to judge of us, eſteeming us the Servants of Chriſt, and Miniſters of his Word; and that they will with all Reverence and humbleneſs of Heart, in one Spirit with us, hear the Voice of their True Shepherd Chriſt, and refuſe hereafter to give ear unto a Stranger, and thankfully receive and embrace the wholeſome Doctrine of Salvation. That we altogether bringing forth the Fruit of Faith, may teſtify ourſelves to be the Children of God, to the eternal Praiſe of his Name, and our everlaſting Salvation in Chriſt. *Amen.*

On the Backſide of this Paper are writ theſe Words by *Grindal*'s Hand, as it ſeems, *Articuli Subſcripti Anno primo Reginæ nunc.* i. e. *Articles ſubſcribed the firſt Year of the preſent Queen.*

Though I have omitted, for brevity ſake, tranſcribing all the Articles of this Confeſſion, yet to ſatisfy Curious Readers for a taſte of them, I will hereunder ſet down ſomewhat ſaid under Two of them.

The Article of Predeſtination.

I. Under the Article of *Predeſtination*, they have theſe Words. ‘And altho' there are many Godly Men in theſe our Days will think, that in this our corrupt Age, in the which Men are given to all Raſhneſs of Judgment, and Diſſoluteneſs of Life, and do not weigh the Myſteries of Faith with ſuch Chriſtian Humility as they ought to do, it were beſt that ſuch Articles ſhould be paſſed over in Silence: Indeed we do think that Diſcreet Miniſters will ſpeak ſparely and circumſpectly of them, and that upon the Conſideration before rehearſed: Yet notwithſtanding, ſeeing ſome Men of late are riſen, which do gainſay and oppugn this Truth, we cannot utterly paſs over this Matter with ſilence, both for that the Holy Ghoſt doth ſo often make mention of it in the Scriptures, eſpecially in St. *Paul*'s Epiſtles: Which argueth it to be a Thing both fruitful and profitable to be known. And alſo being occaſioned by the ſame Reaſon which moved St. *Auſtin* to write of this Matter of *Predeſtination*, *&c.* Notwithſtanding we do not deſpair, but that ſuch as are curable, through free and open Preaching of the Goſpel, will be

Rom. 8. 9.
Eph. 1.

‘ brought to ſee and underſtand the Truth better than hitherto they have done. For true it is, that theſe and other moſt grievous Errors have increaſed in theſe Realms in theſe late Years, for want of True Preaching.

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The Article of the Civil Magiſtrate.

II. Under the Title of the *Civil Magiſtrate*, here they took occaſion to ſhew their Loyalty to Government, and their utter diſallowance of *Chriſtopher Goodman's* and *Knox's* Books againſt the Regiment of Women. ‘ Some are born to be Kings or Queens, and ſo by Inheritance come to Kingdoms, *&c.* The Word of God doth not condemn the Governance or Regiment of Women, but that ſuch Women as by Succeſſion, Inheritance, or other juſt Title, according to the Orders and Policies of the Realm, are placed in ſuch Eſteem, are Lawful Magiſtrates, and are no leſs in any reſpect to be obeyed, and honoured in all lawful Things, than if they were Men, Kings, Princes, *&c.*

‘ A Tyrant, or Evil Magiſtrate, which by Succeſſion or Election attaineth to a Princely State or Government, is a Power ordained of God; and is alſo to be honoured and obeyed of the People in all Things, not contrary to God, as their Magiſtrate and Governor.

‘ It is not lawful for any Private Perſon, or Perſons to kill, or by any Means to procure the Death of a Tyrant, or Evil Perſon, being their Ordinary Magiſtrate.

‘ All Conſpiracies, Seditions, and Rebellions of Private Men againſt their Magiſtrates, Men or Women, good Governors or evil, are unlawful and againſt the Will and Word of God.

The State of the Foreigners, and their Church in London.

MSS. Eccleſ. Belgic. Lond. per Sim. Ruytinck, *intit.* Gheſchiedniſſen.

This new Face of Things, and the Countenance given to pure Religion under Q. *Elizabeth*, rejoiced the poor perſecuted Proteſtants abroad, eſpecially in *Flanders*, and thoſe that had under K. *Edward* quiet and ſafe Harbour here, and the Liberty of Religion. Many of theſe were already come into *England*; and one *Adrian Hamſtedius* a learned Preacher, and one that had done and ſuffered much under the Croſs, came from *Zealand* hither, and gathered a Congregation of his Countreymen. He was choſen their Miniſter, and got Liberty to perform his Function of preaching God's Word to them: Which he did ſometimes in *Chriſt-Church*, and ſometimes at St. *Margarets*, and ſometimes in other Places. Theſe Strangers, who conſiſted chiefly of *Low-Dutch* and *Germans*, had once the Weſt Part of the Church of the *Auguſtine* Friars in *Broadſtreet* granted to them by King *Edward* VI. and his Royal Letters Patents, directing and confirming the Conſtitution of this Congregation; whereof *Joannes a Laſco* a Noble *Polonian* was their Miniſter, with the Title of *Superintendent*. But under Q. *Mary* they were diſſolved, and glad to flee into Foreign Parts. And the Members of this Church ſettled themſelves, ſome in *Poland*, others in *Friezeland*. But upon this happy Change, theſe Strangers bent their minds fully to return again into *England*, and take poſſeſſion of their former Church and Liberty. Shortly after, *Johannes Utenhovius*, a Perſon of Learning and Quality, and who had been a chief Member of this Congregation under King *Edward*, arrived at *Frankford*, *Aug.* 24. 1559. Here he received Letters of

ANNO 1559. Commendation from *Henry Bullinger*, Chief Miniſter of *Zurick* (under whom the *Engliſh* Exiles had received great Favour) to the Queen's Majeſty. And with theſe Letters he proceeded in his Voyage to *Friezeland*; and thence to *England*, taking with him *Peter de Loene* a Miniſter, Son of *Walter*. Who being arrived here, was admitted to ſerve the Church of Strangers aforeſaid with *Hamſtedius*. It muſt be known, that theſe worthy Men *Utenhovius* and *De Loene* brought over with them K. *Edward*'s Charter to this Church; and ſoon took their Occaſion humbly to petition the Queen to eſtabliſh it, and to grant them their Church in St. *Auguſtine*'s, and the Privileges, as they had before under her Royal Brother of Bleſſed Memory. But the Matter being referred to her moſt Honourable Council and the Biſhops, it was refuſed at firſt for certain Reaſons. As, becauſe the Queen thought it not convenient in her Kingdom to have another to be Superintendent over a Church, and that a Stranger, beſides the Biſhop of the Dioceſe.

Bp. Grindal *their Superintendent.*

But to take off this Objection, this Church ſoon after choſe *Grindal* Biſhop of *London* their Superintendent: Who did ſhew himſelf on all Occaſions a true Patron to them, and concerned himſelf tenderly in their Affairs. But after him, I think they had no other Superintendent.

Further, the Queen did not like that Clauſe in the Patent, of their being called *Corpus Corporatum Politicum*. And laſtly, it was thought worthy ſome further Conſideration, before all the Ground whereon the Church and Church-yard, and the Miniſters Houſes ſtood, (which K. *Edward* gave them) ſhould be granted away. This ſeemed to be the Counſil of the Marquiſs of *Wincheſter* Lord Treaſurer, who had obtained from that King all the Situation of St. *Auguſtine* Friars, except this Church and Premiſſes, and had his Houſe upon Part of it: and ſo laboured that as little of that Monaſtery as might be, ſhould eſcape his Hands. For of Religion he had little or none.

The Dutch *Church granted the Strangers*

But yet thus far the Queen readily gratified them, and yielded to their Petition; that ſhe gave them a Letter, for her Purveyor to empty the ſaid Church or Temple of all Caſks and Veſſels, and other Stuff wherewith it was filled in Q. *Mary*'s Days, (laying up there her Naval Stores and ſuch like Things) and to reſtore the ſaid Strangers to the Poſſeſſion of the ſaid Temple. The next Year on the 29th of *January* the ſame Congregation did again renew their Petition to the Queen for the Confirmation of K. *Edward*'s Grant. But what Succeſs they then had, I cannot tell; but ever ſince, throughout all the ſucceeding Kings Reigns, they have quietly enjoyed their Temple and Original Conſtitution.

The French *Proteſtants their Church.*

The *French* Proteſtants at this time did not concern themſelves in this Matter with the *Dutch*; tho' they were formerly included as Members of this Church of Strangers; but contented themſelves now with another Church in *Thredneedle-ſtreet*, which they had either borrowed or hired, belonging to the Dean and Chapter of *Windſor*, and which they have to this day; being part of St. *Anthony*'s Hoſpital diſſolved.

The Biſhop of London *aſſiſts the Strangers.*

But the Regiſters of this *Dutch* Church do ſhew (and gratefully confeſs it) that their main Aſſiſtance now was from Biſhop *Grindal* aforeſaid; and whom therefore they ſubmitted unto as their Superintendent.

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intendent. I find a Caſe or two wherein he exerciſed his Superintendency and Authority in this Church. In the Year 1560, one of their Miniſters, namely *Hamſtedius*, was convened before the ſaid Biſhop judicially, for favouring ſome *Dutch* Anabaptiſts, that deſired to be received into this Church, and had ſupplicated the Biſhop to be admitted. He had aſſerted in their behalf concerning that Hereſy of theirs, (*Viz.* That Chriſt took not his Fleſh of the Virgin *Mary*, but brought it from Heaven:) That the Doctrine of the Incarnation of Chriſt, and his partaking of our Nature, was not a Foundation [*i. e.* a Fundamental Doctrine] but a Circumſtance only of the Foundation: And that Children and Diſtracted Perſons were ſaved without Faith. But the Biſhop required him to renounce theſe and other like Errors: Which he refuſed to do, and continuing obſtinately in them, was excommunicated by the Biſhop. And ſo was declared the next *Sunday* in the ſaid *Dutch* Church. Soon after, *Hamſtedius* retired beyond the Sea. And again in the Year 1564, there happened again an earneſt Contention in that Church concerning Baptizing Infants: Which was finally referred to the Biſhop of *London* as their Superintendent, to decide.

CHAP. IX.

The Reformation *in* Scotland. Knox*'s Book againſt Womens Government: Anſwered by an* Engliſh *Divine.* Chriſtopher Goodman*'s Book of that Argument. Some Account of that Book. His Recantation thereof.* Knox*'s Letter to* John Fox *concerning his Book. The Principles of theſe Books entertained. The* French *King's Funerals Solemnized at St.* Paul*'s.*

Knox comes into Scotland.

THE *Reformation* was now carrying on in the neighbouring Kingdom of *Scotland*, as well as here: And *May* the 2d, *John Knox* the *Scotchman*, being Fifty Four Years of Age, arrived at *Edinburgh* from *France*. From whence, *Anno* 1557. he had earneſtly wrote to the *Scotch* Nobility, who had taken upon them the Publick *Reformation*: Telling them, That *he had the Judgment of the moſt Godly and Learned in* Europe; (meaning, no doubt, the Miniſters of *Geneva* where he ſojourned) *to warrant his and their Conſciences, for their preſent Enterprize.* The Poſition maintained by them was this, That if Kings and Princes refuſe to reform Religion, the Inferior Magiſtrates and People, being directed and inſtructed in the Truth before by their Preachers, might lawfully Reform within their own Bounds themſelves: And if all, or the far greater part be enlightened, they might make a Publick Reformation.

Life of Knox.

In 1559, while he tarried at *Diep*, he wrote thus to one Mrs. *Anne Lock*, an *Engliſh* Woman, from a Mind ſufficiently embittered againſt the

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Knox *an Enemy to the* Engliſh *Book.*

the *Engliſh Reformation*: 'A Portion of his [the Beaſt's] Mark are theſe Dregs of Papiſtry, which are left in your great Book of *England*; Croſſing in Baptiſm, Kneeling at the Lord's Table, Mumbling or Singing of the Litany, *A Fulgure and Tempeſtate, &c.* Any jot of which Diabolical Invention will I never counſel any Man to uſe. The whole Order of their Book appeareth rather to be deviſed for the upholding of Maſſing Prieſts, than for any good Inſtruction, which the Simple People can receive thereof. Their Sacraments were miniſtred for the moſt part without the Soul, and by theſe, who to Chriſt Jeſus are no True Miniſters; and God grant that ſo they be not yet. *Without the Soul*, I ſay, they were miniſtred, becauſe they were miniſtred without the Word truly and openly preached. And your Miniſters before, for the moſt part were none of *Chriſt's* Miniſters, but Maſſmonging Prieſts.' And therefore towards the end of his Letter, he diſſuaded this Gentlewoman, 'from countenancing of ſuch Superſtitious Prieſts in their Corrupt, Lifeleſs, Liturgical Services; and affirming with great Fervency, that all Things ſhould be judged abominable, yea, execrable and accurſed, which God by his Word hath not ſanctified in his Religion.' This is enough to ſhew the Hot Spirit of this Man, and the Prejudice he had, for ſome Cauſe or other conceived againſt this Church and Kingdom: where he had once been kindly harboured.

Two dangerous Books diſperſed.

About this Time were Two Books diſperſed abroad, and in the Hands of People, ſet forth by certain *Proteſtant* Authors, and found many Approvers: Which did the *Proteſtants* very ill Service, in making the Court jealous of a *Reformation*. In one of theſe Books was aſſerted, That a Woman could not by the Law of God be Queen, nor ſway the Scepter, and govern over Men; to whom they ought to be in ſubjection by the Scripture. The other allowed a Private Subject in ſome Caſes to rebel againſt, nay, to do to Death the Sovereign, ſuppoſing him a Tyrant. Dr. *Parker*, and many other of the Learned and Sober Divines of the Church were extremely nettled and offended with theſe Books, and declared publickly againſt them.

Knox *the Author of one of them.*

But to enquire into the Authors of theſe Books, and the particular Arguments of them: Whoſoever was the Author of the latter, the former was compoſed by *John Knox*, the Famous *Scotch* Divine abovementioned, and printed at *Geneva*, about the Year 1556, or 1557. and entitled, *The firſt Blaſt againſt the Monſtrous Regiment and Empire of Women*. Wherein he endeavoured to prove, that it was altogether unlawful for Women to reign. This Book was exceedingly ill taken, and ill-timed, being now freſh in the Hands of the *Engliſh* People: Many whereof began to doubt, whether they ſhould obey the Queen, and when at this time ſhe had *France* a Powerful Enemy. This Treatiſe therefore by all the Sober *Proteſtants* of the Church of *England* was much cryed out againſt, and ſtiled, *A Treaſonous Book*; and the Queen was moſt highly diſguſted with *Knox* for writing it; though indeed he wrote it in ſpight to Q. *Mary*, rather than levelled it at Her. And when by certain Meſſengers he deſired leave of the Queen to paſs from *France* through *England* into his Country, and to viſit in the way the North Parts of *England*, where he had formerly preached, there would no Licenſe be granted him; nay, and the Meſſengers he ſent had like to have been taken up. Nay further, the *Engliſh* Exiles that were newly returned from *Geneva* (to whom *Knox* had been Preacher there) felt the Effects of it here at home, being frowned upon, and having no Favour ſhewn them. However this Book *Knox* ſtoutly ſtood to in a Letter to Secretary *Cecyl*, ſaying, ‘He did no more doubt of the Truth of the Propoſition, than he doubted this was the Voice of God, which firſt did pronounce this Penalty againſt Women, *In dolour ſhalt thou bear thy Children.*’ And threatned to reply to whomſoever ſhould anſwer his Book, as there was then much talk that it was to be anſwered. But notwithſtanding his Book, *Knox* was willing by the help of a Diſtinction to own heartily Queen *Elizabeth* and her Government, though it were a Woman's Government: ‘Becauſe, as he ſaid, he reckoned Her to be ſet up by God's extraordinary Providence, in the behalf of Religion. Her he acknowledged God had promoted for his Miraculous Work; Comforting his Afflicted by an Infirm Veſſel. He acknowledged and would obey his Power, and his moſt Potent hand in raiſing up whom beſt pleaſeth his Mercy, to ſuppreſs ſuch as fight againſt his Goſpel; albeit that Nature, and God's moſt perfect Ordinance repugn to ſuch Regiment.’ And by this way only he would allow the Queen to be obeyed, and not by virtue of her Right by Succeſſion, or the Laws of the Land. For ſo he told the Secretary, and charged him, *In the Name of the Eternal God*, to acquaint the Queen therewith, [in theſe Words;] ‘THAT if Queen *Elizabeth* would confeſs, that the extraordinary Diſpenſation of God's great Mercy made that lawful unto her, which both Nature and God's Laws did deny unto all other Women beſides, then ſhould none in *England* be more willing to maintain her Authority, than he. But if, God's wondrous Work ſet aſide, She grounded the Juſtneſs of Her Title upon Conſuetude Laws and Ordinances of Men, then, as he was aſſured, that ſuch fooliſh Preſumption did highly offend God's Supreme Majeſty, ſo he greatly feared, that her Ingratitude ſhould not long lack Puniſhment.’

Hiſt. of the Reformation *of the Church of* Scotland.

Knox *writes to Secretary* Cecil *about this Matter.*

And to the Queen alſo he wrote a Letter to the ſame purpoſe, in the Month of *July*, 1559. Telling her, ‘That it was God's peculiar and extraordinary Providence that brought Her to the Kingdom, and that She was not to plead Her Right by Deſcent or Law; and plainly ſaid, That if ſhe began to brag of her Birth, and to build her Authority and Regiment upon her own Law, her Felicity would be ſhort, flatter her whoſo liſted.’ This was written from *Edinburgh*. Thus he took upon him to play the Prophet, to uphold his own Conceit.

And to the Queen. July *the* 28*th.*

The Truth is, the main Reaſon of *Knox*'s writing this Book, that made ſuch a ſtir in theſe Days, was the Anger he conceived againſt two zealous Popiſh Queens that reigned at that very time he wrote it; *Mary* of *Lorain*, Queen Regent of *Scotland*, and *Mary* Q. of *England*. And ſo he hinted politicly in one of his Letters to *Cecyl*. ‘We ought rather to bring to paſs Chriſt's Reign over us, than vainly to travail for the maintenance of that whereof already we have ſeen the Danger, and feel the Smart. If the moſt part of Women be wicked, and ſuch as willingly we would not ſhould reign over us; and if the moſt godly, and ſuch as have rare Graces be yet Mortal,

The chief ground of Knox's *writing his Book.*

‘ we ought to take heed, leſt in eſtabliſhing one godly and profitable to her Countrey, we make an Intereſt and Title to many, by whom not only will the Truth be impugned, but alſo will the Country be brought into Bondage: Therein meaning the *Scotch* Queen Regent, who at that time oppreſſed the Goſpellers.

Knox's *Second Blaſt.*

Two more Blaſts of *Knox's* Trumpet were deſigned to have been blown by him, but Q. *Mary* ending her Days ſo ſoon, he blew his Trumpet no more. Yet the Second Blaſt was almoſt ready; and that would have been a terrible one indeed, as *Anth. Gilby* at the end of his *Admonition* to *England* and *Scotland* ſets it down. *Viz.* I. That it was not Birth only, nor Propinquity of Blood, that made a King lawfully to Reign over a People profeſſing Chriſt Jeſus, and his eternal Verity, but in his Election, the Ordinance which God had eſtabliſhed in the Election of Inferior Judges muſt be obſerved. II. That no manifeſt Idolater, nor notorious Tranſgreſſor of God's Holy Precepts, ought to be promoted to any Publick Regiment, Honour or Dignity in any Realm, Province or City, that had ſubjected themſelves to Jeſus Chriſt and his Bleſſed Evangile. III. That neither Promiſe nor Oath could bind any ſuch People, to obey and maintain Tyrants againſt God, and againſt his Truth known. IV. That if they had raſhly promoted a manifeſtly wicked Perſon, or yet ignorantly had choſen ſuch an one, as after declared himſelf unworthy of Regiment over the People of God (and ſuch were all Idolaters and Cruel Perſecutors) moſt juſtly might the ſame Men Depoſe and Puniſh him, that unadviſedly before they had nominated, appointed and elected.

Gilby's *Admonition to* England.

Proteſtants on this Occaſion ſlandered by Papiſts. Dozm. Proof. p. 119.

Papiſts took occaſion hence (and not without Cauſe) to ſlander the *Proteſtants* in general as falſe to their Princes. So *Dorman* to *Alex. Noel* in the Name of all *Engliſh* Proteſtants; ‘ When it ſerved your Turn, you defended ſtoutly, with tooth and nayl, that a Woman might not govern a Realm lawfully deſcended to Her, no, not in Civil and Politic Matters. Within how few Years, yea Months after, taught ye, That a Woman may rule, not only a Realm in Temporal things, but the Church too in Spiritual?’ But this was all *Popiſh* Calumny, *Knox*'s Doctrine being abſolutely diſowned by the Church and chief Church-men of *England*; as ſhall appear by what follows.

Knox's *Blaſt Anſwered by* Ælmer.

As *Knox* had heard, ſo it was true. For a notable and full Anſwer in *Apr.* 1559. came out againſt his Book. Which Anſwer was printed at *Straſburgh*; the Author (a Witty as well as Learned Man) was *John Ælmer*, an Exile, formerly Archdeacon of *Stow*; who gave his Book this Title: *A Harborough for Faithful and True Subjects againſt the late blown Blaſt concerning the Government of Women. Wherein were confuted all ſuch Reaſons as a Stranger of late made in that behalf. With a Brief Exhortation to Obedience. And printed* An. Dom. 1559. *at* Straſburgh. Dedicated to *Francis* Earl of *Bedford*, and the Lord *Rob. Duddely*, Maſter of the Queen's Horſes. And all little enough to reconcile the Queen to the Exiles.

Goodman's *Book.*

It was not long after *Knox*'s Book, that *Chriſtopher Goodman*, or *Gudman* (formerly a Publick Reader of Divinity at *Oxford*) one of the Exiles at *Geneva*, printed a Book to the like Tenor with that of *Knox*'s, while Q. *Mary* was alive: inſtigating Her Subjects to riſe up againſt Her, and to take away Her Authority from Her, becauſe of

Her Idolatry, Cruelty, overthrowing the good Laws of the Land, Miſgovernment, and betraying the Nation by the *Spaniſh* Match. But to give ſome more particular Account of this ſo remarkable a Book, and the rather it being now ſo rarely to be ſeen. It was a little Tract in *Decimo Sexto*, and bare this Title, *How Superior Powers ought to be obeyed of their Subjects, and wherein they may lawfully be diſobeyed and rejected. Wherein alſo is declared the Cauſe of all this preſent Miſery in* England, *and the only way to remedy the ſame. By* Chr. Goodman. *Printed at* Geneva *by* John Criſpin, MDLVIII. A Preface Commendatory of the Man and his Work was wrote by *Will. Whittingham*; Beginning thus, W. Whittingham, *To all them that love and know the Truth and follow it; Grace and Peace.* In this Preface he ſpeaks of the occaſion of *Goodman*'s writing the Book, in theſe Words: 'When Mr. *Chr. Goodman*, one of our Miniſters, according to the Courſe of the Text, expounded both faithfully and comfortably this Place of the *Acts* of the Apoſtles, *Judge, whether it be juſt before God, to obey you rather than God*, Acts 4. 6. certain learned and godly Men moſt inſtantly, and at ſundry times required him to dilate more at large that his Sermon, and to ſuffer it to be printed, that not only we here preſent, but our Brethren in *England* and other Places, might be perſuaded in the Truth of that Doctrine concerning Obedience to the Magiſtrate, and ſo glorify God with it. Which Requeſt he admitted not eaſily; till at length well weighing how many periſhed in their Ignorance, for lack of Means to attain to the Knowledge of the Truth: And alſo conferring the Articles and Chief Propoſitions with the beſt Learned in theſe Parts, who approved them; he conſented to enlarge the ſame; and ſo to print it as a Token of his Duty and Affection towards the Church of God. And then, if it were thought good to the Judgment of the Godly, to tranſlate the ſame into other Languages; that the Profit thereof might be more univerſal, *&c.* Dated from *Geneva*, *Jan.* 1558.

Whittingham's *Preface.*

Then follows *Goodman*'s own Preface; wherein are theſe Expreſſions, which ſhew the Deſign of his enſuing Book: 'And yet theſe Men in the middle of their Fury, without all Obedience and Order, ſubverting the Laws of God and of Nature, will be called, notwithſtanding, Defenders of the Faith, Maintainers of True Religion, Authors of Peace, Teachers of Obedience, and moſt diſcreet Governors of Commonwealths and Policies. To the Intent therefore that theſe diſguiſed Perſons which abuſe the whole World, may appear in their own lively Shapes, and be known as they are indeed, I have thought it good, having occaſion by this Worthy Anſwer of *Peter* and *John*, and being hereto of divers godly Perſons provoked, ſomewhat to write of *true Obedience*, to wit, what God himſelf requires of us, and what he commands to be given alſo to Men: Whereby, God willing, the diſguiſed Cloaks, and Crafty Pretences of Obedience uſed and practiſed by the Ungodly Worldings, ſhall be diſcovered. Who have ſought always, and yet do ſeek, under the pleaſant Name of *Obedience*, only to maintain their Ambition, Pride and Liberty. Whereby we ſhall learn alſo, how in times paſt we have been ſhamefully abuſed in yielding to the wilful Will of Man, in

The Author's Deſign.

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‘ obeying his ungodly Commandments, and fearing Man more than ‘ God, *&c.*

Some dangerous Principles in his Book.

Againſt Queen Mary.

In his Book he bitterly inveighs againſt thoſe *Proteſtants*, Clergy and Counſillors that ſet up Q. *Mary*; and that upon many Reaſons. As firſt, Becauſe ſhe was a Woman; ‘The Anointing of whom, if ‘ *Moſes* and his Ceremonies were in full Authority, would not have ‘ been lawful for him to do: It being never appointed to be miniſtred ‘ to any but only Prieſts, Kings and Prophets. Again, becauſe the ‘ Government of a Woman the Law forbad, and Nature abhorred; ‘ and whoſe Reign was never counted lawful by the Word of God, but ‘ was an expreſs Sign of his Wrath and notable Plague for the Sins of ‘ the People; as was the Reign of Cruel *Jezebel*, and Ungodly *Athaliah*, ſpecial Inſtruments of Satan, and Whips to the People of *Iſrael.* ‘ Thirdly, She was an Idolatreſs and a wicked Woman. Nay, Fourthly, He calls her a Woman begot in Adultery, a Baſtard by Birth. ‘ It being contrary to the Word of God, and the *Engliſh* Laws, that ‘ ſuch ſhould Reign. And that ſhe was adjudged as a Baſtard by all ‘ the Univerſities in *England*, *France* and *Italy*, as well of Civilians ‘ as Divines. And all Baſtards are deprived of all Honour: Inſomuch ‘ as by the Law of *Moſes*, they were prohibited to have Entrance into ‘ the Congregation of the Lord to the Tenth Generation. *Deut.* 23. ‘ And therefore he reproved thoſe that ſet her up, preferring her to the ‘ Lawfully begotten Daughter.’ To inſtigate the People further, he added, ‘ That if without Fear Princes tranſgreſſed God's Laws them‘ ſelves, and commanded others to do the like, then they had loſt ‘ that Honour and Obedience which otherwiſe their Subjects did owe ‘ unto them; and ought no more to be taken for Magiſtrates, but puniſh'd as Private Tranſgreſſors.’ Much more might be added, but this is enough to ſhew the Man, and his Dangerous Doctrines. If you would ſee more, you may have recourſe to *Tho. Rogers* his *Catholick Doctrine of the Church of* England; where he hath preſerved another Taſte of *Goodman*'s Book.

The Author Recants his Book.

Dr. *Sutcliff*, in his *Brief Reply to a certain Odious and Scandalous Libel* by *N. D.* [that is, *Robert Parſons*] Who therein had laid to the Charge of *Proteſtants* their Rebellion againſt their Princes, and mentioned *Goodman*'s Book; Dr. *Sutcliff*, I ſay, anſwered, ‘ That ‘ *Goodman* did not like Rebellion, but miſliked Womens Government. ‘ And that this Opinion he himſelf had ſince retracted.’ Which remarkable Retraction I have met with among certain MSS. made, as it ſeems, before the Lords of the Council, with *Goodman*'s Name ſubſcribed by himſelf; And theſe are the very Words:

The Recantation.

MSS. Gul. Petyt. Armig.

‘ For ſo much as the Extremity of the Time, wherein I did write ‘ my Book, brought forth alteration of Religion, ſetting up of Idola‘ try, Baniſhment of good Men, Murdering of Saints, and Violation ‘ of all Promiſes made to the Godly; I was, upon conſideration of the ‘ preſent Grief, moved to write many things therein, which may be, ‘ and be, offenſively taken, and which alſo I do miſlike, and would ‘ wiſh had not been written. And notwithſtanding the which Book ‘ ſo by me written, I do proteſt and confeſs, That good and godly ‘ Women may lawfully govern whole Realms and Nations; and do

‘ from the bottom of my Heart allow the Queen's Majeſty's moſt Lawful Government, and daily pray for the long continuance of the ſame. Neither did I ever mean to affirm, that any Perſon or Perſons of their own Private Authority, ought or might lawfully have puniſhed Q. *Mary* with Death. Nor that the People of their own Authority may lawfully puniſh their Magiſtrates, tranſgreſſing the Lord's Precepts: Nor that ordinarily God is become Head of the People, and giveth the Sword into their Hands, tho' they do ſeek the accompliſhment of his Laws.

‘ Wherefore, as many of theſe Aſſertions as may be rightly collected out of my ſaid Book, them I do utterly renounce and revoke, as none of Mine, promiſing never to write, teach nor preach any ſuch offenſive Doctrine. Humbly deſiring, that it may pleaſe your Lordſhips to give me your good and favourable allowance; whereby I ſhall by God's Grace endeavour to labour in furthering the True Service of God, and Obedience to her Majeſty, to the utmoſt of my Power, during my whole Life: to the ſatisfaction of all good men, and to the Contentation of Her Majeſty, and your good Lordſhips.

Chriſtopher Goodman.

This Recantation was made either before the Queen's Privy Council, or her Bps. of the Eccleſiaſtical Commiſſion; who in all probability had ſummoned *Goodman* before them for his Book, that contained ſuch Principles as they could not but take notice of; and gave Dr. *Matthew Parker* no ſmall Offence, as alſo many others.

The Proteſtants generally diſliked theſe Books.

Though ſome of the *Engliſh* at *Geneva* allowed of theſe Books of *Knox* and *Goodman*, yet generally the *Engliſh* Exiles in all Places utterly diſliked them. Neither did *Beza* himſelf approve of either, being publiſhed, though in *Geneva*, yet without his knowledge. But as to the *Engliſh* Exiles, *John Fox*, one of them, then at *Baſil*, expoſtulated with *Knox* in a Letter about this his Principle. To which *Knox* in a Letter dated in *May* 1558. from *Geneva*, thus juſtifyed his Book; ‘That in the writing of it he neither ſought himſelf, nor yet the vain Praiſe of Men: That his *rude Vehemency*, and *inconſiderate Affirmations* (as he rightly ſtiled them) which might appear rather to proceed from Choler, than of Zeal and Reaſon, he did not excuſe: That it was enough for him to ſay, that Black was not White, and Man's Tyranny and Fooliſhneſs was not God's perfect Ordinance. That he writ not ſo much to corrupt Commonwealths, as to deliver his own Conſcience, and to inſtruct the Conſcience of ſome Simple.’ But this whole Letter I have put in the *Repoſitory*, to be read by thoſe that pleaſe. N°. XVII.

To have them in the Houſe Treaſon, under Queen Mary. Lithal.

Theſe Books ſeem to have been ſtudiouſly conveyed into *England* under Queen *Mary*, to diſaffect the People from her Government. But with whomſoever they were taken, they incurred Treaſon *Ipſo facto*. One *Lithal* of *Southwark* was taken up for Religion in the Year 1558. by *Avales* the Promoter, and *Cluny* the Keeper, who brought him to Dr. *Darbiſhire*, Biſhop *Boner*'s Chancellor. *Avales* had ſeized upon *Lithal*'s Books in his Houſe; where among the reſt was one of theſe Books againſt the Regiment of Women. Which when *Darbiſhire* ſaw, he told *Lithal*'s Friends, that he had in his keeping a Book by which

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which he could make him guilty of Treaſon, and have him hanged, drawn and quartered. But the Queen's Sickneſs at that time ſaved him, and the Chancellor took Bonds for his Appearance, and ſo diſmiſſed him.

Theſe Principles continue.

Theſe Principles againſt Womens Government ſeemed not to be buried many Years after, but to be ſecretly entertained, and that by *Papiſts* as well as *Proteſtants:* As may well be conjectured from ſome Paſſages in thoſe Sermons in the Homily Book, framed by occaſion of the *Popiſh* Rebellion, *Ann. Dom.* 1569. Where in the firſt Part, having quoted the two Places for Subjection to Government, *Rom.* 13. and 1 *Pet.* 2. immediately it follows, 'By theſe two Places of Holy Scriptures it is moſt evident, that Kings, QUEENS and other Princes (for he ſpeaks of Authority and Power, be it in Men or Women) are ordained of God, are to be obeyed and honoured of their Subjects.' And again, 'Rebels are ever ready to rebel againſt Princes, eſpecially if they be young, [having herein reſpect to King *Edward*] Women in Sex.' And ſo throughout theſe Sermons, whenſoever there is occaſion to mention Kings, *Queens* are commonly joined. 'It comes neither of Chance nor Fortune, nor of Ambition, that there be Kings, QUEENS, Princes ------- But all Kings, QUEENS and other Governors are ſpecially appointed by the Ordinance of God.

What became of Goodman.

Uſher's *Letters.*

If we deſire to know what became of *Goodman* afterwards; in the Year 1560. (after the Wars and Troubles in *Scotland* were over, and Religion eſtabliſhed there) he was appointed to be Preacher at St. *Andrews*, when *John Knox* was appointed at *Edinburgh*, having returned during theſe Commotions to *Ayre.* For ſo we read in the Hiſtory of the *Reformation* of the Church of *Scotland*, of one *Chriſtopher Goodman*, who, I ſuppoſe, was the ſame with *Chriſtopher Goodman* whom we have been ſpeaking of. He afterwards was in *England:* And when Sir *Henry Sidney*, Lord Deputy of *Ireland*, went againſt the *Popiſh* Rebels there, *Goodman* was his Chaplain. He lived long in the City of *Cheſter*, where in the Year 1602, being very ancient, Dr. *Uſher*, afterwards Archbiſhop of *Armagh*, ſaw him, and had Diſcourſe with him, as he related in one of his own Letters lately printed.

The Funeral of the French *King celebrated at* Pauls.

Henry II. of *France* departed this Life at *Paris* in the Month of *July*, and the Queen according to the Cuſtom of Princes, in ſhewing Honour to each other even at their Deaths, appointed his Obſequies to be ſolemnly obſerved in the Chief Church of Her Realm, the Cathedral of St. *Paul's*, *London.* Which was done the 8th and 9th Days of *September*, beginning the Funeral Pomp according to the Uſage of thoſe Times on the Eve of one Day, and continuing and finiſhing it on the Morning of the Day enſuing.

The Mourners.

Ex Offic. Armor.

The Attendants on theſe Obſequies were Sir *William Paulet*, Marquiſs of *Wincheſter*, and Lord Treaſurer, Chief Mourner, who walked alone; Then the L. *Will. Howard*, Baron of *Effingham*, L. Chamberlain, and *Henry*, L. of *Burgavenny*; then the L. *Dacres* of the *South*, and *Henry Cary*, Baron of *Hunſdon.* Next, *Will. Brook*, L. *Cobham*, and *Henry* L. *Scrope.* Then the L. *Darcy*, L. *Chiche*, and Sir *Rich. Sackvile.* After them, *Charles* Son and Heir to the L. *Will. Howard*,

Howard, and Sir *Edward Warner*, Lieut. of the Tower, Two and two. Four Biſhops, all Elects, namely Dr. *Matthew Parker*, Archbiſhop Elect of *Canterbury*, *Grindal*, Bp. Elect of *London*, (but he by reaſon of Sickneſs was abſent), *Scory* of *Hereford*, and *Barlow* of *Chicheſter*. [The Biſhops had Black Gowns given them, and eight Black Coats apiece for their Servants.] Then the *French* Ambaſſador; two Gentlemen Uſhers: The Kings of Arms, Heralds and Purſevants: Officers of the Houſhold, of the Wardrobe, and others.

The Garniſhment of the Herſe came to	80	13	03	Duties of St. *Paul's* Church,	13	06	08
The Majeſty	97	18	01	The Charge of Black Cloth for all the Mourners and other Officers.	251	13	8
The Helmet, Mantlets, Sword, *&c.*	14	00	06	Charges of Dinner	38	03	11
The Carpet of Velvet for the Communion Table	16	13	04	Hire of the Herſe	06	00	00
Banners and Penſils	168	08	02	Reward to the Clerk of the Wardrobe	05	00	00
Hangings, Covering the Ground in the Chancel	48	04	04	Offerings	00	17	04
				The Dole	10	00	00

The whole Expence was the Queens, which in all, with ſome other Charges not here ſet down, coſt Her 789*l.* 10*s.* 10*d.*

The Funeral Ceremonies. Ex Offic. Armor. J. 14.

But to give ſome Account of the Funeral Ceremonies; and the rather, becauſe now they were not ſuch as were lately uſed under Popery (the Religion being now reformed) but altered, and the groſſer Superſtitions, cuſtomarily obſerved before, were now omitted. On *Friday*, *Sept.* 8. when the Hearſe was ſolemnly brought into the Church, and every Man placed, whereas the Ancient Cuſtom was for one of the Heralds to bid aloud the Prayer for the Soul of the Party departed, ſaying, *Pray for the Soul of*, &c. now there was an Alteration in the Words. For *York* Herald ſtanding at the Upper Choir Door, bad the Prayer (as it uſed to be called, but now more properly the Praiſe) firſt in *Engliſh*, and after in *French*, *Benoiſt ſoit Eternel*, &c. *Bleſſed be the King of Eternal Glory, who through his Divine Mercy hath tranſlated the moſt High, Puiſſant and Victorious Prince* Henry II. *late the* French *King, from this Earthly to his Heavenly Kingdom.* Which Words he uſed again at the end of *Benedictus*, and at the end of the Service: And again on the Morrow, at the times accuſtomed. The ABp. of *Canterbury* in his Surplice and Doctors Hood on his Shoulders, who did execute, began the Service, aſſiſted by the Biſhops of *Chicheſter* and *Hereford*, apparelled as the Archbiſhop and by two of the Prebendaries in their Grey Amices. And firſt, certain Pſalms of Praiſe were ſung for the Departure of the Dead in the Faith of Chriſt, inſtead, I ſuppoſe, of the *Dirige*. After that, one Chapter of the Book of *Job*, (perhaps taken out of the *Dirige*) and then certain like Pſalms. After that was read the XVth Chapter of the Firſt Epiſtle to the *Corinthians*. Which ended, *Magnificat* was ſung. And laſtly, the latter Part of the Evening Prayer.

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All things ended, they returned in like Order as they came, (except the Banner left in the Church) to the Great Chamber within the Biſhop's Palace, where they had a Void of Wine and Spices and other things. And after they had taken Order to meet there again by Eight of the Clock in the Morning, they ſhifted them, and departed.

Saturday, the 9th of *September*, about the Hour aſſigned, they met together at the ſaid Biſhops Palace. And about Nine of the Clock they proceeded up to the Hearſe as the Day before, and all being placed as before, the Three Biſhops Elect in Copes, and the two Prebendaries in Grey Amices came forth of the Veſtry unto the Table of Adminiſtration, and then *York* Herald bad the Prayer as before. Then the Communion Office began, and proceeded forward until the Offering; when the Chief Mourner proceeded, the Officer of Arms, and Gentleman Uſher before him, with his Train born, the reſt of the Mourners following him, but he alone offered, being a Piece of Gold for the Head-Penny; And he and others returned to the End of the Service. Then the ſaid Chief Mourner with *Clarencieux* before him, again proceeded up without any State, and offered for himſelf, and returned to his Place. Then the Lord Chamberlain, and the Lord of *Burgaveny* with two Heralds before them proceeded up and offered, and returned and took their Places. In which like Order offered all the other Eight Mourners, two after two. The Money for them to offer had been before delivered to them by *Tanner*, Gentleman Uſher. Then offered the Ambaſſador of the *French* King. Then the Lord Mayor, with his Brethren followed him, but offered not. Then Sir *William St. Low*, with *Rouge Dragon* before him offered the Banner to *Clarencieux*, &c.

The Sermon preached by Bp. Scory.

Ex Offic. Armor. J. 13.

The Ancient Order of the Burial of the Dead.

The Offering finiſhed, the Sermon began by the Elect of *Hereford* (the Elect of *London*, who ſhould have preached, being ſick.) His Anthem, [that is, his Text,] being *Veniet Hora, & nunc eſt, quando mortui audient Vocem Filii Dei, &c. The Hour ſhall come, and now is, when the Dead ſhall hear the Voice of the Son of God, and they that hear ſhall live.* Whereupon he declared and proved the Laſt Day not to be far off. And therefore perſuaded Amendment of Life, and to live well. And farther he endeavoured to pacify both Parties of the People; that it ſeems now freely uttered their Minds according as they ſtood affected to Religion: The one Party thinking, and ſaying, how the Ceremonies uſed for Burial were too many; yea rather, that none at all ought to be uſed for the Dead; the other thinking them to be too few. Hence he took occaſion to ſhew out of divers Ancient Authors, the Order of the Burial of the Dead in the Primitive Church, and how the Service at the ſame was to give Praiſe to God for taking away their Brother in the Faith of *Chriſt*. Which ſelf-ſame Order they had now obſerved, and were about to fulfil and obſerve. As for the reſt of the Ceremonies there uſed, which were but few, ſeeing they were not contrary to the Faith of *Chriſt*, nor yet contrary to Brotherly and Chriſtian Charity, but for the Maintenance thereof, the rather to continue Amity betwixt both Princes, which Charity *Chriſt* eſpecially doth command; therefore ought to be obſerved and not gainſaid. But for the other Ceremonies, for that they were neither

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ther beneficial to thoſe which were alive, nor yet to the Parties deceaſed, nor yet according to the Order of the old Fathers and Primitive Church, they were therefore now taken away and aboliſhed. After this, commending the Royal Perſon departed, for his worthy and noble Chivalry, and valiant Heart, as well in Proſperity as Adverſity; together with great Commendation of his Chaſt Life, keeping himſelf only to his own Wife, (being a rare Thing, he ſaid, in Princes) he made an end.

The Communion.

After the Sermon concluded, they went forward to the Communion. At the Time of the Reception thereof the Lord *Chamberlain*, the Lord *Dacres*, and Sir *Edward Warner* roſe up and went to the Table, where kneeling together with the three Biſhops, they all ſix received the Communion; the reſt, it ſeems, of the Nobility here preſent were not yet ſo well reconciled to the New Way of Receiving the Sacrament, as to partake at this time of it. All which ended with the other Service: which finiſhed, *York* again bad the Prayer, as before. This done, the Mourners and others returned to the Biſhops Palace in order. Where the ſaid Lords and Ambaſſadors, and all other which had attended theſe Exequies, were treated with a goodly Dinner, and ſo departed at pleaſure.

CHAP. X.

The poor neglected Condition of the Proteſtants, being returned home. And the State of Religion. Jewel's *and* Cox's *Letters thereof to* Bullinger *and* Weidner.

The State of the Exiles come home.

BUT now to make a few Notes how Religion ſtood at this time. As for the Exiles returned from *Germany*, *Helvetia*, and other Countries, whither they had fled for their Conſciences, and preſerving of their Lives, in the laſt hard Reign, they were much diſcouraged, having little notice or regard taken of them, nor any Orders given for the Reſtoration of them to their former Preferments and Benefices. And tho' they came Thread-bare home, yet they brought back along with them from the foreign Churches and Univerſities much Experience, as well as Learning. *John Jewel* upon his Return home into *England* was harboured about three Months with *Nicolas Culverwel* a Citizen, living (unleſs I miſtake) in *Thames*-Street: Then the Lord *Williams* of *Thame* being ſick ſent for him; and with him he abode ſome time. Another of theſe was *Tho. Lever*, a very grave Man, and formerly Maſter of St. *John*'s College in *Cambridge*, who had taken this Opportunity of his Exile to travel into all the chief Proteſtant Towns and Cities, as *Argentine*, alias *Straſburgh*, *Baſil*, *Zuric*, *Berne*, *Lauſane* and *Geneva*; noted the Doctrines and Diſcipline in thoſe Places, and talked with their Learned Men. And thence had experience of their ſincere Doctrine, and godly Order and great Learning: And eſpecially of much virtuous

John Jewel.

Tho. Lever.

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Learning, Diligence and Charity in *Bullinger* at *Zuric*, and *Calvin* at *Geneva*: As did greatly advance God's Glory, unto the Edifying of Chriſt's Church *with the ſame Religion, for the which you be now in Priſon*, as the ſaid *Lever* wrote to *John Bradford* the holy Martyr.

John Fox *His poor Condition.*

Writes to the Duke of Norfolk.

Fox's MS. *Letters.*

But this Learned Divine, with the reſt of his Fellows at their firſt coming over, lay by not much regarded, as was ſaid before, the State then being ſo full of other Employment. About *October*, 1559, *John Fox*, the laborious Compiler of the Church's Hiſtory, chiefly as to her Perſecution, was in *London*, but very poor; and had ſent a Letter to the Duke of *Norfolk*, to whom he had been Tutor, and of whom he was dearly loved, to afford him Relief, and ſupply his Want, being newly come over. In the cloſe of which Letter he had theſe Expreſſions: 'That as to Religion he needed not to admoniſh 'him where the Truth ſtood but prayed God, that he would man'fully ſtand on Truth's ſide; And [fearing his Intereſt for Religion 'was not great enough] he adviſed him, that he ſhould above all 'take heed, that if he could not help Chriſt at this Juncture, at leaſt 'that no Mortal Creature ſhould ever prevail ſo far with him, as to 'be an Adverſary againſt him in any thing. For, ſaith he, Chriſt 'will overcome in ſpight of all men. And for a Concluſion, exhort'ed him to beſtow that time in reading the holy Scriptures, which 'other Nobles did in the Pomps and Paſtimes of the Court.' But as to *Fox*'s own preſent Condition, it appears by his Letter, that this was not the firſt Petition he had made to the Duke his great Patron; and that not having Anſwer, and yet knowing the Forwardneſs of the Duke's Nature, and his great Propenſity towards him, he attributed the Cauſe of this ſeeming Neglect to the preſent Time, wherein it ſeemed not ſafe for him to take notice or ſhew Compaſſion to *Fox*, or that ſort of Men. As for himſelf his Nature was ſuch as the Duke knew, and ſo averſe from importunate craving, that he ſhould firſt almoſt periſh with Hunger, before he could do it. In this Letter he alſo excuſed himſelf, that he had not of late dedicated any thing by him written, to his moſt Illuſtrious Name, and that it was out of a care of his Grace's Safety, well knowing what Danger might enſue to him in the late Reign, if it ſhould have been known that he had any favour for ſuch a Man as *Fox* was. And that this was the true Reaſon thereof he ſhould ſoon know; he meant he ſhould know it by his *Latin* Martyrology which he had dedicated to him, newly finiſhed, and printed beyond Sea, and now brought over with him. This was the Subſtance of *Fox*'s Letter, in an elegant *Latin* Style to his Noble Pupil. To which he on the 30th of *Octob.* gave him as elegant an Anſwer in the ſame Language, full of Kindneſs, and expreſſive of his Care for him, and of the Order he had given his Servants to provide for him all things that he needed upon his firſt coming over. In which Letter as he calls *Fox*, *Optime Præceptor*, ſo *Fox* in his had called him, *Mi Thoma*. All this may be ſeen more fully in their Letters, which I cannot forbear placing in the *Appendix*.

And the Duke to him.

N°. XVIII XIX.

Sandys *to* Parker *concerning the Exiles.*

This their neglected Condition the Learned Exiles took not a little to heart. Dr. *Edwin Sandys* one of them, being then at *Weſtminſter*, in a Letter to Dr. *Parker* in the Country, ſpake of this with ſome

Concern; As, 'That they never aſked them in what State they ſtood, nor conſidered what they wanted. So that as he proteſted in the time of their Exile they were not ſo bare, as they were now brought.' Theſe Words of *Sandys* were occaſioned by a kind Letter of Dr. *Parker* to him, together with ſome Gratuity ſent at the ſame time, as it ſeems. Which moved him to what he wrot before, and to add, 'That he rightly conſidered, that theſe Times were given to taking, and not to giving, and that he had ſtretched forth his had [in Liberality] further than all the reſt.'

Yet the Exiles of the moſt Eminency and Learning were ſometimes about the Queen's Perſon, and preached often before Her. *Lever* had ſo much of her Ear, as to diſſuade Her from taking the Title of *Supreme Head*; Which *Sandys* in his forementioned Letter to *Parker*, blamed him for; and for *wiſely* [as he ſeemed *Ironically* to ſpeak] putting ſuch a Scruple into the Queen's Head.

Some of them about the Queen.

But to repreſent yet farther how it fared now with our *Engliſh* Refugees, and withal what the State of Religion now was; I ſhall take it from the Pen of two others of the ſame Rank, *Jewel* and *Cox*, in their Letters to their Friends abroad.

Biblioth. Eccles. Figurin.

Bullinger, the great Divine and *Superintendent* of *Zuric*, had lately ſent a Letter to *Jewel* and *Parkhurſt*, exhorting them in this Juncture to carry themſelves ſtoutly and boldly in the Cauſe of Religion, which was now upon its critical Point. 'Which *Jewel*, in a Letter dated in *May*, ſaid, was an Admonition almoſt abſolutely neceſſary. And that becauſe they were to oppoſe not only their old Popiſh Adverſaries, but even their late Friends, who had now revolted from them, and were turned againſt them, and ſided with the Adverſaries, and did much more ſtubbornly reſiſt them than any of their Enemies. And which was moſt troubleſome of all, they were to wreſtle with the Relicks of the *Spaniards* [that is, What they left behind them] their moſt filthy Vices, Pride, Luxury, and Luſt. They did as much as they could, but at that preſent they lived after that ſort, as tho' they ſcarce were returned from their Baniſhment. For, to ſay no worſe, their Livings and Preferments were not yet reſtored to them. But they were in good hope their Expectations ſhould not be fruſtrate, having a Queen both Wiſe, and Godly, and favourable to them. That Religion was reſtored on that foot on which it ſtood in King *Edward*'s time. To which, he told *Bullinger*, his Letter to the Queen much contributed. But that the Queen would not be ſtiled *Head* of the Church of *England*, giving this grave Reaſon thereof, That that was a Title due to Chriſt only, and to no Mortal Creature beſides; and that thoſe Titles had been ſo foully ſtained by Anti-Chriſt, that they might no more be piouſly uſed by any.' Then he ſpake of the preſent State of the Univerſity of *Oxford*: 'That whatſoever had been planted there by *Peter Martyr* was by the means of one Friar *Soto*, and another *Spaniſh* Monk, ſo wholly rooted out, that the Lord's Vineyard was turned into a Wilderneſs: So that there were ſcarce two to be found in that Univerſity of their Judgment. And therefore he told *Bullinger* he could not adviſe any of their Youths yet to be ſent to *Oxford*, unleſs they would have them ſent back thence wicked and

Jewel *to* Bullinger *concerning the Exiles, and Religion, as then it ſtood.*

Relicks of the Spaniards.

The Queen will not be ſtiled Head.

State of Oxford.

Lord Ruſſel's *Favour to Religion.*

barbarous. That the Lord *Ruſſel* did what lay in him to forward the Religion, and uſed the beſt Skill and Art he had, to bring it about: And that he was ſo ſenſible of the Kindneſs of thoſe of *Zurick* to the poor *Engliſh* there, that he had ſeriouſly enquired of *Jewel* what might be acceptable to them to ſend them, as a grateful Acknowledgment. *Jewel* told him, he was ſure nothing would be more acceptable to them, than for his Lordſhip ſtudiouſly to propagate Chriſt's Religion. Which he promiſed he would do.' This was the Subſtance of *Jewel*'s Letter.

Cox *to* Weidner *of the ſame Subject.*

Papiſts ſtrong in the Parliament.

Exiles preach before the Queen.

The good Effect thereof.

Cox, in his Letter this Year to *Weidnerus* the chief Paſtor of the Church at *Wormes*, gave this Account of the preſent State of Religion here: ‘That the Papiſts were ſo hardened in Popery under Q. *Mary*'s Five Years Government, that it was exceeding difficult for the Queen, and thoſe that ſtood for the Truth, to get room for the ſincere Religion of Chriſt, And in the Parliament, the Biſhops, the *Scribes* and *Phariſees*, as he called them, oppoſed it. And they ſeemed to have the Victory on their ſide: And that none did then ſcarce ſpeak to the contrary, becauſe of the great Place and Authority they bare. That the Exiles in the mean time, (which was all they could do) preached before the Queen, and in their Sermons ſhewed the *Roman* Biſhop to be Antichriſt, and his Traditions for the moſt part to be mere Blaſphemy. And that at length many of the Nobility, and Multitudes of the Common People fell off from Popery: But of the Clergy none at all; ſtanding as ſtiff as a Rock.

The late Diſpute at Weſtminſter.

‘Then he informed his Correſpondent of the Diſputation that was lately held at *Weſtminſter*, Eight againſt Eight. That the Popiſh Eight were the Chief of their Biſhops and other Learned Men. The Proteſtant Eight were ſome of the poor Exiles, [whereof himſelf was one.] That it was agreed to manage the Diſpute by Writing, for avoiding many Words. That the Queen's Council, and almoſt all the Nobility were preſent. That the Diſputants on the Popiſh ſide looked and ſpake big, and applauded themſelves as Victors. One on the other ſide anſwered, depending on the Truth, not with great Words, but in the Fear of God. But having ended, the Auditory declared their great Satisfaction by the Applauſe they gave the Cauſe, to the great Perturbation and Confuſion of the Adverſe Party. How that another Day they came prepared for another Diſpute. Then they were required to begin as they had done before, and the *Proteſtant* ſide ſhould follow. But that they refuſed to do it, being as it ſeems ſenſible of the laſt Day's ill Succeſs: They cried out, that it was unjuſt, that they ſhould begin, who had ſo many Years continued in the Poſſeſſion of the Catholic Faith: And that if they [the *Proteſtants*] had any thing againſt them, they ſhould propoſe it, that they by their Authority might confute it, and ſilence them as degenerate Children, that had departed from the Unity of the Church. But while they thus ſtood out, further Diſputation was ſtopped, and they loſt their Cauſe.

Chriſt ſincere Religion planted.

He added, ‘That ſoon after this, Chriſt's ſincere Religion was planted every where, and that after the ſame manner it was profeſſed under King *Edward*. This Letter was writ *May* the 20th. At which time, as he wrote, They were breaking down the Popiſh

‘ Hedge and reſtoring the Lord's Vineyard. And that they were ‘ then in the Work, but the Harveſt was great, and the Labourers ‘ few.’ This Letter of *Cox*'s, together with the former of *Jewel*'s, worth Gold to a Lover of theſe Antiquities, I have put into the *Appendix*. Having been tranſcribed out of the Originals, kept yet in the great Church at *Zuric*, by the hand of *John Daille* late Miniſter of the Church at *Charenton*, but then a Refugee at *Zuric*. Which were kindly communicated to me by Mr. *Roger Morice*, lately deceaſed; whoſe Name I here mention in Gratitude.

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CHAP. XI.

Preachers at St. Paul's *Croſs. The Beginning of the Uſe of Common Prayer. The Deprivation of the old Biſhops. Their Practices. Their Condition afterwards; and other Popiſh Churchmen. Their Letter to the Queen; and her Anſwer. The Emperor's Letter to the Queen. A Match propounded with the Archduke of* Auſtria. *The vacant Churches ſupplied. Articles to be declared: And a Proteſtation to be ſubſcribed by the Clergy. Subſcription for Readers.*

NOW, after the Diſſolution of the Parliament, which was on the 8th day of *May*, let us ſee how the Summer, and the remaining Part of the Year was ſpent.

Preachers at Paul's.

Great Care was taken, while this important Work of the Change of Religion, and Rejection of the Papal Power was in hand, to have good Preaching at St. *Paul's*; and that none but Men of good Wiſdom and Learning ſhould come up at the Croſs, the better to reconcile the People to the Work that was doing. And ſuch Preachers were put up as were afterwards made Biſhops, and advanced to eminent Places in the Church.

Bil.

April the 9. Dr. *Bil* the Queen's Almoner, then or ſoon after Dean of *Weſtminſter*, preached at the Croſs: Where he declared, Whereſore the Biſhops were ſent to the *Tower*: Namely, Thoſe who carried themſelves ſo frowardly in the intended Diſputation at *Weſtminſter*, diſappointing ſuch an auguſt Aſſembly as came to hear and to be ſatisfied in the controverted Matters of Religion.

Grindal.

May the 15. *Grindal* (afterwards Biſhop of *London*) preached at *Paul's*. Where were preſent the Queen's Council, and the great Men of the Court and Kingdom: As the Duke of *Norfolk*, the Lord Keeper of the great Seal, the Lord High Treaſurer, the Earl of *Arundel*, the Lord Marquiſs of *Northampton*, the Lord Admiral, the Earls of *Suſſex*, *Weſtmorland*, *Rutland*, *Bedford*, and many more Lords and Knights, together with the Lord Mayor and Aldermen. After Sermon they went to dine with the Lord Mayor.

Horn.

The 22. preached Mr. *Horn*, (afterwards Biſhop of *Wincheſter*) preſent the Judges and Serjeants at Law.

28.

Barlow.
Sandys.

28. *Barlow*, late Biſhop of St. *David*'s, and ſoon after of *Chicheſter*, preached.

June the 11. *Sandys*, (ſoon after Biſhop of *Worceſter*,) preached. That day being St. *Barnabas* Feaſt, the Apoſtles Maſs ceaſed to be ſaid any more: And no Maſs ſaid that day. Then the new Dean took Poſſeſſion of his Church. And the ſame Night was no Even Song at St. *Paul*'s.

Jewel.

The 18. *Jewel*, (ſoon after Biſhop of *Sarum*,) preached: Now was Sir *Edward Rogers* Comptroller of the Queen's Houſhold, and other Noblemen preſent.

Bentham.
Vitell. F. 5.

The 25. *Bentham*, (afterwards Bp. of *Litchfield*,) preached. Theſe were all Exiles in the late Reign; and this Year appointed the Queen's Viſitors, and ſoon after preferred to Biſhoprics.

But to go on with the Preachers as I can collect them from the foreſaid MS. Diary, tho' ſomewhat imperfect.

Skory.

Aug. the 13. *Skory*, new Biſhop of *Hereford* preached at St. *Paul's*; while the Viſitation of that Church was in hand. Two days after, the Rood there with the Altar was pulled down.

Allen.

Let me inſert here, that on the 30. of *Auguſt*, one Mr. *Edmund Allen*, who in the ſaid Manuſcript is ſaid to be Elect Biſhop of *Rocheſter*, was buried in the Body of the Church of St. *Tho. Apoſtle*'s, *London*; a few Clerks attending; and his Funeral Sermon preached by Mr. *Huntington* the Preacher. This *Allen* the Diary-Writer notes to have a Wife and eight Children. And *Gueſt* was conſecrated Biſhop of that See. This *Allen* was an ancient, eminent Proteſtant Divine.

Makebray.

Sept. the 3. Mr. *Makebray* a *Scot*, and an eminent Exile, preached at St. *Paul*'s.

Dr. Turner.

The 10th, preached Dr. *Turner* [*William Turner*, I ſuppoſe who was formerly the Duke of *Somerſet*'s Chaplain, and Dean of *Wells*;] His Audience was very great, (perhaps increaſt by his Fame) conſiſting both of Court, City and Countrey.

Veron.

Sep. the 17. Mr. *Veron* a *Frenchman* by Birth, a new Preacher (as they termed the Favourers of the *Reformation*) preached at the Croſs. He was ſoon after Miniſter of St. *Martin*'s *Ludgate* and St. *Sepulchres*. In his Sermon he had theſe Words, *Where are the Biſhops, and the old Preachers now? Now they hide their Heads.* Spoken in ſome Joy and Triumph, being now laid aſide, and depoſed; Who had made themſelves odious to the People for late Rigors and cruel Perſecution of them and their Relations.

St. Antholin's *Morning-Prayer.*

My Diary obſerves that on the day of this Month of *September*, began the New Morning Prayer at St. *Antholin*'s, *London*, the Bell beginning to ring at five; when a *Pſalm* was ſung after the *Geneva* Faſhion; all the Congregation, Men, Women and Boys ſinging together.

Huntington.

Sept. the 24. *Huntington* the Preacher officiated at *Paul*'s Croſs before a great Audience together with the Mayor and Aldermen.

Veron.

Octob. the 8. *Veron* the above-mentioned preached before the Queen at *White-Hall*. He was a bold as well as eloquent Man. In this his Sermon he adviſed, that the New Biſhops ſhould have Lands and fair Incomes, as the Old Biſhops had: And that otherwiſe they would not be able to maintain Hoſpitality, and keep ſuch good Houſes as they ought, and was expected at their Hands.

Crowley.

The 15. of *Octob.* Mr. *Crowley* preached at *Paul*'s Croſs. He was once a Printer, then an Exile, but a learned and zealous Man, and a Writer.

A Sermon at a Prieſt's Wedding.

I inſert here a Sermon preached *Novemb.* the 4. at St. *Botolph Biſhopſgate*, at the Wedding of a Prieſt to a Prieſt's Widow of *Ware*, by one *Weſt*, a new Doctor: Who took occaſion to ſpeak freely and earneſtly againſt the Rood Lofts; and that thoſe godly Miniſters that fled for the Word of God were to be helped, and to be preſented to Livings for their Subſiſtence. Which it ſeems hitherto was more ſparingly done.

Novemb. the 12th, Old *Miles Coverdale* preached at the *Croſs*.

The 19th, Mr. *Bentham*, (e're long to be Biſhop of *Coventry* and *Litchfield*) preached there. And ſo did

Jewel.

The 26th, *Jewel*, Biſhop of *Saliſbury*. Where upon the Fame of that Learned Man, was a very great Confluence of Auditors as had been ever ſeen at the *Croſs*; and where, beſides the Mayor and Aldermen, were many of the Court. But now to look a little back into the Tranſactions of this Summer.

The Engliſh *Service Book begins to be uſed.*

The 24th day of *June*, being the Feſtival of St. *John Baptiſt*, made a great Alteration; that being the Day appointed by the late Parliament, from which the New Service Book was to be only uſed in all the Churches throughout *England*. Hitherto the *Latin* Maſs-Book remained, and the Prieſts celebrated Service, for the moſt part as they did before; that is, from *November* 1558. to this Month of *June* 1559. During which time were great and earneſt Diſputes and Arguments held among the Clergy, both *Proteſtants* and *Papiſts*, concerning the *Engliſh* Book for Publick Prayers. But when that Day came, the *Proteſtants* generally received the Book with great Joy, finding it to conſiſt of the ſame Divine Service with that in godly K. *Edward*'s Days. Let me ſet down the Words of one *Earl*, a Curate in *London* in theſe Days, in a Diary he kept. Againſt the 24th Day of *June* he wrote, *O Bleſſed Day!* And again,

Generally received; Int. *MSS.* D. Joh. D. Epiſc. Ely. *Num.* 166.

Saint John Baptiſt'**s Day**
Put the Pope away.

Then was K. Edward'*s Book reſtored to all Mens Comfort. And verily the People were moſt willing to receive the Book of Divine Service thus brought to us.* Yet he makes a Note of Exception to a few of *Calvin*'s Church; that is, ſuch as lately came from *Geneva*, and perhaps from ſome other Places where his Platform was followed, and where it was their Lot to reſide, who fled abroad in the *Marian* Days. But yet of theſe he obſerved withal, that many complied and obeyed.

*Except by Pa*piſts.

But the *Popiſh* Prieſts, that is, the Majority of them, utterly refuſed. Whoſe Peeviſh Obſtinacy, he writes, was patiently ſuffered ſeven Months, in Conferences and open Diſputations.

The Pretended Illegality of it.

They objected againſt the Legality of the Uſe of the Communion Book; and clamoured againſt the Law that eſtabliſhed it, as defe-

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ctive: As they declared in a Paper of Queſtions that was a little after privately diſperſed. Which *Pilkinton*, Bp. of *Durham* printed and anſwered. Herein they ſay, That this Manner of miniſtring of the Sacrament, ſet forth in the Book of Common Prayer, was never allowed nor agreed upon by the Univerſal Church of *Chriſt* in a General Council; no, not by the Clergy of *England* at the laſt Parliament. But that it was only agreed upon by the Laity, who had nothing to do in Spiritual Matters: meaning, in reſpect of the Biſhops then in Parliament diſagreeing to the Act of *Uniformity*; and that nothing could be concluded as a Law in Parliament, but by conſent of the Clergy there preſent. To which the ſaid Anſwerer replied, 'That this was done but juſt as Q. *Mary* had done before: Who by Her Statute took away one Religion, and brought in another. And no more was done now. Nor was all the Clergy of the Realm comprehended in a few *Popiſh* Biſhops. Was there (replied he) no Clergy in the Univerſities, nor other Parts of the Realm, beſides theſe few Biſhops that conſented not? Many in the Univerſities, and abroad in the Realm had uſed this Service openly and commonly in their Churches afore it was received or enacted by Parliament. Which was an Evidence that many of the Clergy approved it. Nor did the Parliament, ſaid he, ſet forth a New Religion, but reſtored that which was before defaced; reſtored that which was godly begun under good K. *Edward*, confirmed by his Parliament and Clergy then: but ſuddenly by Violence trodden under feet by Bloody *Papiſts* a little after.

He further ſhewed, 'That it was not to be granted as true, that no Laws at all could be made without Conſent of the Biſhops. For that the old Statutes of Parliament, when Biſhops were higheſt, afore K. *Edward* III. we read, paſt by Conſent of the Lords Temporal and Commons, without any mention of the Lords Spiritual: Which Statutes, many of them, ſtood in force at that Day. And that it was as neceſſary to have Abbots in the Parliament; for they were preſent of old time; and their Conſent was required as well as the Biſhops.

Further, 'That the Practice of the Lawyers, Judges and Juſtices evinced this and the reſt to be good Laws; for they all executed them: And that their Doings might be a ſufficient Reaſon to lead the Unlearned in their Opinion of theſe Laws for Religion; that they would not have executed them, had they not the Strength and Nature of Laws. Thus *Pilkinton*.

The Queens Commiſſioners viſit.

Soon after St. *John Baptiſt's* Day, Commiſſioners were ſent forth to viſit the Univerſities, the Dioceſſes of Biſhops, Cathedral Churches, Head Cities and Boroughs, to adminiſter to them the Oath of *Supremacy*, and to ſee the Order of Parliament for Uniformity in the Uſe of the Book ſet on foot, and obſerved.

The Supply of Churches vacant.

Now alſo, ſince many Churches were left deſtitute, the Miniſters that remained, and that were put into the Places of the *Popiſh* Prieſts, eſpecially in *London*, were fain to ſerve three or four Churches on *Sundays* and Holy-days, in reading the Prayers, and adminiſtring the Sacraments to the People. And yet they ſufficed not. So that in this Year, and ſome Years following, until the Year 1564. incluſive, ma-

By Laymen in ſome Places.

ny of the Laity, who were competently learned, and of Sobriety and good Religion, were appointed to read the Service in the Churches, by Letters of Toleration from the Biſhops, ſome as Deacons, ſome as Helpers of the Miniſters in the Word and Sacraments: And divers having been made Deacons, after long and good tryal of their Doctrine and Converſation, were admitted into Prieſts Orders, and beneficed. As we ſhall hear more of theſe Matters hereafter.

Lay Readers. Roger'*s Advice for them.*

By the way I cannot but here bring to mind, that in this Courſe of procuring Readers, the preſent Biſhops ſeemed to follow the Direction of ſome great Divines that ſuffered under Q. *Mary*, and foreſaw the Havock and Deſtruction would be made of the Miniſters of the Church of *England* Reformed. *John Rogers*, the firſt that ſuffered under Queen *Mary*, in a Prophetical Spirit told *Day* the Printer, (who was then a Priſoner in *Newgate* with him for Religion) that he would live to ſee the Alteration of Religion, and the Goſpel to be freely profeſſed and preached again; and bad him recommend him to his Brethren, as well in Exile as others; and that when they came in Place, they ſhould be circumſpect in diſplacing the *Papiſts*, and putting good Miniſters into the Churches. And becauſe there would be a lack of ſuch at the firſt Reſtoration of Religion, his Advice to them was (and Bp. *Hooper* alſo agreed to the ſame) that for every Ten Churches ſome one good and Learned *Superintendent* ſhould be appointed: Who ſhould have under him faithful Readers, ſuch as might well be got: And the Biſhops once a Year to overſee the Profiting of the Pariſhes. And if theſe Reading Miniſters did not their Duty, as well in profiting themſelves in their Books, as the Pariſhioners in good Inſtruction, ſo that they might be trained by little and little to give a reckoning how they did profit, then to be expelled, and others put in their Rooms: And the Biſhops to do the like with the *Superintendents*. But to purſue our Hiſtory.

Day *the Printer.*

Q. Mary'*s Biſhops diſoblige the Queen.*

Fourteen of Q. *Mary*'s Biſhops now alive, were all deprived. Theſe, beſides their Carriage in the Parliament Houſe, had doubly diſobliged the Queen. I. In that they had conſpired among themſelves, that none of them would ſet the Crown upon her Head. Which all refuſed to do, till it came to one of the laſt of them, namely *Oglethorp*, Biſhop of *Carliſle*. II. When ſome Heads of Religion were to be handled between them and the *Proteſtant* Party, for the ſatisfaction of the Noblemen, the Counſillors and the Members of the Parliament, they declined it, nor would be concerned in it: As appeared plain enough by their manner of coming to the Diſpute; and having heard what their Adverſaries urged, altogether refuſed in the Face of the Honourable Company aſſembled, to engage in further Diſſertation with them; as hath been told before.

They are deprived.

Coke'*s Inſtit. Part* 4 *p.* 326.

But ſeeing the obſtinate refuſal of the Biſhops, to acknowledge the Queen's *Supremacy*, and how they ſcarcely owned her Government, they were to be Deprived, and others that would comply, to be placed in their Rooms. For the effecting this, was that Eccleſiaſtical Commiſſion intended, (as we learn from a wiſe and knowing Man of the Law that lived near thoſe Times) enacted in the firſt of Q. *Elizabeth*, (in the Act entitled, *An Act reſtoring to the Crown the Ancient Juriſdiction, &c.*) For herein was a Power granted for the Viſitation of

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of the Eccleſiaſtical State and Perſons. This Branch was enacted of neceſſity. For that all the Biſhops and State of the Clergy of *England*, being then *Popiſh*, it was neceſſary to raiſe a Commiſſion to deprive them that would not deprive themſelves.

The Commiſſion for their Deprivation.

P. 194. Edit. Angl. *as quoted by* Maſon De Min. Anglic. *p.* 345.

De Miniſter. *L.* 3. *Ch.* 1. Maſ. de Min. Angl. *p.* 252.

This Firſt Commiſſion upon the Statute aforeſaid, whereby the *Popiſh* Biſhops were Deprived, and many other of the Clergy, is ſaid to be loſt. And Enrolled it is not, ſaith my Lord *Coke*, as it ought to have been. But there were ſome, he added, that had ſeen it, and affirmed, that it paſt not above Twenty Sheets of Paper Copywiſe; Whereas afterwards the High Commiſſion contained uſually Three Hundred Sheets of Paper. It was affirmed likewiſe that never any High Commiſſions were enrolled, as they ought to have been, until the Lord Chancellor *Egerton*'s Time. The *Papiſts* themſelves in former Times did acknowledge the *Popiſh* Biſhops were Deprived, tho' the Inſtruments thereof are loſt. So *Champney*, *The Biſhoprics now vacant, either by Death, as was that of* Canterbury *only:* [Yes beſides *Canterbury*, *Salisbury*, *Chicheſter*, *Rocheſter*, *Bangor*, *and Norwich*] or *per injuſtam Depoſitionem*, i. e. *By unjuſt Deprivation, as were all the reſt.* And the *Papiſts* did not ſo much as diſpute of that Deprivation, *viz.* Whether there was a Deprivation of the *Popiſh* Biſhops, as whether it were juſtly done. Which *Maſon* in his Learned Book of the *Engliſh Miniſtry* hath a Chapter to prove. And *Saunders* in his Book of the *Engliſh Schiſm*, writing of this Deprivation ſaith thus; *Præter unum omnes* [*Epiſcopi Reginæ Mariæ*] *paulo poſt de Gradu & Dignitate ſua Depoſiti, ac Carceribus variiſq; Cuſtodiis commiſſi, &c.* That is, 'All Q. *Mary's* Biſhops, but one, a little after '[that is, after *Midſummer-day*, 1559] were depoſed from their De'gree and Dignity, and committed to Priſons and various Cuſtodies.

Deprivation of Bp. Boner;

Ath. Oxon. *p.* 125.

Bp. *Boner* was ſent for before the Council *May* the 30th. (and ſo, I ſuppoſe, were ſome other Biſhops with him, and the reſt at times) and there tendered the *Oath* of *Supremacy:* Which he refuſed to take, and thereby loſt his Biſhopric. This remaineth under his own Hand writ, *in Rei Memoriam*, in his own *Euſebius* (which fell into the Hands of the late Antiquarian *Anthony a Wood*) in theſe preciſe Words, *Litera Dominicali* A. *An. Dom.* MDLIX. *die Maii* xxx. *vocatus ad Concilium recuſavi præſtare juramentum: & omninò deprivatus.* Yet the Sentence of Deprivation was not pronounced till next Month by the Queen's Commiſſioners.

And of the reſt of the Biſhops.

Stow's *Annal.*

So then he and all the reſt of the Biſhops (excepting the Biſhop of *Landaff*, who took the *Oath*) were deprived, or rather deprived themſelves, for refuſing to ſwear the *Supremacy*. But that they were alſo committed to Priſons (as our Hiſtorians commonly write, perhaps taking up upon Credit what *Popiſh* Authors write) I doubt much; ſince that Act of *Supremacy* maketh their Puniſhment that refuſe the Oath, to be only Forfeiture of their Spiritual Promotions and Benefices. And *Boner* himſelf in his *Memorandum* before ſpecified with his own Pen, mentions only his Deprivation, and no Impriſonment, And *Stow*, who lived in thoſe Times, and was a careful Obſerver of Matters that paſſed, relateth only, how they were deprived after they were called and examined by certain of the Queen's Council: Adding, So were other Spiritual Perſons deprived alſo; and ſome indeed com-

committed

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mitted to Priſon. But that was for another Tranſgreſſion of the ſame Act, *viz.* By ſome Word or Deed extolling a Foreign Juriſdiction ſuperior to the Queen, or within Her Dominions. Which to do was Forfeiture of Goods and Chattels. And if ſuch Perſon were not worth 20*l.* then beſides the ſaid Forfeiture, it was Impriſonment for a Year. Whereby it ſeems ſeveral, both of the Biſhops, as well as of others of the Popiſh Clergy, were committed to the *Fleet*, *Marſhalſea*, or *Tower* of *London*.

Some impriſoned, and why.

But to repreſent this Buſineſs more certainly and exactly, out of a valuable Memorial of Sir *Henry Sidney*, tranſcribed among the MSS. of ABp. *Uſher*, we learn more particularly, that theſe Fourteen Biſhops (which were all that were alive, excepting the Biſhop of *Landaff*), *Viz. Hethe*, ABp. of *York*, *Boner*, Bp. of *London*, *Thirleby* of *Ely*, *Watſon* of *Lincoln*, *White* of *Wincheſter*, *Bourne* of *Bath* and *Wells*, *Turbervil* of *Exon*, *Bayne* of *Litchfield* and *Coventry*, *Pool* of *Peterborough*, *Gouldwell* of St. *Aſaph*, *Pate* of *Worceſter*, *Scot* of *Cheſter*, *Tunſtal* of *Durham*, *Oglethorp* of *Carliſle*, on the 15th of *May* (the Parliament being that Day Sevennight diſſolved) were by the Queen called together, with other Clergy, (perhaps it was the Body of the Convocation then aſſembled.) And ſhe told them, that in purſuance of the Laws lately made for Religion, and reſtoring the Ancient Right of the *Supremacy* to the Crown, they would take into their ſerious Conſideration the Affairs of the Church, and expulſe out of it all Schiſms, and the Superſtitious Worſhip of the Church of *Rome*.

The Biſhops and Clergy called before the Queen.

Hunting. Rom. Fox.

Whereupon the ABp. of *York*, in the Name of the reſt, made this incompliant and peremptory Declaration to the Queen; ‘That in the behalf of the Catholick Church here planted within her Grace's Dominions, he was intreated by ſeveral of the Reverend Fathers of the Mother Church, the Biſhops of ſeveral Dioceſſes within the Realm, to move her Majeſty that ſhe would ſeriouſly recollect to memory her Gracious Siſter's Zeal unto the Holy See of St. *Peter* at *Rome*, as alſo the Covenants between her and that Holy See made ſoon after her Coronation. Wherein ſhe had promiſed to depreſs Hereſies, and all Heretical Tenets; binding both her Gracious Majeſty, her Succeſſors, and this Realm, under perpetual Ignominy and Curſe, if not perfected by them. And that upon theſe Conditions that Holy See would be pleaſed once more to take her and the Realm into her Boſom, after ſo long a Hereſy increaſing within this Iſle.

ABp. of York's *Speech to the Queen.*

The Queen hearing this, and regarding well how theſe Biſhops ſtood affected, (notwithſtanding they had been thus fairly and candidly dealt withal, nor were arbitrarily thruſt out of their Biſhopricks and Livelihoods, as K. *Edwards* Biſhops and Clergy were under Q. *Mary*, but might have remained in their Places, had they owned the Queen's *Supremacy*, and the Act for *Uniformity*, whatever their former Miſcarriages were, and the conſtant Oppoſition they made in Parliament to the good Bills brought in about Religion) ſhe made this reſolute and brave Reply to *Hethe*, and the reſt.

‘That as *Joſhua* declared, ſaying, *I and my Houſe will ſerve the Lord*: So ſhe and her Realm were reſolved to ſerve him. For which cauſe ſhe had there aſſembled her Clergy; and was reſolved to imi-

The Queen's Reply.

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‘tate *Joſiah*; who aſſembled the Ancients of *Judea* and *Jeruſalem* purpoſely to make a Covenant with the Lord. Thus had ſhe aſſembled her Parliament together, with them of the Clergy, for the ſame Intent, to contract with God, and not with the Biſhop of *Rome*. And that it lay not in her Siſter's Power to bind her, her Succeſſors, or her Realms, unto the Authority which was uſurped. That therefore ſhe with her Predeceſſors, who had (as our Records juſtified) ejected that uſurped and pretended Power, (which for future Times would be Precedents for her Heirs and Succeſſors to imitate and to dive into) did abſolutely renounce all Foreign Juriſdiction: As her Crown was no way either ſubject to, or to be drawn under any Power whatſoever, ſaving under *Chriſt* the King of Kings. That the Biſhop of *Rome*'s Uſurpation over Monarchy ſhewed his deſire of Primacy over the whole Earth: Which to him and his Succeſſors would prove Confuſion. And that finally, ſhe ſhould therefore eſteem all thoſe Her Subjects, both Eccleſiaſtical and Civil, as Enemies to God, to her, and her Heirs and Succeſſors, who ſhould henceforth own his Uſurped, or any Foreign Power whatſoever.

The Effect of it.

This Noble Declaration of the Queen, as it ſomewhat quelled the *Romiſh* Zeal of theſe *Popiſh* Fathers, ſo it much encouraged the Hearts of thoſe who were affected to the *Reformation*.

The Biſhops Intrigues under K. Edward *diſcovered.*

The Queens Council were diſpleaſed at this ſtubborn and diſloyal Behaviour of the Biſhops. And hereupon ſome of their former Intrigues and unlawful Practices under K. *Edward* were brought to light; concerning ſome private Tranſactions with *Rome*, in laying Plots againſt ſome of that King's beſt Friends: Of which Matters, Q. *Mary*, when Princeſs, was privy. And of theſe Things divers Letters and Papers remained in her Cloſet at her Death. Which Cloſet upon her Deceaſe (as is cuſtomary) was ſealed up by Order of her Privy Council, for the uſe of Her preſent Majeſty, her Succeſſor. Here were ſeveral Bundles of Letters from Cardinal *Pole*, and from this ABp. *Hethe*, (who then being Bp. of *Worceſter*, was diſaffected to the ſaid K. *Edward* and his Proceedings) and likewiſe from moſt of the foreſaid Popiſh Biſhops, written unto Q. *Mary*, both before, and during her Reign. The Earl of *Suſſex* was the Perſon that ſealed up the ſaid Cloſet, and took this Occaſion to acquaint the Queen therewith. Whoſe Words cauſed her to ſend him to ſearch for them. And being found, they were brought to the Council, and therein much was diſcovered of theſe Secret Practices in thoſe Times: As, How to order Affairs to ſtrengthen the Intereſt of the Biſhop of *Rome*, and the *Romiſh* Religion, in caſe K. *Edward* ſhould miſcarry: Alſo, all the Intrigues, that were carried on by the Biſhops of *London* and *Wincheſter*; and Letters thereupon ſent from them to *Rome*, and from *Rome* hither. The ſum of which was, how to lay Plots to cut off the Protector, and moſt of the wiſeſt of the King's Council: Hoping hereby to procure the Settlement of the *Romiſh* Religion, and to weaken the Intereſt of the Crown.

Had theſe Projects been but diſcovered during King *Edward*'s Days, it was thought it would have hindred Q. *Mary*'s Reign. For when they were read at Council, thoſe Privy Counſellors who were inſtrumental for her coming to the Crown before the Lady *Jane Grey*, were much amazed, having never heard of theſe things till now.

The Biſhops tendered the Oath, refuſe, and are deprived.

May the 18th, the Council met the ſecond time upon the Biſhops Buſineſs; and having taken theſe Doings of theirs aforeſaid into further Conſideration, it was generally declared, that theſe Acts being committed partly in K. *Edward*'s Reign, and partly in Q. *Mary*'s, and nothing ſince laid to their Charge, ſaving their Zeal to the See of *Rome*, her Majeſty's Siſter's Pardon, and her own at her Entrance to the Crown, would clear them. Yet the Council adviſed the Queen to tender them the Oath of *Supremacy* and *Allegiance*. Which was accordingly now, or ſome time afterwards tendred them: And they refuſing, were all expulſed their Biſhopricks within a ſhort time after, as was ſhewn before.

They are miſtaken.

Theſe Biſhops, in this round dealing with them, as well as others of the Popiſh Clergy, ſeemed to be much miſtaken; deeming that the preſent State of the Church was ſuch, as there would be a neceſſity of continuing them in their Places, for want of Miniſters to ſupply their Rooms. And afterwards finding that good ſhift was made without them, they repented themſelves for their Incompliance. Thus one that lived in theſe Times tells them: 'That a great many of 'them by this Time, he believed, beſhrewed their own Heads, that 'they ſo at once gave over their Biſhopricks and Livings, upon a falſe 'Hope of leaving the Realm utterly deſtitute of Eccleſiaſtical Miniſtry: And ſo by troubling all, truſting that themſelves ſhould 'ſhortly with more Honour be called again. Which not coming to 'paſs according to their Expectation, a great many of them took Penance enough upon them, that they gave not Place in ſome Points 'colourable, as they did in K. *Henry* and K. *Edward*'s Days; and 'ſo to have retained their Livings and Authorities ſtill: Whereby 'they might have pinched the hearty *Proteſtants* ſomewhat more 'ſhrewdly than now they could do.

Noel's *Confutat. of Dorman.*

The Times of the Biſhops Deprivations. Vitel. F. 5.

Take this more particular Account of theſe Popiſh Biſhops, together with the Concluſion of ſome Monaſteries lately erected, as I have collected it out of a certain Diary in the *Cotton* Library, kept by ſome diligent Obſervers of Matters in thoſe Times, eſpecially in and about *London*:

June the 12th, 1559. The Fryars of *Greenwich* were diſcharged, and went away.

June the 21ſt, The Biſhops of *Litchfield* and *Coventry*, of *Carliſle*, *Weſtcheſter*, and two Biſhops more, were deprived, [by the Queen's Commiſſioners that came now into the City to tender the Oath.]

The 25th, The Biſhops of *Lincoln* and *Wincheſter* were brought to Mr. *Haws* the Sheriff's Houſe in *Mincing-lane*, [where ſome Commiſſioners aſſembled] and there were deprived. *Wincheſter* went to the *Tower* again; *Lincoln* was delivered, that is, ſet at liberty.

The 29th, Biſhop *Boner* was deprived finally [by the Commiſſioners.]

July the 5th, Archbiſhop *Hethe*, and Biſhop *Thirlby* were depoſed at the Lord Treaſurer's Place in St. *Auguſtine's*; that is, in *Broadſtreet*, where he had a Houſe ſituate upon part of the *Auguſtine*

Fryars, [and where the Queen's Commiſſioners or Viſitors ſeem now to have met.]

July the 7th, (being St. *Thomas* of *Canterbury*'s Day,) *White* Biſhop of *Wincheſter* was brought from the *Tower* by Sir *Edward Warner* Lieutenant, by Six in the Morning, unto the L. Keeper's; from whom he was diſmiſſed to Mr. *John* [*Thomas*] *White*, Alderman, living near *Bartholomew-lane*, to ſojourn with him, [for he was not well.]

The 12th, The *Black-fryars* in *Smithfield* went away; as the 4th Day, the Prieſts and Nuns of *Sion* did, as alſo the Monks of the *Charter-Houſe*; and the Abbot of *Weſtminſter* and his Monks were deprived.

The 20th the Biſhop of *Durham* came riding on Horſeback to *London*, with about Threeſcore Horſe; and ſo to *Southwark*, unto one *Dolman*'s Houſe; where he remained.

The 25th, being St. *James*'s Day, the Warden of *Wincheſter* and other Doctors and Prieſts, were delivered out of the *Tower*, *Marſhalſea*, and other Priſons, in honour of K. *Philip*, on this *Spaniſh* Saint's Day.

Sept. 29. The Biſhop of *Durham* was deprived.

The Popiſh *Biſhops in the* Tower. *MSS.C.C.C.C.*

If we deſire to know what became of theſe Biſhops afterwards, they, or ſome of them, were under ſome Confinement for ſome time in the Year following, *viz.* 1560. For then I find ſix of them, together with an Abbot and a Dean in the *Tower*: Who had been committed thither by the Archbiſhop of *Canterbury*, and others, I ſuppoſe, of the Eccleſiaſtical Commiſſion. Theſe were now permitted to come together at their Meals, by virtue of a Letter of the Council to the Archbiſhop, if he approved of it; Namely, Dr. *Hethe*, Dr. *Boxal*, Dr. *Pates*, and Dr. *Feckenham* to be admitted to one Company for one of the Tables: And for the other Table, Dr. *Thirleby*, Dr. *Bourne*, Dr. *Watſon*, and Dr. *Turbervile*. But after a little time they were all committed to eaſier Reſtraints, and ſome reſtored to their perfect Liberty.

Some of them Excommunicated.

Yet they did not eſcape all Spiritual Cenſures; for I find Excommunication inflicted upon ſome of them: As upon *Boner*, *July* 28, 1560. denounced at *Paul's Croſs* by the Preacher. In the Month of *February*, 1560, *Hethe*, while he remained in the *Tower*, was excommunicated. And the 25th of the ſame Month, *Thirleby* alſo being there, underwent the ſame Cenſure, declared at *Bow* Church. And this was the utmoſt Severity from the Church they endured: Which was far ſhort of what they had uſed when they were in Power.

How theſe Biſhops lived afterwards. Hethe.

Hethe, late Archbiſhop of *York*, having been Lord Chancellor of *England*, and having in Parliament declared the Death of Q. *Mary*, and the Juſt Title of the Lady *Elizabeth*, her Siſter, to ſucceed; for this Duty towards his Prince, he lived (after a little Trouble) quietly and nobly in his own Lordſhip of *Chobham*, ſituate in *Surrey*: Yet giving Security not to interrupt the Laws of Church or State; or meddle with the Affairs of the Realm. And being old, and full of Days, he made his laſt Will, and gave away his ſaid Eſtate to his Kinſman and Heir. He was always honourably eſteemed by the Queen, and ſometimes had the Honour to be viſited by Her Majeſty. And differing

ing manifeſtly in Religion, yet was he not reſtrained of his Liberty, nor deprived of his proper Lands and Goods, but enjoyed all his Purchaſes, living diſcreetly in his own Houſe, during his Natural Life, until by very Age he departed this Life; and then left his Houſe and Livings to his Friends, as he thought good. An Example of Gentleneſs never matched in Q. *Mary*'s Days.

Execut. of Juſt. *in* Eng. *pr.* An. 1582.

Tunſtal.

Tunſtal was committed to the gentle Cuſtody of the Archbiſhop Elect at *Lambeth*, where he was treated with much Reſpect, and lived contentedly: And it was ſaid (but that he thought it ſome Diſgrace, and that his Biſhoprick was like to be elſewhere diſpoſed,) he would have complied with the Queen's Laws. For the Archbiſhop aſſured the Queen, that he complied during his Life in ſeveral Points of the *Reformation*.

"Biſhop *Tunſtal*'s Judgment in the Point of *Tranſubſtantiation*, and his Diſlike of Pope *Innocent*'s making it an Article of Faith, ſhewed him a wiſe Man. The Biſhop [meaning Biſhop *Tunſtal*] was of the Mind (ſaid *Bernard Gilpin*) that we ought to ſpeak reverently of the holy Supper, as did the antient Fathers; but that the Opinion of *Tranſubſtantiation* might well be let alone. This thing alſo the ſame Biſhop was wont to affirm, both in Words and Writings; That *Innocent* III. knew not what he did, when he put *Tranſubſtantiation* among the Articles of Faith; and ſaid, that *Innocent* wanted learned Men about him. And indeed, added the Biſhop, if I had been of his Counſil, I make no doubt, but I might have been able to have diſſuaded him from that Reſolution."

Gilp. *Letter to* Tho. Gelthorp. *in his Life. p.* 164.

Cecil's *Memor.*

But *Tunſtal* ſoon died, [*viz. November* 18.] having lived to the Age of 85 or 86 Years; and was buried in the Chancel of the Pariſh Church of *Lambeth*, with a Funeral Decency becoming his Rank and Quality, and the Offices he had born in Church and State: and had a fair Stone, with an honourable Inſcription laid over him.

Thirlby.

Thirlby, (a Perſon of Nature affable) was alſo committed to the Care of the ſame Archbiſhop. He at firſt had his Liberty, till he began to preach againſt the *Reformation*: but being pardoned, afterwards was in Cuſtody of the Archbiſhop, and living in much Eaſe and Credit with him for Ten Years, was buried in the ſame Church with the like Decency, and a Stone laid over him.

White.

Tortura *Tort. p.* 146.

White died in Liberty, ſaith Bp. *Andrews*: He, altho' he had the Liberty to walk abroad, would not be quiet, but would needs preach; which he did ſeditiouſly in his *Romiſh* Pontifical Veſtments. For which he was committed to Priſon. But upon his Acknowledgment of his Miſdemeanors, he was ſet free. This Biſhop, with Bp. *Watſon*, had the Preſumption to threaten to excommunicate the Queen. He died of an *Ague*, *Jan.* 12. 1559. at Sir *Tho. White*'s Place in *Hampſhire*: And the 15th, was carried and buried at *Wincheſter*.

Bourne.

Bourne was harboured chiefly with Dr. *Carew*, Dean of *Exeter*, his old Friend: And after Eleven Years died, and was buried at *Silverton*, in *Devon*.

Turbervile.

Turbervile, an honeſt Gentleman, but a ſimple Biſhop, lived many Years a Private Life, and in full Liberty deceaſed.

David Poole.

David Poole, an ancient Grave Perſon, and quiet Subject, was uſed with all kindneſs by his Prince, and living in his own Houſe, died in a mature Age, and left his Eſtate to his Friends.

Ogle-

ANNO 1559.

Oglethorp.

Oglethorp, who had the Honour to Conſecrate and Crown the Queen, died of an *Apoplexy* the Year after, and was buried the 4th of *January*, 1559. To whom the Queen, had he lived, would have ſhewn ſome particular Kindneſs. He was privately buried, with half a dozen Eſcutcheons of Arms, at St. *Dunſtan*'s in the *Weſt*. And

Bayne.

Bayne ſoon after him, the ſame Month, (having lived with the Biſhop of *London*) died of the Stone, and was buried near the beginning of *January*, in the ſame Church of St. *Dunſtans*.

Watſon.

Watſon, altogether a Sowre and Moroſe Man, lived 24 Years after his Deprivation, ſome time with the Bp. of *Rocheſter*, and ſome time with the Bp. of *Ely*. But afterwards, when certain *Roman* Emiſſaries came into the Realm, and began to diſturb the Church, he (being too converſant with them) was committed to *Wisbich* Caſtle a cloſe Priſoner.

Boner.

Cott. Liber. Vitellius, F. 5.

As for *Boner*, I find he was committed to the *Marſhalſea*, in *April* 1560. and ſeems to have been at Liberty till then. 'Tis true he was kept in the Priſon of the *Marſhalſea*: And that turned to his own ſafety; being ſo hated by the People, that it would not have been ſafe for him to have walked in publick, leſt he ſhould have been ſtoned or knocked on the Head by ſome of the enraged Friends and Acquaintance of thoſe whom he had but a little before ſo barbarouſly beaten or butchered. He grew old in Priſon, and died a Natural Death in the Year 1569. not ſuffering any Want, or Hunger, or Cold. For he lived daintily, had the uſe of the Garden and Orchards when he was minded to walk abroad, and take the Air: Suffering nothing like Impriſonment, unleſs that he was circumſcribed within certain Bounds. Nay, he had his Liberty to go abroad, but dared not venture. For the People retained in their Hearts his late Bloody Actions.

Scot.

Scot, a Rigid Man; detained in the *Fleet* for ſome Time. And

Goldwell.

Goldwell. Theſe went privately away beyond Sea. And ſo did

Pate.

Pate, after ſome Confinement in the *Tower*.

Goldwell lived afterwards at *Rome* 26 Years, and there died. *Pate*, I find afterwards a Priſoner in the *Tower*, *Anno* 1563. perhaps for preſuming to ſit in the Council of *Trent*.

Of ſome of theſe, more a great deal might be ſaid, if need were; ſome Things ſhall be read of them in the Proceſs of this Hiſtory.

Omnes præter unun, &c. Unde omnes hodie longo miſeriarum tædio extincti ſunt.

So little Cauſe had *Saunders* to write, (and ſuch little Truth was in it)
‘ That all the Biſhops, but one, were depoſed from their Degree and
‘ Dignity, and committed to Priſons and divers Reſtraints. And ſo
‘ hereby at this Day all of them, by long and tedious Miſery are
‘ come to their Ends.

The Popiſh *Dignitaries*. Fecknam. Boxal. Cole.

Other Dignified Men ſuffered alſo ſome favourable Reſtraints. As *Feckenham*, Abbot of *Weſtminſter*, firſt in the *Tower*, and then with the Biſhop of *London*, and the Biſhop of *Wincheſter*; being a Man of quiet and courteous Behaviour for a great while, though afterwards not ſo: Behaving himſelf ſo ill towards his Hoſt Biſhop *Horn*; that he was fain to vindicate himſelf againſt the ſaid *Feckenham* in a Book printed, as we ſhall hear further in its Place. Dr. *Boxal* Dean of *Windſor*, a Perſon of great Modeſty, Learning and Knowledge; Dr. *Cole*, Dean of St. *Pauls*, a Perſon more earneſt than wiſe; Dr. *Reynolds*,

Reynolds.

Their kind Uſage.

nolds, Dean of *Exeter*, not unlearned, and many others; having born Offices and Dignities in the Church, and who had made Profeſſion againſt the Pope, which Profeſſion they begun in Q. *Mary*'s Time to change, yet were they never burthened with any Capital Pains, nor yet deprived of any of their Goods or proper Livelihoods, but only removed from their Eccleſiaſtical Offices, which they would not exerciſe according to the Laws. And moſt of them, and many others of their ſort, for a great time were retained in Biſhops Houſes, in very civil and courteous manner, without charge to themſelves or their Friends; until the time that the Pope began by his Bulls and Meſſages to offer Trouble to the Realm by ſtirring of Rebellion. About which Time only, ſome of theſe afore-named, being found buſier in Matters of State, tending to ſtir Troubles, than was meet for the Common Quiet of the Realm, were removed to other more private Places, where ſuch other Wanderers, as were Men known to move Sedition, might be reſtrained from common reſorting to them to increaſe Trouble, as the Pope's Bulls gave manifeſt occaſions to doubt. And yet without charging them in their Conſciences, or otherwiſe, by any Inquiſition, to bring them into danger of any Capital Law. So as no one was called to any Capital or Bloody Queſtion upon Matter of Religion, but all enjoyed their Lives as the Courſe of Nature would: As a Perſon of Honour wrote who lived in thoſe times, and had occaſion to know perfectly all that was then done.

Treatiſe entit. Execution for Treaſon; *Writ by* L. *Treaſurer* Burghley.

Theſe Biſhops and others once abhorred Popery.

But it is here to be remarked, that all or moſt of theſe, both Biſhops and other dignified Men of the Clergy, (however they were now zealous for the Pope, even to the parting with their Preferments for his ſake) had in the Time of K. *Henry* VIII. and K. *Edward* VI. either by preaching, writing, reading or arguing, taught all People to condemn, yea, to abhor the Authority of the Pope. For which purpoſe they had many times given their Oath publickly againſt the Pope's Authority: And had alſo yielded to both the ſaid Kings the Title of *Supreme Head of the Church of* England, *next under Chriſt*. And many of their Books and Sermons againſt the Pope's Authority remained, printed in *Engliſh* and *Latin*, to be ſeen long after, to their great Shame and Reproof, to change ſo often, but eſpecially, in perſecuting ſuch as themſelves had taught and eſtabliſhed to hold the contrary.

The Deprived Biſhops Letter to the Queen.

But theſe Biſhops, thus diſcharged from their Publick Miniſtration in the Church, ceaſed not to ſolicit the Queen in the behalf of the old Religion. For the change among the Clergy being effected by her, ſeveral of them in the beginning of *December*, ſent this Meſſage to her Majeſty, with their Names ſubſcribed.

Sir H. Sydn. *Memor.*

‘Moſt Royal Queen, We intreat Your Gracious Majeſty to liſten unto us of the Catholick Clergy within your Realm, as well as unto others, leſt that your Gracious Majeſty and Subjects be led aſtray through the Inventions of thoſe evil Counſillors, who are perſuading your Ladyſhip to embrace Schiſms and Hereſies in lieu of the Ancient Catholick Faith, which hath been long ſince planted within this Realm, by the Motherly Care of the Church of *Rome*. Which your Anceſtors duly and reverently obſerved, and confeſſed;

‘until by Heretical and Schiſmatical Adviſers, your Father was withdrawn; and after him your Brother Prince *Edward*. After whoſe Deceaſe your Virtuous Siſter Q. *Mary* of happy Memory ſucceeded. Who being troubled in Conſcience with what her Father's and her Brother's Adviſers had cauſed them to do, moſt piouſly reſtored the Catholick Faith, by eſtabliſhing the ſame again in this Realm: As alſo by extinguiſhing the Schiſms and Hereſies which at that time began to flame over her Territories. For which God poured out his Wrath upon moſt of the Malefactors and Miſleaders of the Nation.

‘We further intreat your Ladyſhip to conſider the *Supremacy* of the Church of *Rome*. And Hiſtories yet make mention, that *Athanaſius* was expulſed by her and her Council in *Liberius* his Time; the Emperor alſo ſpeaking againſt him for withſtanding the Head of the Church. Theſe Ancient things we lay before Your Majeſty, hoping God will turn Your Heart; and in fine, make Your Majeſty's evil Adviſers aſhamed; and to repent their Hereſies. God preſerve Your Majeſty. Which be the Prayers of

Decemb. 4.
Nicolas Hethe, *James Turberville*,
Edmond Boner, *David Poole*.
Gilbert Bourne,

At this Letter, ſo boldly charging K. *Henry* and K. *Edward*, Monarchs of Noble Memory, and both ſo nearly related unto the Queen, and likewiſe ſo rudely reflecting upon her and their Counſillors, whom they called their *Adviſers*, ſhe was angry, and ſo were ſeveral of her Council. And She returned them this Anſwer before ſhe roſe from the Council.

The Queen's Anſwer to them.

‘E. R. Sirs, As to your Intreaty, for Us to liſten to you, We wave it: Yet do return you this Our Anſwer. Our Realm and Subjects have been long Wanderers, walking aſtray, whilſt they were under the Tuition of *Romiſh* Paſtors, who adviſed them to own a Wolf for their Head, (in lieu of a careful Shepherd) whoſe Inventions, Hereſies and Schiſms be ſo numerous, that the Flock of *Chriſt* have fed on poiſonous Shrubs, for want of wholſome Paſtures. And whereas you hit us and our Subjects in the Teeth, that the *Romiſh* Church firſt planted the Catholick Faith within our Realms, the Records and Chronicles of our Realms teſtify the Contrary; and your own *Romiſh* Idolatry maketh you Liars: Witneſs the Ancient *Monument* of *Gildas*; unto which both Foreign and Domeſtick have gone in Pilgrimage there to offer. This Author teſtifieth, *Joſeph* of *Arimathea* to be the firſt Preacher of the Word of God within our Realms. Long after that, when *Auſtin* came from *Rome*, this our Realm had Biſhops and Prieſts therein, as is well known to the Wiſe and Learned of our Realm by woful Experience, how your Church entered therein by Blood; they being Martyrs for *Chriſt*, and put to Death, becauſe they denied *Rome*'s Uſurped Authority.

‘As for our Father being withdrawn from the *Supremacy* of *Rome* by Schiſmatical and Heretical Counſils and Adviſers: Who, we pray,

‘ adviſed him more, or flattered him, than you, Good Mr. *Hethe*, when you were Biſhop of *Rocheſter*? And than you, Mr. *Boner*, when you were Archdeacon? And you Mr. *Turberville*? Nay further, Who was more an Adviſer of our Father, than your great *Stephen Gardiner* when he lived? Are not ye then thoſe Schiſmaticks and Hereticks? If ſo, ſuſpend you evil Cenſures. Recollect; Was it our Siſter's Conſcience made her ſo averſe to our Father's and Brother's Actions, as to undo what they had perfected? Or was it not you, or ſuch like Adviſers, that diſſuaded her, and ſtirred her up againſt Us and other of the Subjects?

‘ And whereas you would frighten us, by telling how Emperors, Kings and Princes have owned the Biſhop of *Rome*'s Authority; it was contrary in the beginning. For our Saviour Chriſt paid his Tribute unto *Cæſar*, as the chief Superior. Which ſhews your *Romiſh Supremacy* is uſurped.

‘ As touching the Excommunication of St. *Athanaſius* by *Liberius* and that Council, and how the Emperor conſented thereunto; conſider the Hereſies that at that time had crept into the Church of *Rome*, and how courageouſly *Athanaſius* withſtood them, and how he got the Victory. Do ye not acknowledge his Creed to this Day? Dare any of you ſay, he is a Schiſmatick? ſurely ye be not ſo audacious. Therefore as ye acknowledge his Creed, it ſhews he was no Schiſmatick. If *Athanaſius* withſtood *Rome* for her then Hereſies, then others may ſafely ſeparate themſelves from your Church, and not be Schiſmaticks.

‘ We give you Warning, that for the future we hear no more of this kind, leſt you provoke us to execute thoſe Penalties enacted for the puniſhing of our Reſiſters, which out of our Clemency we have forborn.

From *Greenwich*, *Decemb.* the 6th. *Anno Secundo Regn.*

Her Mildneſs.

This was the mild way of this *Proteſtant* Princeſs, to argue thus at large with her diſſenting Subjects, and to convince them by Authorities, and evidence of Reaſon; though ſeveral of her Council moved her to puniſh theſe Men for their Inſolency; and eſpecially *Boner*; ſince he had been ſo inveterate againſt the *Proteſtants* in the late Reign. But ſhe with much Clemency and Chriſtianity replied, *Let us not follow our Siſter's Example, but rather ſhew that our* Reformation *tendeth to Peace, and not to Cruelty.*

She ſecures them.

Yet ſhe took her Councils Advice at the ſame time, which they gave her at leaſt to ſecure theſe Biſhops from ſowing future Seditions or Factions among the People, ſince divers flocked after them, and viſited them: And ſometimes they would take their Opportunity of Preaching. Thus *White* preached Sedition, and that in his *Romiſh* Pontifical Veſtments. For which he was committed to Priſon: But upon acknowledgment of his Miſdemeanors, he was ſet a liberty, as we heard before. And *Thirleby* had his Liberty too, till he began to preach againſt the *Reformation*. But being pardoned, he was afterwards appointed to ſojourn with the Archbiſhop of *Canterbury*.

It is certain the *Papiſts* were now very bold and ſtirring; as may appear from the Preamble of an Act made the next Parliament for

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the further Eſtabliſhment of the Queen's *Supremacy*: Where it is ſet forth, 'That the Favourers of the Pope's Uſurped Power were grown 'to marvelous Outrage, and licentious Boldneſs, and required more 'ſharp Reſtraints and Correction of Laws.' This may ſuggeſt the Reaſons of the Commitments following.

Apr. 20. 1560. *Boner* late Bp. of *London*, was carried to the *Marſhalſea*. *May* the 20th, the ſame Year, *Feckenham*, late Abbot of *Weſtminſter*, *Watſon* late Bp. of *Lincoln*, *Cole* late Dean of St. *Paul's*, *Chedſey*, late Archdeacon of *Middleſex*, at Liberty, as it ſeems, before, were all ſent to the *Tower*. And the ſame Day, at eight a Clock at Night, Dr. *Story*, the Civilian, was ſent to the *Fleet*. *June* the 3d following, *Thirleby* late Bp. of *Ely* was ſent alſo to the *Tower*. *June* the 10th, *Hethe*, late ABp. of *York*, was ſent to the *Tower*, and *Cole* (who had been in the *Tower*) to the *Fleet*.

June the 18. *Boxal*, late Dean of *Windſor* (if I miſtake not) and Secretary to Queen *Mary*; and *Bourne* late Bp. of *Bath* and *Wells*, and *Troublefield* (as he is ſometimes writ) or *Turbeville*, late Bp. of *Exeter*, were ſent to the *Tower*.

The Emperor writes to the Queen in behalf of the Romiſh Biſhops. Fox & Fireb. *Part* 3.

The next Endeavour of the Biſhops deprived and others of the Popiſh Clergy, was to get the free Exerciſe of their Religion contrary to the Law eſtabliſhed. And for this, in this Second Year of the Queen's Reign, the Emperor *Ferdinand* and ſeveral other of the *Romiſh* Catholic Princes wrote to her Majeſty, making earneſt Suit, that thoſe *Romiſh* Biſhops and other of that Clergy who were diſplaced for refuſing the Oath of *Supremacy*, might be mercifully dealt withal: And that Churches might be allowed to the *Papiſts* in all the Cities and chief Towns of the Realm.

The Queen's Anſwer.

Refuſeth to grant Churches.

The Anſwer the Queen made to theſe Deſires of the Emperor and Princes was to this purpoſe, 'That altho' the Popiſh Biſhops had in'ſolently and openly oppoſed the Laws and the Peace of the Realm: 'And did ſtill wilfully reject that Doctrine which many of them had 'publickly owned and declared in their Sermons, during King *Henry* 'VIII. and King *Edward* VI. their Reigns; Yet She would, for 'ſo great Princes Sakes, deal favourably with them, tho' not without 'ſome Offence to her Subjects; becauſe they had been ſo cruel to the 'poor Reformed Proteſtants in her Siſter's Reign. But to grant them 'Churches, wherein they might celebrate Maſs, and have Congrega'tions and public Aſſemblies, She could not with the Safety of her 'Realm, and without wrong to her own Honour and Conſcience: 'Neither did She ſee Cauſe, why She ſhould grant it; ſeeing *England* 'embraced not new or ſtrange Doctrine, but the ſame which Chriſt 'commanded, and what the Primitive and Catholic Church had re'ceived; and was approved by the Ancient Fathers, as might be 'teſtified by their Writings. Therefore for her to allow Churches 'which contradicted the Truth and the Goſpel, were not only to re'peal the Laws eſtabliſhed by Act of Parliament, but to ſow Reli'gion out of Religion, to diſtract good People's Minds, to cheriſh Fa'ctions, to diſturb Religion and the Common-Wealth, and to mingle 'Divine and Human Things: A Thing evil in itſelf, but in Exam'ple worſt of all: To Her own good Subjects hurtful, and unto 'them to whom it is granted, neither greatly commodious nor ſafe.

'That therefore in fine, She determined out of her natural Clemency, and eſpecially at their Requeſts She was willing, to bear the private Inſolency of a few by much Connivance; yet ſo, as She might not encourage their obſtinate Minds by her Indulgence.

The Propoſition about Religion in the Archduke's Match with the Qu.

The Papiſtical Religion was in danger of getting footing again by another Endeavour of Papiſts, namely, by the Match that was in hand between the Queen and the Archduke of *Auſtria*, which the Emperor earneſtly promoted; of which we heard ſomething before. The Earl of *Suſſex* was then the Queen's Ambaſſador at that Court, and managed this Buſineſs on the Queen's Part. The Matter came to certain Propoſitions, offered on the Emperor's Part. That about Religion was, *That a public Church might be allowed, wherein Maſs might be celebrated to him and his.* But this was denied at the *Engliſh* Court. Then it was propoſed, That the Archduke might peaceably hear Maſs in ſome private Place in the Court, as was permitted to Catholic Princes Ambaſſadors in their Houſes. And that with theſe Conditions: That no *Engliſhman* ſhould be admitted thereunto; and that neither He nor his Servants ſhould ſpeak againſt the *Proteſtant Reformation* revived in *England*, or favour thoſe that ſhould ſpeak againſt it. That if any Diſpleaſure ſhould ariſe in reſpect of Religion, he ſhould be preſent with the Queen at Divine Service to be celebrated after the Church of *England*. Thus far the Emperor and Archduke *Charles* went; ſtraining a Point out of great hopes conceived by himſelf and the Papiſts, that the *Romiſh* Religion ſhould by this means be celebrated for the preſent, and within ſome ſpace of time perhaps be thereby eſtabliſhed again. But the Queen daſhed all, by returning this Anſwer, That in caſe She ſhould adhere to theſe Propoſals, and grant them, She ſhould offend her Conſcience, and openly break the public Laws of her Realm, not without great Peril both of her Dignity and Safety.

Fox & Fireb. *Par* 3. *p.* 10.

The Queen firm to Religion.

So that by all theſe Tokens already ſhewn, ſufficient Aſſurance was given by Her, that however wavering ſome might think the Queen before, She was well confirmed againſt Popery. And that She was thus, one of her firſt Biſhops, *Viz. Sandys*, in a great Audience afterwards gave this Account of her, 'SHE is the very Patroneſs of true Religion, rightly termed *The Defender of his Faith:* One that before all other things ſeeketh the Kingdom of God. If the Threatnings of Men could have terrified Her, or their Allurements enticed Her, or any crafty Perſuaſions have prevailed with her, She had revolted long e're this, ſo fiercely by great Potentates Her Conſtancy hath been aſſaulted. But God hath ſtrengthened his Royal Hand-maid: The Fear of God hath put to flight the Fear of Man. Her Religious Heart is accepted of the Lord, and Glorious it is alſo in the Eyes of the World. A Princeſs zealous for God's Houſe; ſo firmly ſettled in his Truth, that ſhe hath conſtantly determined and oftentimes vowed, rather to ſuffer all Torments than one jot to relent in Matter of Religion.' And this that Moſt Reverend Man ſaid, he ſpake not of Flattery, but in an upright Conſcience; not of Gueſs, but of Knowledge.

Serm. at York Anno 1558, Novemb. 17.

Thus

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HerReſolution notwithſtanding her Enemies. Dr. G. Abbot *againſt Hill, p.* 224.

Thus from the Queen's firſt Entrance to the Crown, She feared not all the Potentates of the World, nor the Backwardneſs of Her own Subjects, nor the Combining almoſt of all Her own Clergy; but that in the Name of God (I repeat the Words of a great Obſerver of thoſe Times) and in undaunted Confidence of his maintaining of his own Truth, She did ſpread the Banner of the Goſpel. And [ſo She continued ſteady all along her Government] without Diſcouragement, perſiſting in that Reſolution till the Day of her Death; the *Engliſh* Fugitives and the *Iriſh* Malecontents, yea the Pope and *Spaniard* contriving to the utmoſt to impeach it.

Now Care was taken by thoſe in Commiſſion for Religion to ſupply vacant Churches, and that fit men might be provided to officiate in them.

Subſcription to Articles required of Curates.

And for that purpoſe thoſe that were admitted to Curacies were bound to Subſcribe certain Articles of *Doctrine*, and other Articles for their *Behaviour* and *Obedience* in the Diſcharge of their Miniſtry.

Articles of Doctrine. Par. 2. *Coll. Book* 3. Numb. 11.

The former Articles were printed by *Richard Jug*, the Queen's Printer: And reprinted by the Right Reverend Author of the Hiſtory of the *Reformation*, and remain among Archbiſhop *Parker*'s MSS. in *Benet* College Library. They bore a Title, very expreſſive of what was required, in regard of thoſe Articles, from all that had Curacies; and likewiſe of the Reaſon of urging them at that time. Namely, ‘For Unity of Doctrine to be taught and holden of all Parſons, Vicars and Curates; and to teſtify their common Conſent in the ſaid Doctrine, to the ſtopping of the Mouths of them that went about to ſlander the Miniſters of the Church for Diverſity of Judgment.’ And the ſaid Parſons, Vicars and Curates were to read this Declaration at their Poſſeſſion-taking, or firſt Entry into their Cures: And alſo, after that yearly, at two ſeveral times, that is to ſay, the *Sundays* next following *Eaſter* day, and St. *Michael* the Archangel, or on ſome other *Sunday*, within one Month after thoſe Feaſts, immediately after the Goſpel. This Declaration will be found in Chap. XVII.

Articles for Behaviour.

The Articles of the latter ſort were as follow:

A Proteſtation to be Subſcribed unto by the Miniſters.

MSS. Joh. *D. Ep.* Elyen. Numb. 206.

‘I promiſe in mine own Perſon to uſe and exerciſe the Miniſtry, and my Chriſtian Office in my Rank and Place, chiefly and before all things, unto the Honour of Almighty God, and our only Saviour Jeſus Chriſt; with Loyal Obedience to our Sovereign the Queen's Majeſty, for the Salvation and beſt Quiet of her Highneſs Subjects within my Charge: And thus Teaching and Living in true Concord and Unity.

‘Again, I proteſt to obſerve, keep and maintain all ſuch Orders with *Uniformity* in all externe Policy, Rites and Ceremonies of the Church, as by the Law, good Uſages and Orders are already eſtabliſhed and provided.

‘I ſhall not preach without ſpecial Licence of the Biſhop under his Seal.

‘I

'I ſhall read or ſing Divine Service audibly, plainly and diſtinctly, that all the People may hear and underſtand.

'I ſhall uſe Sobriety in my Apparel, both in the Church, and in my going abroad.

'I ſhall faithfully keep the Regiſter Book, and the Queen's Injunctions.

'I ſhall read every Day one Chapter of the *Bible* at leaſt.

'I ſhall not covetouſly uſe open Mechanical Labour or Occupation, if my Living be Twenty Nobles a Year.

'I ſhall move and keep the Parochians to Peace: And labour to make Peace to the uttermoſt of my Power, in Doctrine and Converſation.

Articles for Readers to Subſcribe.

To which I will ſubjoyn the Subſcription of *Readers*, the loweſt ſort of Miniſters in the Church, yet very needful now to be made uſe of, for Supply of the Churches, that would otherwiſe have been ſhut up upon this Turn of Religion. For many Livings, now become Vacant, were Sequeſtred; and a Portion thereof allowed to the reſpective *Readers*. And by obſerving theſe Articles to be by them Subſcribed, we may the better underſtand what their Office was.

Injunctions, to be Confeſſed and Subſcribed by them that ſhall be admitted Readers.

Ex MSS. Guil. Petit. Armig. Vol. C.

'I ſhall not preach or interpret, but only read that which is appointed by public Authority.

'I ſhall read the Service appointed plainly, diſtinctly and audibly, that all the Place may hear and underſtand.

'I ſhall not miniſter the Sacraments, nor other Rites of the Church, but bury the dead and purify Women after their Childbirth.

'I ſhall keep the Regiſter Book according to the Injunctions.

'I ſhall uſe Sobriety in Apparel, and eſpecially in the Church at Common-Prayer.

'I ſhall move Men to Quiet and Concord, and not give them cauſe of Offence.

'I ſhall bring in to mine Ordinary a Teſtimony of my Behaviour from the honeſt Men of the Pariſh where I dwell, within one half Year next following.

'I ſhall give place upon convenient Warning to me by the Ordinary, if any learned Miniſter ſhall be placed there at the Suit of the Prime of the Pariſh.

'I ſhall claim no more of the Fruits ſequeſtred of ſuch Cure where I ſhall ſerve, but as it ſhall be thought meet to the Wiſdom of the Ordinary.

'I ſhall daily at the leaſt read one Chapter of the Old Teſtament and another of the New, with good Adviſement, to the Increaſe of my Knowledge.

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'I ſhall not appoint in my Room, by reaſon of mine Abſence or 'Sickneſs, any other Man, but ſhall leave it to the Suit of the Pa'riſh or the Ordinary, for aſſigning ſome able Man.

'I ſhall not read but in poorer Pariſhes deſtitute of Incumbents, 'except in time of Sickneſs, or for ſome other good Conſiderations 'to be allowed by the Ordinary.

For Deacons.

'I ſhall not intermeddle with any Artificers Occupations, as cove'touſly to ſeek Gain thereby, having in Eccleſiaſtical Living the 'Sum of Twenty Nobles or above by the Year.

CHAP. XII.

Biſhoprics and Dignities in the Church void. Perſons deſigned for Preferments. Dr. Parker *made Archbiſhop of* Canterbury. *Conſecrations and Ordinations. The Vacant Sees filled. A Table thereof. The Queen's Injunctions. Holy Table and Bread. Altars. Book of Articles of Enquiry. A Royal Viſitation. The Viſitors. The Effect of this Viſitation.*

THE Popiſh Biſhops being deprived, as before was ſhewn, and put out of their reſpective Churches, and other Biſhops dead, and many Dignities and Preferments beſides, void by Death or Deprivation; one main Care of the State was for the filling up thoſe Sees and the chief Places in the Church with able and honeſt Men. An Eye was caſt upon *Matthew Parker*, D. D. and divers other learned and godly Men for that purpoſe; who for the moſt part had been Exiles or great Sufferers in the laſt Reign: And ſo had given ſufficient Proof of their Abhorrence of Popery.

Places in the Church void.

And that both the *Places* vacant, and the *Perſons* to be preferred might lie in view to be conſidered, I find among Secretary *Cecil*'s Papers certain rough Liſts of both: Which it may not be amiſs here to lay before the Reader. And firſt of the Biſhoprics, wherein, when this Liſt was made, (which was ſoon after the Parliament was up) are ſhewn, who were dead, who deprived, and who were yet alive and undeprived; together with the current reputed Values of each Biſhopric at that time.

BISHOPRICS,

Whoſe Paſtors were dead; Eight in Number, *Viz.*

Biſhoprics void.

Canterbury,	2900 l.	*Saliſbury,*	1000 l.
Norwich,	600 l.	*Rocheſter,*	207 l.
Chicheſter,	590 l.	*Glouceſter,*	300 l.
Hereford,	500 l.	*Bangor,*	66 l.

To which may be added the Biſhoprics of *Oxon* and *Briſtol*, now void alſo.

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Whoſe Paſtors were deprived; Six in Number, *Viz.*

Winton,	3700 l.	*Carliſle*,	268 l.
Lincoln,		*Cheſter*,	
Litchf. and *Cov.*	600 l.	*Worceſter*,	920 l.

The Popiſh Biſhops that held theſe Sees were firſt deprived: Diſpleaſure (as it ſeems) being taken againſt the Five firſt, for breaking off the Public Diſputation at *Weſtminſter*, mentioned before: And *Worceſter* being a very obnoxious Man.

Whoſe Paſtors were alive, and not yet deprived; in Number Ten, *viz.*

London,	1000 l.	*Bath* & *Wells*,	500 l.	*Peterburgh*,	300 l.
St. *Aſaph*,	10 l.	*Exeter*,		*York*,	1000 l.
177 l. Spiritual.		* St. *Davids*,	300 l.	*Durham*,	2700 l.
Ely,	2000 l.	*Landaff*,	126 l.		

* This Bp. died in Decemb. 1558.

Places and Preferments void.

	l.	s.	d.
The Deanry of *Cheſt.*	100	00	00
Three Prebends in *Windſor*, each in val.	51	01	16
A Prebend in *Norwich*,			
A Prebend in *Canterbury*,			
A Prebend in *Rocheſter*,			
Ruſcomb Preb. in *Sarum*,	06	13	04
Burrow Preb. in *Chicheſ.*	13	06	08
Two Preb. in *Hereford*,			

A Commiſſary's Place to the Archbiſhop of *Canterbury*, for granting of *Faculties*: Dr. *Cook* had it.

A Clerkſhip to the ſame. Dr. *Lyel* had it.

Another Clerkſhip for the *Faculties*, which *Vaughan* had.

And other Preferments.

Benefices void.

Benefice.	Count.	Val. l.	s.	d.	Benefice.	Count.	Val. l.	s.	d.
Cliff Rectory,	*Kent.*	51	00	00	*Beer* Vicar.	*Dorſ.*	25	05	00
North-Creak,	*Norw.*	34	06	08	*Felſham* with a Vicar.		19	15	07
Sutton,	*Warw.*	33	09	00	*Stoke-Brewen*,	*Nor.*	30	00	00
Stokeſly,	*York*,	30	06	08	St. *Chriſt. Lond.*		14	00	00
South-Hill,	*Cornub.*	38	00	00	*Paſſenham* in *Preſt.*		14	00	00

Then was a Liſt of the Names of Perſons fit to be preferred, bearin this Title, *Viz.*

Proper Perſons to be preferred.

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Spiritual Men without Promotion at this preſent.

Mr. *Barlow*,
Scory,
Coverdale,
Dr. *Cox*,
Parker,
Mey,
Sandys,
Mr. *Cheney*,
Whitehead,
Sampſon,
Gheſt,
Horn,
Wilſhaw,

Parry,
Peddar,
Herman,
Hide,
Blake,
Latymer,
Banks,
Stokes, Col. Regin,
Thoulwel,
Newman,
Nowel,
Waites,
Hewet.

There was yet another Liſt of Names of Perſons of eminent Character, out of which ſome were already pitched upon for the chief Preferments, *viz.* ſuch as had Croſſes prefixed before their Names: As follow :

† *Parker*,
† *Bill*,
† *Whitehead*,
† *Pilkinton*,
† *Sandys*,
† *Horne*,
† *Sampſon*,

† *Jewel*,
† *Bentham*,
† *Nowel*,
† *Becon*,
Pullan,
† *Davis*,
Aylmer,

Wiſdom,
Gheſt,
Peddar,
Lever,
† *Allen*.*

* *Nominated for* Rocheſter.

As ſeveral in theſe Catalogues were afterwards preferred to Biſhopricks, Deaneries or other chief Dignities in the Church, ſo ſeveral others were preferred, whoſe Names are not here ſpecified, who were not yet, tho' afterwards, better known: And ſeveral others here ſet down, yet attained not the chief Preferments, chuſing rather perhaps to ſerve God and his Church in ſome privater Capacity.

But now let us proceed to take notice, how the vacant Sees were all filled, (which was the Work of two Years before the Church was compleatly full) and who they were on whom this weighty Charge was laid.

The Church ſupplied with New Biſhops.

Their Names, Dioceſſes, Countries, Ages, Degrees of School, Univerſities, Orders, and Dates of their reſpective Conſecrations and Confirmations, this enſuing Table will ſhew, taken out of the *Antiquities* of *Canterbury*. For more particular Characters of theſe Reverend Fathers, and for Relation of their Preferments and Appointment to their Sees, I refer the Reader to a Book that may erelong ſee the Light, concerning the Life and Acts of *Matthew Parker*, Q. *Elizabeth*'s firſt Archbiſhop of *Canterbury*.

In the Province of *CANTERBURY.*

Dioceſe.	Name,	Countrey,	Age,	Degree of School,	Univerſity,	Order,	Date of Conſecration or Confirmation.
CANTERBURY,	*MATTH. PARKER,*	*Norwich,*	LV.	Dr. of Divinity,	*Cambridge,*	Secular Prieſt,	*Decemb.* 17. 1559.
Chicheſter,	*William Barlowe,*	*Eſſex,*	LX.	Dr. of Divinity,	*Oxon,*	Regular Prieſt,	Confirm. *Dec.* 20. 1559.
Hereford,	*John Scory,*	*Norfolk,*	XLVII.	Bach. in Divinity,	*Cambridge,*	Regular Prieſt,	Confirm. *Dec.* 20. 1559.
London,	*Edmund Grindal,*	*Cumberland,*	XL.	Bach. in Divinity,	*Cambridge,*	Secular Prieſt,	*Decemb.* 21. 1559.
Ely,	*Richard Cox,*	*Bucks,*	LX.	Dr. of Divinity,	*Cambridge* and *Oxon,*	Secular Prieſt,	*Decemb.* 21. 1559.
Worceſter,	*Edwin Sandys,*	*Lancaſter,*	XLIII.	Dr. of Divinity,	*Cambridge,*	Secular Prieſt,	*Decemb.* 21. 1559.
Bangor,	*Rowland Merick,*	*Wales,*	LIV.	Dr. of Laws,	*Oxon,*	Secular Prieſt,	*Decemb.* 21. 1559.
St. *David's,*	*Thomas Younge;*	*Wales,*	LII.	Dr. of Laws,	*Oxon,*	Secular Prieſt,	*Jan.* 21. 1559.
Lincoln,	*Nicolas Bolingham,*	*Worceſter,*	XLVIII.	Dr. of Laws,	*Oxon* and *Cambridge,*	Secular Miniſt.	*Jan.* 21. 1559.
Sarum,	*John Jewel,*	*Devon,*	XL.	Bach. in Divinity,	*Oxon,*	Secular Prieſt,	*Jan.* 21. 1559.
St. *Aſaph,*	*Richard Davis,*	*Wales,*	L.	Maſter of Arts,	*Oxon,*	Secular Prieſt,	*Jan.* 21. 1559.
Rocheſter,	*Edmund Gueſt,*	*Yorkſhire,*	LI.	Bach. in Divinity,	*Cambridge,*	Secular Prieſt,	*Jan.* 21. 1559.
Bath and *Wells,*	*Gilbert Berkley,*	*Lincolnſhire,*	LII.	Bach. in Divinity,	*Cambridge,*	Secular Prieſt,	*March* 24. 1559.
Litchfield and *Cov.*	*John Bentham,*	*Yorkſhire,*	XLVI.	Maſter of Arts,	*Oxon,*	Secular Prieſt,	*March* 24. 1559.
Exon,	*William Alley,*	*Barkſhire,*	L.	Maſter of Arts,	*Cambridge,*	Regular Prieſt,	*July* 14. 1560.
Norwich,	*John Parkhurſt,*	*Somerſet,*	L.	Maſter of Arts,	*Oxon,*	Secular Prieſt,	*Sept.* 1. 1560.
Peterborough,	*Edmund Scambler,*	*Lancaſter,*	XLII.	Dr. in Divinity,	*Cambridge,*	Secular Prieſt,	*Febr.* 16. 1560.
Winton,	*Robert Horne,*	*Cumberland,*	XLVI.	Dr. in Divinity,	*Cambridge,*	Secular Prieſt,	*Febr.* 16. 1560.
Glouceſter,	*Richard Cheiney,*	*London,*	XLIX.	Bach. in Divinity,	*Cambridge,*	Secular Prieſt,	*April* 19. 1562.
Briſtol,	The ſame holding it in *Commendam.*						

In the Province of *YORK.*

Dioceſe.	Name,	Countrey,	Age,	Degree of School,	Univerſity,	Order,	Date of Conſecration or Confirmation.
YORK,	*William May,* Elect. *Thomas Young,* Tranſlated from St. *David's.*	*Suffolk,*	LIII.	Dr. of Laws,	*Cambridge,*	Secular Prieſt,	Dy'd before Conſecrat. Confirm. *Feb.* 25. 1561.
Durham,	*James Pilkington,*	*Lancaſhire,*	XLV.	Bach. in Divinity,	*Cambridge,*	Secular Miniſt.	*March* 2. 1560.
Carliſle,	*John Beſt,*	*Yorkſhire,*	XLVIII.		*Oxon,*	Secular Prieſt,	*March* 2. 1560.
Cheſter,	*William Downham,*	*Hereford,*	L.		*Oxon,*	Prieſt Regular,	*May* 4. 1561.

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And now after the ſight of this Scheme, one would wonder at the Liberty ſome diſaffected People took in K. *Charles* I. his Time, in the Books they publiſhed, and the Stories they ſet abroad. In one Pamphlet (which I have) printed *An.* 1642. it is expreſly ſaid, That at the beginning of Q. *Elizabeth*'s Reign, the better half of the *Proteſtant* Biſhops were thoſe that but a little before had been *Popiſh* Prelates in Queen *Mary*'s Time: and ſo were very indifferent Men for their Religion.

The Queen pitches upon Parker *to be ABp. of* Canterbury.

Of all the Divines in the Kingdom, for his Learning, Wiſdom, Gravity and Piety, the foreſaid Dr. *Parker* was pitched upon by the Queen, to fill the Metropolitical See of *Canterbury*. He had been Chaplain firſt to Queen *Anne Bolen*, then to King *Henry* VIII. Maſter of *Benet* College, *Cambridge*, and in King *Edward*'s Reign, Dean of *Lincoln*; but loſt all his Preferments under Queen *Mary*, for his Marriage, and for the Goſpel: and during thoſe Times lived obſcurely, and in great danger. He was elected by the Dean and Chapter of *Chriſt's Church Canterbury*, *Aug.* the 1ſt. His Election Confirmed in the Church of St. *Mary le Bow*, *London*, *Dec. the* 9th. And Conſecrated in the Chappel of the Palace at *Lambhith*, *Decemb.* the 17th, by the Reverend Fathers, *Barlow* late Biſhop of *Bath and Wells*, *Scory* late Biſhop of *Chicheſter*, *Coverdale*, formerly Biſhop of *Exeter*, and *Hodgeskin*, Suffragan Biſhop of *Bedford*. All things were rightly and canonically performed; as may be ſeen at large in the Regiſter of *Canterbury* yet extant; and in certain Tranſcripts exactly taken thence, and out of the Archives of *Benet* College, *Cambridge*, and publiſhed at the End of Archbiſhop *Brambal*'s Works, printed at *Dublin* 1677. and in the Collection of Records in the Second Volume of the Hiſtory of the *Reformation*, by Dr. *Burnet*, late Lord Biſhop of *Sarum*. Which abundantly confutes that Idle Story of the Archbiſhop's Ordination at the *Nag's Head* Tavern in *Cheapſide*: Which ſome *Papiſts* had impudently invented, and ſpread abroad.

Biſhops conſecrated by ABp. Parker.

After the Archbiſhop's Conſecration was diſpatched and finiſhed, and he ſeated by the Queen in the Care and Government of the Church, many other Biſhops were conſecrated by him; that the Sees might be furniſhed with ſound and able Divines. As *Grindal* Bp. of *London*, *Cox* Bp. of *Ely*, *Sandys* Bp. of *Worceſter*, and *Merick* of *Bangor*: Who were all Conſecrated together by the Archbiſhop at *Lambhith*, in the Month of *December*, a few days after his own Conſecration. In *January* following he Conſecrated five Biſhops more; *Young* to the See of St. *David*'s, *Bolingham* to *Lincoln*, *Jewel* to *Sarum*, *Davis* to St. *Aſaph*, and *Gheſt* to *Rocheſter*. The next Month were two Biſhops more Conſecrated by him, *Viz. Barkley* Bp. of *Bath* and *Wells*, and *Bentham* of *Litchfield* and *Coventry*. And the Conſecration of other *Biſhops* followed ſoon after in the next Year.

The Revenues of the Biſhopricks embezzelled by the former Biſhops;

But tho' the Church was repleniſhed with Goſpel Biſhops, yet none had any cauſe to envy their Wealth or Greatneſs. For the Revenues and Incomes of the Biſhopricks had been ſo ſtript by their immediate *Popiſh* Predeceſſors, that the preſent Biſhops were in want even of Convenience and Neceſſaries for Houſekeeping; eſpecially ſome of them. Their Lands, Houſes and Parks were ſo few, and ſo reduced, that they had ſcarce enough to keep them out of Debt, and to maintain that Hoſpitality that was lookt for at their Hands. 'Tis true, ſome of their Lands and Parks were againſt their Wills exchanged, by virtue of a late Law mentioned before, but for the moſt part, the Malicious *Popiſh* Prelates that were their Predeceſſors, (I have this from one that was a Biſhop himſelf, and well acquainted with the Tranſactions of this Time) ſeeing their Kingdom decay, and that Profeſſors of God's Goſpel ſhould fill their Places, would rather give them to Women, Children, Houſekeepers (to ſay no worſe) by Leaſe, Patents, Annuities, than that any that loved God ſhould enjoy them. Many Biſhopricks of the Realm had they impoveriſhed by theſe Means. So that they who now ſucceeded, were not able to relieve themſelves, nor the Poor, as they would, and ſhould. The Multitude indeed cried out of the *Proteſtants*, that they kept not Houſes like the *Papiſts*, nor entertained ſuch a number of idle Servants; but they conſidered not how barely they came to their Livings; what Penſions they paid, and Annuities, which they that held the Sees before them had granted away; and how all Commodities were leaſed away from them: What Charges they were at for Firſt-Fruits, and Subſidies, and Tenths, and how they lacked all Houſholdſtuff and Furniture at their Entrance: So that for three Years Space they were not able (as he ſaid) to live out of Debt, and get themſelves Neceſſaries.

Pilkington *Confutat.*

Whereas the *Popiſh* Prelates under Q. *Mary*, after they became Biſhops, had divers fat Benefices and Prebends: They were ſtored of Neceſſaries of Houſhold. After they entred, they had no Firſt-Fruits; So that they might do on the firſt Day more than the others could do in Seven Years. So did the foreſaid Writer ſet forth this Matter. Nay, he ſaid further, concerning theſe *Marian* Prelates, that they had ſo leaſed out their Houſes, Lands and Parks, that ſome of the New Biſhops had ſcarce a Corner of an Houſe to lie in; and divers not ſo much Ground as to graze a Gooſe or a Sheep, ſo that ſome were compelled to tether their Horſes in their Orchard. And yet had theſe Fathers provided, that if they ſhould have been reſtored (which they looked for, as many thought) they ſhould have had all their Commodities again. But to come again to our Matter.

To the great prejudice and impoveriſhment of their Succeſſors.

After the Church was thus furniſhed with ſome *Proteſtant* Biſhops, it was neceſſary to ſupply it with Inferior Clergy, for the filling of many Pariſhes that were already, and would be vacant; and for providing honeſt and conſcientious Men to officiate and preach to the People. Therefore the Day next after the Ordination of the four firſt Conſecrated Biſhops, was an Ordination of Prieſts and Deacons, *Viz.* *Decemb.* the 22. Then *Scory*, now Bp. of *Hereford*, by Order and Authority from the ABp. of *Canterbury*, ordained in the Chappel at *Lambith*, Eleven Deacons, and Ten Prieſts and Deacons together, conferring both Orders upon the ſaid Ten; and one who was Deacon before, was made Prieſt. Theſe were of ſeveral Dioceſſes. And among the reſt I obſerve one whoſe Name was *John Hooper*, of the Dioceſe of *Glouceſter*; who perhaps might be the late Biſhop *Hooper*'s Son.

Ordination of Prieſts and Deacons.

Park. *Regiſt.*

January the 7th following, *Roland* Bp. of *Bangor*, by Order and Authority from the ſaid Archbiſhop, Ordained in *Bow*-Church, *London*,

Another Ordination.

Readers ordained.

don, Five, giving them Deacons and Prieſts Orders together; and Five Readers. For the Church ſtanding in need now of ſober Perſons to ſerve in it, the Biſhops were fain to take many Lay-men that had little more Learning than Ability of Reading well, and of good Lives and Converſations; and to Ordain them only to read the Service and the Homilies to the People in the Church, till others could be procured. And what Order was taken about them by the Archbiſhop, we ſhall hear by and by.

Another.

Febr. the 11th the Archbiſhop commiſſionated *Nicolas* Bp. of *Lincoln*, to Ordain Ten Deacons, and Four Prieſts: which was performed in a certain Low Chamber within the Archbiſhop's Manor at *Lambhith*.

Another.

March the 3d following was another Ordination at *Lambhith* by the Archbiſhop himſelf.

Notification thereof.

Then a Notification was publiſhed of Orders to be celebrated, to this Tenor: ‘Be it known to all Chriſtian People by theſe Preſents, That upon *Sunday*, being the 3d day of *March* next enſuing, the moſt Reverend Father in God, *MATTHEW*, by God's Sufferance, Archbiſhop of *Canterbury*, in his Chappel within his Manor of *Lambeth*, by the Grace and Help of Almighty God, intendeth to celebrate Holy Orders of Deacon and Prieſthood generally, to all ſuch as ſhall be found thereunto apt and meet for their Learning and godly Converſation; bringing with them ſufficient Letters Teſtimonial, as well of their virtuous Living and honeſt Demeanor in thoſe Places were they now dwell, and have dwelled by the ſpace of three Years laſt paſt; as alſo other Things by the Laws in this behalf requiſite to be had and ſhewed. And likewiſe be it known, that the *Thurſday* and *Friday* next before the ſaid *Sunday*, being the 3d of *March* enſuing, at *Lambhith* aforeſaid, the aforeſaid moſt Reverend Father in God, and his Officers, intend alſo to ſet upon the Appoſitions and Examinations of them that ſhall come to be admitted in the ſaid Orders.

Another.

Again, *March* the 10th, in a certain Inner Chamber within the Manor of the Archbiſhop at *Lambhith*, called, *The Chamber of Preſence*, the Archbiſhop committed to *Nicolas* Biſhop of *Lincoln* the Ordination of ſuch as were approved by his Examiners. Then were Ordained 120 Deacons, 37 Prieſts, and Seven took Deacons and Prieſts Orders together.

Another.

Again, *March* the 17th, the ſame Bp. of *Lincoln* Ordained in the Chappel at *Lambhith* Seven Prieſts of ſuch as had been ordained *March* the 10th laſt paſt. And more of theſe Ordinations will follow the next Year. In this Plenty did well-diſpoſed People come and offer themſelves to labour in God's Harveſt in this newly Reformed Church; many of whom, I ſuppoſe, were ſuch Students as remained abroad, and followed their Studies in Foreign Univerſities, while Queen *Mary* reigned.

The Queen ſets out Injunctions.

Now alſo *Injunctions* for the ordering of Matters of the Church and Religion were framed and ſet forth, to the Number of LIII. called, *The Queen's Injunctions*; by virtue of her *Supremacy* in Cauſes Eccleſiaſtical, as well as Civil: Which were to be miniſtred unto her

Subjects. Which Injunctions printed this Year 1559, had this Preface.

'That her Majeſty, by the Advice of her Honourable Council, intending the Advancement of the true Honour of Almighty God, the ſuppreſſion of Superſtition throughout all her Highneſſes Realms and Dominions, and to plant true Religion, to the Extirpation of all Hereſy, Enormities and Abuſes, as to her Duty appertained; did miniſter to her Loving Subjects theſe godly Injunctions. All which her Highneſs willed and commanded her Loving Subjects obediently to receive, and truly to obſerve and keep, every Man in their Offices, Degrees and States, as they would avoid her Highneſs's Diſpleaſure, and the Pains of the ſame hereafter expreſſed.' Theſe Injunctions may be read in Bp. *Sparrow*'s Collection.

The Compilers thereof.

Who the Compiler, or Compilers were, I cannot ſay aſſuredly, but I make little doubt they were that Select Company of Divines at *Weſtminſter*, who had been employed in Sir *Thomas Smith*'s Houſe in *Chanon-Row*, about K. *Edward*'s Book, and other Church Matters; as *Cox*, *Sandys*, *Grindal*, *&c.* and moſt probably *Parker* among the reſt, after his coming up to *London*. And to this Buſineſs of the Injunctions I am apt to think *Cox* had reſpect in that Paſſage of his Letter to the Divine at *Wormes*, 'That they were then breaking down the *Popiſh* Hedge, and reſtoring the Lord's Vineyard: And that they were then in the Work; but the Harveſt was great, and the Labourers few.' To be ſure in theſe Injunctions Sir *Will. Cecyl* the Secretary had a great hand: Who, as his Office was, after the Copy of them was brought to his Hand, reviewed, conſidered and worded them according to his Diſcretion; as appeareth by a Paſſage in a Letter of ABp. *Parker* to him, *April* 11. 1575. 'Whatſoever the [Queen's] Eccleſiaſtical Prerogative is, I fear it is not ſo great as your Pen hath given it in the Injunctions.

The Admonition concerning the Queen's Eccleſiaſtical Supremacy.

At the end of theſe Injunctions there was an *Admonition* to any ſuch of the Clergy as ſcrupled the Form of the Oath, which by the late Act of Parliament was required to be taken by divers Perſons, for the Recognition of their Allegiance to the Queen. For ſome of the *Papiſts*, to withdraw and diſſuade the inferior Miniſters from taking that *Oath*, gave out that the Kings and Queens of the Realm, by virtue of the Words of the ſaid *Oath*, might challenge Authority and Power of miniſtring Divine Service in the Church. Which by this *Admonition* the Queen declared the falſhood of: 'That it was never meant, nor by any Equity of Words, or good ſenſe could be thereof gathered. And that ſhe would have all her Loving Subjects to underſtand, that nothing was by that *Oath* intended, but only to have the Duty and Allegiance, that was acknowledged to be due to the Noble Kings, King *Henry* and King *Edward*; and was of Ancient Time due to the Imperial Crown of this Realm: That is, under God to have the Sovereignty and Rule over all manner of Perſons born within her Realms, either Eccleſiaſtical or Temporal, whatſoever they be. So as no other Foreign Power ſhall or ought to have any Superiority over them.

There

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Order for the Holy Table and Bread. Arguments to move the Queen to take away the Altars.

There was alſo at the Concluſion of theſe Injunctions, an Order for the Tables in the Churches, and another for the Sacramental Bread.

And here, before we relate the Order for the Table, let me firſt ſhew what Labour was uſed by the Divines aforeſaid, (as I ſuppoſe) that aſſembled and ſat for *Reformation*, to perſuade the Queen to ſuffer the *Popiſh* Altars to be taken away, and Tables to be placed in the Room of them: Which Altars in many Places taken away, the Queen had ſome Inclination to have ſet up again. I have ſeen their Reaſons drawn up to be offered to the Queen's Majeſty's Conſideration, *Why it was not convenient that the Communion ſhould be miniſtred at an Altar.* Take them *Verbatim*, as I found them in an Authentick Manuſcript.

MSS. Guil. Petyt. *Armig. Vol. C.*

Firſt, ‘The Form of a Table is moſt agreeable to *Chriſt*'s Example, who inſtituted the Sacrament of his Body and Blood at a Table, and not at an Altar.

Secondly, ‘The Form of an Altar was convenient for the Old Teſtament, to be a Figure of *Chriſt*'s Bloody Sacrifice upon the Croſs: But in the Time of the New Teſtament, *Chriſt* is not to be ſacrificed, but his Body and Blood ſpiritually to be eaten and drunken in the Miniſtration of the Holy Supper. For Repreſentation whereof, the Form of a Table is more convenient than an Altar.

Thirdly, ‘The Holy Ghoſt in the New Teſtament, ſpeaking of the Lord's Supper, doth make mention of a Table, 1 *Cor.* 10. *Menſa Domini*, i. e. *The Table of the Lord:* but in no Place nameth it an Altar.

Epiſt. 5. 9.

Tr. 26. *in* Joan. *Hom.* 18. *in* 2. *Cor.*

Fourthly, ‘The Old Writers do uſe alſo the Name of a Table: For *Auguſtine* oftentimes calleth it, *Menſam Domini*, i. e. *The Lord's Table.* And in the Canons of the *Nicene* Council it is divers times called *Divina Menſa.* And *Chryſoſtom* ſaith, *Baptiſmus unus eſt, & Menſa una.* i. e. *There is one Baptiſm, and one Table.* And altho' the ſame Writers do ſometimes term it an Altar, yet are they to be expounded to ſpeak *Abuſivè & impropriè.* For like as they expound themſelves, when they term the Lord's Supper a Sacrifice, that they mean by this Word *Sacrificium*, i. e. a Sacrifice, *Recordationem Sacrificii*, i. e. the Remembrance of a Sacrifice; or *Similitudinem Sacrificii, i. e.* the Likeneſs of a Sacrifice, and not properly a Sacrifice: So the ſame Reaſon enforceth us to think, that when they term it an Altar, they mean a Repreſentation or Remembrance of the Altar of the Croſs; and not of the Form of a Material Altar of Stone. And when they name it a Table, they expreſs the Form then commonly in the Church uſed according to Chriſt's Example.

Chryſ. *Hom.* 17. *Heb. Aug. Ep.* 23.

Fifthly, ‘Furthermore, an Altar hath relation to a Sacrifice: For they be *Correlativa.* So that of neceſſity if we allow an Altar, we muſt grant a Sacrifice: like as if there be a Father, there is alſo a Son: And if there be a Maſter, there is alſo a Servant. Whereupon divers of the Learned Adverſaries themſelves have ſpoken of late, that there is no reaſon to take away the Sacrifice of the Maſs, and to leave the Altar ſtanding; ſeeing the one was ordained for the other.

Sixthly,

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Sixthly, ‘ Moreover, if the Communion be miniſtred at an Altar, the godly Prayers, *&c.* ſpoken by the Miniſter cannot be heard of the People; eſpecially in great Churches. And ſo the People ſhould receive no Fruit of this part of *Engliſh* Service. For it was all one to be in *Latin*, and to be in *Engliſh*, not heard nor underſtood of the People.

‘ And admitting, that it were a thing which in ſome time might be tolerated, yet at this time the Continuance of Altars would bring marvellous Inconveniences.

Firſt, ‘ The Adverſaries will object unto us (as they have accuſtomed) Inconſtancy, in that the Order eſtabliſhed by K. *Edward* of famous Memory, with the Aſſent of ſo many Learned Men, is now again reverſed and altered.

Secondly, ‘ Moreover, the moſt part, or almoſt all the Preachers of this Realm, which do heartily favour this your Majeſty's *Reformation* in Religion, have oftentimes in their ſeveral Sermons, (and that upon the ground of God's Word before rehearſed, and other) ſpoken and preached againſt Altars, both in K. *Edward*'s Days, and ſithence. And therefore cannot with good Conſcience, and without Confeſſion of a Fault committed before, ſpeak now in defence of them. For, as St. *Paul* ſaith, *Si quæ deſtruxi ea rurſum ædifico, tranſgreſſorem meipſum conſtituo*: i. e. If I build up again thoſe Things which I deſtroyed, I make myſelf a Tranſgreſſor. Gal. 2.

Thirdly, ‘ Furthermore, whereas your Majeſty's principal Purpoſe is utterly to aboliſh all the Errors and Abuſes uſed about the Lord's Supper, eſpecially to root out the *Popiſh* Maſs, and all Superſtitious Opinions concerning the ſame, the Altar is a Means to work the contrary; as appeareth manifeſtly by Experience. For in all Places the Maſs-Prieſts (which declare by evident Signs that they conform themſelves to the Order received, not for Conſcience, but for their Bellies ſake) are moſt glad of the Hope of retaining the Altar, *&c.* Meaning thereby to make the Communion as like a Maſs as they can, and ſo to continue the Simple in their former Errors.

Fourthly, ‘ And on the other ſide, the Conſciences of many Thouſands, which from their Hearts embrace the Goſpel, and do moſt earneſtly pray to God for your Grace, ſhall be wounded, by continuance of Altars: and great numbers will abſtain from receiving the Communion at an Altar. Which in the end may grow to occaſion of great Schiſm and Diviſion among the People. And the rather, becauſe that in a great number of Places, Altars are removed, and a Table ſet up already, according to the Rites of the Book now publiſhed.

Fifthly, ‘ And whereas her Majeſty hath hitherto declared herſelf very loth to break Eccleſiaſtical Laws eſtabliſhed by Parliament, till they were repealed by like Authority, it will be much muſed at, if any Commandment ſhould come forth now for the re-edification of Altars, ſeeing there be ſpecial Words in the Book of Service allowed by Parliament, and having force of a Law, for the placing and uſing of a Table at the Miniſtration of the Communion. Which ſpecial Words cannot be taken away by general Terms.

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Sixthly, ‘Moreover the Altars are none of thoſe Things, which were eſtabliſhed by Act of Parliament in the Second Year of K. *Edward*, of famous Memory. For Dr. *Ridley*, late Biſhop of *London*, procured taking down of Altars in his Dioceſe about the Third Year of the ſaid King: And defendeth his Doings by the King's firſt Book, ſet forth *Anno 2d Edw. 6.* And immediately after, the King's Majeſty and his Council, gave a general Command throughout the whole Realm to do the like before the Second Book was made. And Dr. *Day*, Biſhop of *Chicheſter*, was committed to Priſon, becauſe he would not obey the ſaid Order. Which thing they would not have done, if Altars had been eſtabliſhed by Authority of the ſaid Parliament.

Judgment of Foreign Divines about Altars.

Seventhly, ‘It may pleaſe your Grace alſo to call to remembrance, that the greateſt learned Men of the World, as *Bucer*, *Oecolampadius*, *Zuinglius*, *Bullinger*, *Calvin*, *Martyr*, *Joannes Alaſco*, *Hedio*, *Capito*, and many more, have in their Reformed Churches in *Sabaudia*, *Helvetia*, *Baſil*, *Geneva*, *Argentine*, *Wormes*, *Frankford* and other Places, always taken away the Altars: Only *Luther* and his Churches have retained them. In the which Churches be ſome other more Imperfections; as gilding of Images, the Service of the Church half *Latin*, half *Dutch*, and Elevation of the Sacrament of the Altar. All which things *Melancthon*, when he is called to Counſil for a *Reformation* to be had in other Places, doth utterly remove. And in *Saxony* they are tolerated hitherto only, becauſe of *Luther*'s Fame; but are thought that they will not long continue, being ſo much miſliked of the beſt Learned.

The late Martyrs, Defenders of King Edward'*s Book.*

Eighthly, ‘It may alſo pleaſe your Majeſty to join hereunto the Judgment of the learned and godly Martyrs of this Realm, who of late have given their Lives for the Teſtimony of the Truth; as of Dr. *Cranmer*, ABp. of *Canterbury*; who proteſted in Writing, (whereupon he was firſt apprehended) that the Order appointed by the laſt Book of K. *Edward*, was moſt agreeable to the Scriptures, and the Uſe of the Primitive Church. And alſo of Dr. *Ridley*, Biſhop of *London*, who travailed eſpecially in this Matter of Altars; and put certain Reaſons of his Doing in Print; which remain to this day: Of Mr. *Latimer*, Mr. *Hooper*, Mr. *Bradford*, and all the reſt; who to the end did ſtand in defence of that Book. So that by re-edifying of Altars, we ſhall alſo ſeem to join with the Adverſaries that burnt thoſe good Men, in condemning ſome part of their Doctrine.

‘And laſt of all, it may pleaſe your Majeſty to tender the Conſent of your Preachers and learned Men, as now do remain alive, and do earneſtly, and of Conſcience, and not for Livings ſake, deſire a godly *Reformation*. Which if they were required to utter their Minds, or thought it neceſſary to make Petition to your Grace, would with one Mind, and one Mouth (as may be reaſonably gathered) be moſt humble Suiters to your Majeſty; that they might not be enforced to return unto ſuch Ordinances and Devices of Men, not commanded in God's Word: being alſo once abrogated, and known by Experience to be Things hurtful; and only ſerving either to nouriſh the Superſtitious Opinion of the Propitiatory Maſs in the Minds of the

‘ Simple; or elſe to miniſter an Occaſion of Offence and Diviſion among the godly minded.

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Order for placing of the Table.

From this notable Paper of Addreſs to the Queen, ſhe yielded to the taking away the Altars, as by the Effect it appeared. For the Order for the Table in the aforeſaid Injunctions was added upon occaſion of the Removal of the Altars in many Churches, and Tables placed in their Rooms; though in other Places they were not yet removed, upon Opinion of ſome Order to be taken therein by the Viſitors. The Order therefore was; ‘ That no Altar ſhould be taken down but by the Overſight of the Curate and Churchwardens, or one of them at the leaſt, and without any Riot or Diſorder. And that the Table be decently made, and ſet in the Place where the Altar ſtood: and ſo to ſtand, but when the Communion ſhould be celebrated. And then it ſhould be ſo placed within the Chancel, as the Miniſter might more conveniently be heard of the Communicants, and the Communicants in more Conveniency and Number, communicate with the Miniſter. Thus much for the Holy Table.

The Order for the Bread.

The Order for the Bread was, ‘ That whereas the Sacramental Bread in the Time of K. *Edward* uſed to be common Fine Bread, now, for the giving the more Reverence to the Holy Myſteries, this Bread was to be made and formed plain, without any Figure impreſſed on it, [as the *Popiſh* Wafer had the Figure of the Crucifix] and to be of the ſame fineneſs and round faſhion, but ſomewhat bigger, as was the uſual Bread or Wafer, heretofore named *Singing-Cakes*, which ſerved for the uſe of the Private Maſs.

Different Practice about the Table and Bread.

Dorman's Proof, p. 110.

This Order for the Table and the Bread was occaſioned from the Variety uſed in both, for ſome time, until theſe Injunctions came forth. For indeed in the beginning of the Queen's Reign the *Proteſtants* were much divided in their Opinion and Practice about them: which was the Cauſe of ſome Diſturbance. And the *Papiſts* made their Advantage of it; laying to the Charge of the *Proteſtants* their Mutability and Inconſtancy. Thus did *Tho. Dorman* in his Book called *A Proof.* ‘ This day your Table is placed in the midſt of the Quire: the next day removed into the Body of the Church: at the third time placed in the Chancel again after the manner of an Altar, [that is, upon the coming forth of this before-mentioned Order] but yet removable as there is a Communion to be had. Then, your Miniſters Face one while to be turned toward the *South*, and another while toward the *North*: that the Weathercock in the Steeple was noted not to have turned ſo often in a Quarter of a Year, as your Miniſter in the Church in leſs than one Month. And at your Communion, one while decreeing, that it be miniſtred in Common and Leavened Bread: By and by revoking that, and bringing it to Unleavened.

The Book of Articles.

There was alſo now beſide theſe Injunctions, a Book of Articles prepared, to the number of LVI. to be enquired of in the Queen's Viſitation, which was held this Year, purſuant to her Injunctions. Theſe

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P. 177.
Obſervations thereon.

The Clergy.

The Laity.

Articles were reprinted *Anno* 1609; and again in *Sparrow*'s Collections, 1671. and in *Roger's Catholic Doctrine*. From them we may learn ſomewhat of the State of the Church and the Churchmen in theſe Days. As, that the Religious Service now commonly performed in the Church, (before *June* 24, when the New Book commenced) was, the ſinging of the old *Popiſh* Prayers, and the Litany or General Supplication, and repeating the Epiſtle and Goſpel in *Engliſh*. And beſides theſe, on Holy-days the Curate went up into the Pulpit, and recited openly the Lord's Prayer, the Creed and the Ten Commandments in *Engliſh*; and Sermons preached rarely. That there were many of the Parſons, Vicars and Curates careleſly abſented themſelves from their Cures, and left them ſupplied by Rude and Unlearned Perſons. That many of them diſcouraged their Pariſhioners from reading the Bible, either in *Latin* or *Engliſh*. They haunted Taverns and Alehouſes, and gave themſelves to Drinking, Rioting and playing at Unlawful Games. They would extol Vain and Superſtitious Religion; as, Pilgrimages, Relicks and Images, Lighting of Candles, Kiſſing and Kneeling to, and Decking the ſame. They would counſel their Pariſhioners to pray in a Tongue unknown, rather than in *Engliſh*, and to truſt in a certain Number of Prayers, and in ſaying over a number of Beads. Many of them bought their Benefices, and came into them by Fraud and Deceit. And as to the Laity, many of them were open Adulterers, and ſome had two Wives living within the ſame Pariſh. Many were Letters or Hinderers of the Word of God to be read in *Engliſh*, or ſincerely preached, and in the time of *Litany*, or of *Sermon* or *Homily*, or while the Scriptures were reading in *Engliſh*, would depart out of the Church, and ſometimes diſturb the Miniſters, and ſometimes contemn and abuſe them; and ſometimes jangle and talk in the Church in the time of Prayer or Reading and Declaring of the Scriptures. And ſometimes, to avoid the hearing of God's Word read by their own Miniſter, they would reſort to other Churches. And ſome procured Minſtrels, to ſing or ſay Songs in deriſion of godly Order ſet forth. Some kept in their Houſes Images, Tables, Pictures, and Paintings and other Monuments of feigned and falſe Miracles, (many of which had been ſet up in Churches and taken thence,) and did adore them. Many did uſe Enchantments, Invocations, Circles, Witchcraft, Soothſaying; and eſpecially in the time of Women's Travails.

Enquiry into the late Perſecution.

Beſides, by ſome of theſe Articles of Enquiry it appeared what Diligence was uſed to get a True Underſtanding of the late Perſecution under Q. *Mary*: What Wrongs were done, What Blood was ſhed, and who were the Perſecutors. To this Purpoſe tended the 46th, 47th, 48th, and 49th Articles. The Subſtance whereof was, ‘What Books of the Scriptures were delivered to be burnt, or otherwiſe deſtroyed, and to whom they were delivered. What Bribes the Accuſers, Promoters, Perſecutors and Eccleſiaſtical Judges, and other the Commiſſioners, appointed within the ſeveral Dioceſes of the Realm, received by themſelves or others, from ſuch Perſons as were in Trouble, apprehended or impriſoned for Religion. Alſo what Goods, Lands, Fees, Offices or Promotions, were wrongfully taken away, in thoſe Times of Q. *Mary*, from any Perſon, which favoured

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‘ the Religion. How many Perſons for Religion had died by Fire, ‘ Famine, or otherwiſe, or had been impriſoned for the ſame. And there was an *Injunction* among the Queen's *Injunctions* to this Import, *Viz.* Injunct. 45. ‘ That the Ordinaries ſhould exhibit to the Viſitors ‘ their Books, for a true Copy to be taken of the ſame, containing ‘ the Cauſes why any Perſon was impriſoned, famiſhed, or put to ‘ Death for Religion.

“ This Book of Articles, when firſt printed was intitled, **Articles to be enquyred in the Viſitation, in the fyrſte yeare of the Raygne of our mooſt drad Soveraygne Lady** ELIZABETH **by the Grace of God of** Englande, Fraunce **and** Irelande **Quene, Defender of the Faythe,** &c. Anno 1559. At the End of the Articles it is ſaid to be **Imprinted at** London **in** Poules **Churchyarde by** Rich. Jugge **and** John Cawoode, **Printers to the Quenes Majeſtie.** Anno M.D.LIX.

Joyned to this Book of Articles was another little Book, intitled, *Interrogatories.* At the End, is ſet the Printer's Name. *Viz. Imprynted at* London *in* Foſter *Lane by* Jhon Waley. Theſe were Enquiries of ſome *Ordinary* at his Viſitation, inſtituted ſoon after the Year the Articles aforegoing were ſet forth. And what they were ſee in the *Appendix.*” [N°.XXI.]

A Royal Viſitation.

The *Injunctions* and Book of *Articles* being thus finiſhed, the Queen ſet on foot her Royal Viſitation throughout *England* touched before; And divers Commiſſions were iſſued out from her unto divers Perſons: Some to viſit ſome Dioceſſes, and ſome to viſit others. And all theſe were to deliver the *Injunctions*, and to make Inquiſition upon the *Articles* aboveſaid, and to miniſter the *Oath* of Recognition, and to enjoin the Uſe of the New Book of Service, which was to commence and come in force at the Feſtival of *John the Baptiſt*: i. e. *June* 24. One of theſe Commiſſions the Biſhop of *Sarum* met with, and publiſhed in his Hiſtory; which was for the Viſitation of the Cathedral Churches, Cities and Dioceſſes of *York*, *Durham*, *Cheſter*, and *Carliſle*, and bore Date at *Weſtminſter June* 24. And among the reſt of the Matters committed to them to do, one was to examine ſuch as were impriſoned and in Bonds for Religion, though they had been condemned before; and the Cauſes of their Impriſonment and Condemnation firſt known, and fully diſcuſſed, to deliver ſuch out of Priſon, and ſet them at liberty, Juſtice requiring it ſo to be done. Other Buſineſs incumbent on theſe Commiſſioners to do, was to examine the Cauſes of Deprivations of Miniſters from their Livings, and to reſtore ſuch as were deprived contrary to the Statutes and Ordinances of this Realm, or the Order of the Eccleſiaſtical Law. Which, I ſuppoſe, was in Favour of ſuch who were deprived of their Preferments and Benefices for being married, or favouring the Goſpel. These Commiſſioners were *Francis* Earl of *Shrewsbury*, Preſident of the Council in the *North*, *Edward* Earl of *Darby*, *Thomas* Earl of *Northumberland*, Lord Warden of the Eaſt and Middle *Marches*, *Thomas* Lord *Evers*, *Henry Percy*, *Thomas Gargrave*, *James Crofts*, *Henry Gates*, Kts. *Edwin Sandys*, D. D. *Henry Harvey*, LL.D. *Richard Bowes*, *George Brown*, *Chriſtopher Eſcot*, and *Richard Kingſmel*, Eſqs.

Hiſt. Ref. *Vol.* II. *Coll. Book.* 3. Numb. 7.

Viſitors for the North.

This

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Preſentments here.

This Commiſſion I ſaw in the Queen's Paper Houſe, bound up in a Volume in *Folio*, containing all the Inquiſitions and Matters done and found in this large Northern Viſitation. It began at St. *Mary Nottingham*, *Auguſt* the 22d, 1559. *die Martis.* The Viſitors took the Complaints of many Clergymen that had been turned out of their Livings under Q. *Mary*, for being married, whom they reſtored. And among the reſt was one remarkable known Learned Man, and an Exile, namely *Robert Wiſdom:* who brought a Complaint againſt one *Thorneton*, for coming into his Benefice, *Viz.* the Church of *Setterington*, in the County of *York*. The Preſentments were moſt frequent, (almoſt in every Pariſh) about Fornication, and keeping other Women beſides their Wives, and for having Baſtard Children.

The Viſitors come to Aukland.

" Theſe Viſitors of the Northern Parts came to *Aukland*. Where they ſent for the Clergy of that Dioceſe to appear before them. And among other things gave them a Declaration to ſubſcribe. Dr. *Sandys*, one of the Viſitors, preached. They ſent to *Bernard Gilpin*, of the Biſhoprick of *Durham*, and required him to preach at *Durham*; and gave him his Subject, which was againſt the PRIMACY [of the Pope.] Becauſe the Oath of Supremacy being to be required of all the Clergy, they might be the better prepared to take it. *Sandys* himſelf had preached the Day before: and his Subject was a ſuitable Subject too, *viz.* againſt the *Real Preſence* in the Sacrament. But he ſo handled this Argument, that he ſeemed to deny utterly any Real Preſence. Which ſo offended *Gilpin*, and many others, no doubt (who were uſed to the contrary Doctrine) that he could not ſleep all the next Night, as he declared himſelf.

Gilpin *preacheth.*

The next day after *Gilpin* had preached, all the Miniſters of that Dioceſe were met to ſubſcribe. And he, as a leading Man was called firſt. But there was a Point or two of the Articles, wherein his Conſcience was not ſo well reſolved: which made him willing to have forborn. But he ſtraitway thus thought with himſelf; That his greateſt Confidence was repoſed in this Religion; becauſe it gave Glory to God, and Authority to the Word of God, for rooting out of Superſtition and humane Doctrine: And his Heart only doubting in certain Points of ſmaller Conſequence, which God he hoped in time would reveal unto him. He conſidered further, That if he ſhould refuſe, he ſhould be a Means to make many others refuſe; and ſo conſequently hinder the Courſe of the Word of God. Therefore on theſe Chriſtian and Prudential Rules he came to a Reſolution, and ſubſcribed. But the Night following he ſent to Dr. *Sandys* his Proteſtation touching thoſe two Points that troubled him; and the Doctor being nothing offended, took his Proteſtation very courteouſly. And then his Curate alſo, who had made ſome Stop too, ſubſcribed.

Bern. Gilpin's *Life, p.* 132.

But it happened, that the Day after the Curate fell ſick; and while *Gilpin* went along with the Viſitors to *Kendal* and *Lancaſter*, he died, before his Return; having not been ſick a whole Week. This gave Occaſion to ſome diſaffected to ſuppoſe, that his Subſcription had killed him. But others ſaid, that his Sickneſs proceeded from exceſſive Drinking. In proceſs of Time *Gilpin* grew more and more ſtrengthned and reſolved."

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I find alſo, the Viſitations were commonly committed to the Lords Lieutenants of the divers Shires within the ſaid Dioceſſes; and certain other Gentlemen of Quality known in thoſe Parts; and alſo to ſome Divines, and other Profeſſors of the Civil and Common Laws.

Viſitors for Oxford, Lincoln, &c. *Regiſt.* Decan. & *Capit.* Cant.

The Commiſſioners appointed by the Queen to viſit the Dioceſſes of *Oxford*, *Lincoln*, *Peterborough*, *Coventry* and *Litchfield*, were *William* Marquiſs of *Northampton*, the E. of *Rutland*, the E. of *Huntington*, beſides divers other Nobles, Sir *Will. Cecyl*, Sir *Ambroſe Cave*, and divers other Knights and Eſquires, *Tho. Bentham*, *Alex. Nowel*, S. Theol. PP. *William Fleetwood*, a Lawyer, and *Stephen Nevynſon*, LL. D. their Commiſſion was dated *July* the 22d, 1559.

For Wales.

The Commiſſioners appointed to viſit the Dioceſſes of *Landaff*, St. *David's*, *Bangor*, St. *Aſaph*, *Hereford*, *Wigorn*, were *John* L. *Williams*, Preſident of the Council within the Principality of *Wales*; and divers others of the Laity; of the Clergy were *Richard Davids*, S. Th. P. *Tho. Yong*, *Roland Meyrick*, LL. PP. and *Rich. Pates*, Lawyer. The Commiſſion dated *July* the 18th, 1559.

For Sarum, Briſtol, &c.

The Commiſſioners for viſiting *Sarum*, *Briſtol*, *Exon*, *Bath* and *Wells*, and *Glouceſter* Dioceſſes, were *William* E. of *Pembroke*, &c. *John Jewel*, S. Th. P. *Henry Parry*, Licentiate in Laws, and *Will. Lovelace*, Lawyer. The Commiſſion dated *July* 19, 1559.

For Norwich, *and* Ely.

The Commiſſioners for the Dioceſſes of *Norwich* and *Ely*, were *Nic.* L. *Bacon*, L. Keeper, *Thomas* Duke of *Norfolk*, &c. *Rafe Sadleir*, *Anthony Cook*, *Thomas Wroth*, *Thomas Smith*, &c. Kts. *Robert Horne*, S. Th. P. *Thomas Huick*, LL. D. and *John Salvyn*, Lawyer, not *Savage*, as is erroneouſly writ in *Hollingſhed*. The Commiſſion dated *Aug.* 21, 1559.

For Cambridge, Eaton

MSS. D. Joh. *Ep.* Elyen. Num. 757.

There were Commiſſioners appointed likewiſe to viſit *Eaton* College, and the Univerſity of *Cambridge*, and to take their *Oath* of *Allegiance* to the Queen, and of her *Supremacy*. Theſe were Sir *Will. Cecyl*, Chancellor of the ſaid Univerſity, *Matthew Parker*, S. Th. P. *Will. Bill*, S. Th. P. and the Queen's Great Almoner, *Walter Haddon*, Eſq; Maſter of the *Requeſts*, *Will. May*, LL. D. and Dean of St. *Paul's*. *Tho. Wendy*, Eſq; Phyſician to the Queen, *Rob. Horne*, S. Th. P. and *James Pilkinton*, S. Th. P. This Commiſſion bore Date at *Weſtminſter* the 20th of *June*, in the Firſt Year of the Queen.

Viſitation in London.

To rehearſe a few Things concerning the Viſitation in *London*. The Viſitors ſat at ſeveral times, and adjourned themſelves according to their Diſcretion. Here the *Popiſh* Biſhops and Clergy in the Priſons and Parts in and about *London* and *Southwark*, were ſummoned before them: and received, as it ſeems, their Sentences of Deprivation from them; as was in part related before. The firſt time I meet with the Queen's Viſitors in *London*, was *June* the 18th, when they ſat at the Biſhop of *London's* Palace; and Dr. *Boxal*, Biſhop *Bourne*, and ſome others were ſent to the *Tower*. Other Days of their Seſſions were *June* the 21ſt. And the 25th at Sheriff *Hawes* in *Mincing-lane*. And the 29th. And *July* the 5th at *Wincheſter* Place. And *Auguſt* the 11th, at St. *Paul's*, when Dr. *Horne* and the other Viſitors ſat upon Dr. *Harpſfield*, Archdeacon of *London*, and divers other Members of that Church, to tender them the *Oath*. *Aug.* 21. they ſat at St. *Brides*, where two Churchwardens, and two more were ſworn to

Vitellius, F. 5.

bring

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bring in an Inventory of that Church. The 22. they ſat at St. *Lawrence Jury.* The 23. at St. *Michael's Cornhill. Octob.* 23. they ſat again at St. *Paul's*: when *Harpsfield* and divers other Prebendaries and Vicars of that Church were depoſed.

But a true Copy at large taken from the Original Regiſter of this Viſitation at St. *Paul's*, follows:

Viſitation at St. Paul's. *Regiſt.* Grindal.

"*Viſitatio Illuſtriſſimæ in Chriſto Principis & Dominæ noſtræ Dominæ* ELIZABETHÆ *Dei Gra. Angliæ, &c.* Pervenerabiles Viros, Magiſtros *Robertum Horne*, Sacræ Theologiæ Profeſſorem, *Tho. Huyche*, Legum Doctorem, & *Johannem Salvyn*, Juris peritum; Commiſſarios, *&c.* Commiſſaries General of the ſame moſt Illuſtrious. To Viſit as well *in Capite* as *in Membris*, the Cathedral Churches of the Cities and Dioceſſes of *London*, *Norwich*, and *Ely*; and the Clergy and People *dwelling* or abiding therein; by the Supreme Authority lawfully conſtituted and confirmed. Begun and celebrated in the Chapter-Houſe of the Cathedral Church of St. *Paul's*, *London*, the 11th Day of *Auguſt*, and in the Firſt Year of the ſaid Queen.

Aug. 11. Theſe three Viſitors came into the Church of St. *Paul* in Order to Viſit. And firſt, the Prayer, that is, the *Engliſh* Litany, was ſaid. Then Mr. *Horne* then and there preached, ſincerely and learnedly, the Word of God, a great Multitude gathered together, and expounded; taking it for his Subject, *Who is then that faithful and wiſe Servant, whom his Lord hath ſet over his Houſhold, to give them their Meat in due Seaſon.* Matth. XXIV. This Sermon done, the venerable Commiſſaries went to the Chapter-Houſe of the ſaid Cathedral, and there ſat judicially. The Queen's Letters Commiſſional, ſigned by her own Hand and Seal, were read by *Peter Lylly*, Principal Regiſter of the Queen in that behalf. And the ſaid Commiſſioners, for the Honour and Reverence of ſo Illuſtrious a Queen, took on them the Burden of the Execution of the ſame. *John Incent*, Notary Public on the part of the Dean and Chapter of the ſaid Church, produced an Original Mandate, together with certain Names and Surnames of all and ſingular of the ſaid Church cited; and ——— they were called: But very few appeared. The Abſent were pronounced to incurr the Pain of *Contumacy*.

Then the Articles of *Inquiſition* were publickly read: And then the Commiſſaries nominated and deputed the Maſters, *Saxy*, *Whitebroke*, *Sebaſtian*, *Weſtcote*, *Wakelyn*, *Robert Saye* for Inquiſitors; for declaring and relating all and ſingular Matters as well upon the ſaid Articles, as other Matters worthy Reformation in the ſaid Church. And they delivered them the Articles, and gave them a Corporal Oath to ſpeak and declare the Truth, touching the Holy Goſpels. And admoniſhing the Inquiſitors to exhibit in Writing the next day a full and faithful Anſwer to thoſe Articles.

Then, that is to ſay, the next day, in the ſame Place, Mr. *John Harpsfield* exhibited a certain Book of Statutes, and of divers Ordinances of the Church, and a certain final Inſtrument ſealed, *viz.* of Agreement betwixt the Dean and Chapter. Which the ſaid Commiſſioners

miſſioners received; and committed to the Regiſter: And aſſigned him a further Term to exhibit before them the Original Foundation of the ſaid Church to Morrow in this Place, and alſo a full and faithful Inventory of all and ſingular the Jewels, Ornaments, and whatſoever Books, belonging to the ſaid Church; in the Parochial Church of *Cornhill* of the City of *London*: to be held there in the Eve of St. *Bartholomew* next.

And offering to them, *viz. John Harpsfield*, Archdeacon of *London*, and *Nic. Harpsfield*, Prebendary, and *John Willerton*, as well the Book of the Queen's *Injunctions*, with Admonition inviolably to obſerve them, and to take Care they were obſerved by other Miniſters of the ſaid Church: as alſo the Book of Religion received, to ſubſcribe the ſame. The ſame *John* and *Nic. Harpsfield*, and *J. Willerton* did altogether refuſe thoſe *Injunctions*, or to ſubſcribe to the ſaid Religion: Proteſting nevertheleſs that they refuſed them *Animis non malicioſis aut obſtinatis, ſed ex ea tantum cauſa, quòd Conſcientiis non Salvis ad hunc* [*adhuc*] *in ea parte non plenè inſtructis in receptionem. Injunctionum, aut Subſcriptionem Religionis*, &c. *Conſentire non potuerunt. i. e.* Not with malicious or obſtinate Minds: but for this Cauſe only, that they could not conſent, their Conſciences not ſafe, nor as yet fully inſtructed for the receiving the Injunctions, or for ſubſcribing to the Religion, *&c.*

The Viſitors alſo enjoyned them, that they ſhould take Care, that the Cathedral Church ſhould be purged and freed from all and ſingular their Images, Idols and Altars: *Et in loco ipſorum Altarium ad providend. Menſam decentem in Eccleſia pro celebratione cœnæ Domini ordinaria; i. e.* And in the Place of thoſe Altars to provide a decent Table in the Church, for the ordinary Celebration of the Lord's Supper. And preſent this Notice as ſoon as poſſibly might be. The ſaid *Harpsfield*, *Harpsfield*, and *Willerton* refuſed under the Proteſtation before mentioned.

Whereupon the Commiſſaries delivered the Queen's *Injunctions* to Mr. *Saxy*, and Mr. *Whitebroke*, firmly enjoining them, (Who humbly received them) And gave them in Commandment with other Miniſters of the ſaid Church, to aboliſh all the Images, Idols, *&c.* as above: Which they took upon them to perform ſpeedily, and to do other things, *&c.* And finally, offering them the Book of Religion received, to ſubſcribe. The ſaid *Saxy*, *Whitebroke*, together with *John Watſon* with others, ſubſcribed the ſaid Book of Religion. One *Sebaſtian Weſtcote*, Maſter of the Choriſters, being required thereunto, refuſed: making the ſame Proteſtation as *Harpsfield*, *&c.* before.

Laſtly, the Commiſſaries, by reaſon of the manifeſt Contumacies of *Harpsfield*, *Harpsfield*, and *Willerton*, (refuſing to receive the *Injunctions*, and to ſubſcribe to the *Religion*) bound them in Penalty of 200*l.* to the Queen in their reſpective Recognizances, as in their Recognizances more fully appears.

Then they continued their Viſitation to the next day in the ſame Place between the Hours of one and three after Noon.

Continue their Viſitation.

Sabbati. 12 *Aug.* In the Chapter-Houſe aforeſaid, Mr. *Will. Saxy* with others appeared: and exhibited the Original Foundation of the

ANNO 1559. ſaid Cathedral Church of St. *Paul.* Which e're they looked over, they decreed to be delivered back again; and ſaving to themſelves a Power of examining again thoſe Inſtruments, if it were found needful.

Then *Saxy* and the others that were ſworn brought in their Anſwers to the Articles of Enquiry. And the Commiſſioners received them. Then they miniſtred their Injunctions in Writing, and delivered them to *Saxy*, humbly receiving them, as well in his own Name, as in the Name of the Dean and Chapter, and the reſt of the Miniſters of the Church: Commanding and firmly enjoining him to obſerve thoſe Injunctions, as much as in him lay; and that he ſhould procure them to be obſerved, as was fit. And they further enjoined and gave in Command, that none in the ſaid Cathedral Church henceforth uſe *Aliquibus coronis raſis*, *amiſiis aut Veſtibus*, *vocat. le Coopes*; *i. e. any ſhaven Crowns*, *Amiſes*, *or Cloathes*, *called* Copes; under Penalty. And then thoſe that had been ſummoned in this Viſitation, and not appearing, they pronounced *Contumacious*, and incurring Penalties. And for Penalty of their Contumacies, they decreed their Fruits, Rents, Incomes, *&c.* of their Promotions Eccleſiaſtical, to be reſpectively ſequeſtred, until they thought fit to releaſe them, or otherwiſe.

And laſtly, they required all and ſingular that had been cited, to appear before them in that Place the 12th day of *October* next: To do and receive further ſuch things, as to the Viſitors ſhould be thought good to exact and require. And the Contumacious then to give reaſonable and lawful Cauſe, (the Contumacy encreaſing more) why the Commiſſioners ſhould not procede *Ad graviora*, i. e. to ſome heavier Courſes, againſt them, and every of them: and to *deprive* them reſpectively of their Canonical Dignities, *&c.* And ſo the Commiſſioners continued their Royal Viſitation to the 12th of *October*.

They ſit again. *Novemb.* the 3d, The Commiſſioners ſat at St. *Paul*'s again. [For I find nothing in this Inſtrument of their Meeting *Oct.* 12. ſo I ſuppoſe it was adjourned.] Then they decreed to proceed further concerning the Matters formerly done.

Then Preconization being made of all and ſingular Perſons cited, Mr. * *Thomas Darbiſhire* perſonally appeared: And being required by the Judges [meaning the *Commiſſioners*] to ſubſcribe the *Articles of Religion* received; (to which hitherto he had refuſed to ſubſcribe,) he deſired a further Time to be appointed him; for better Information of his Soul in that behalf. Whereupon *Domini*, i. e. the *Lords* [meaning the *Commiſſioners*] aſſigned to him to appear before the Commiſſioners reſiding at *London* one *Wedneſday* next; and then to hear their Wills upon the ſame.

Darbiſhire, * *He was* Bp. Boner'*s Chaplain.*

Standiſh. Then further Cry being made, *Tho. Millet* appeared, and exhibited a Proxy in Writing for one *John Standiſh*, Archdeacon of *Colcheſter*. And alledged that the ſame, his Maſter, perſonally had appeared before that Honourable Man, the Commiſſary of the Queen in the Parts of *Yorkſhire*; and had ſubſcribed to the Articles of Religion received; as by the Acts under the Hand of the Regiſter in thoſe Parts appeared. Yet becauſe he ſatisfied not in other things to be objected to him, according as was required by the Tenor of the

Monitions,

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Monitions, they decreed him *Contumacious*: reſerving his Puniſhment to a certain Day.

Marſhal, Murmere, Murren, &c. deprived.

Then *Richard Marſhal*, Prebendary *De Medſton*, *Will. Murmere*, *John Murren*, *John Stopes*, not appearing; and not ſatisfying the Royal Viſitation, they pronounced them *Contumacious*, and deprived them of their Prebends by Sentence Definitive.

Upon a further Preconization made of *Edmund Stubbes*, *Chriſtopher Hawks*, and *Tho. Wynyver*, *Minor* Canons, being cited to appear on this Day; and long expected, and not appearing, they were pronounced *Contumacious*: And for puniſhment of their Contumacy, deprived by Sentence Definitive.

Weſtcote.

Sebaſtian Weſtcote perſonally appeared; and being required to ſubſcribe to the Religion received, as he had been otherwiſe required by the Commiſſioners, deſired a further Delay or Deliberation to be appointed him. And they of their abundant Graces granted him to the next Sitting.

Another Cry made for thoſe that were cited, and appeared not, nor duly ſatisfied the Viſitation. Them they pronounced *Contumacious*; and to incur the Penalty: Referring it to their next Meeting: next Monday.

The ſame Day, *viz.* the 3d of *Novemb.* 1559. a Preconization was made of all and ſingular Rectors, Vicars and Curates or Chaplains, not duly appearing in the Royal Viſitation; Exerciſed and Celebrated within the City and Dioceſe of *London*; nor undergoing the ſaid Viſitation: the Puniſhment of whoſe Contumacy reſpectively was reſerved to that Day: and none of them appearing to undergo it, nor to ſatisfy the ſaid Viſitation; the Commiſſioners pronounced them, and all of them *Contumacious*: the Puniſhment reſerved to *Monday* next *ad Quindenam*. And then, if they appeared not, them and every one of them to be declared [*Deprived.*]"

Roods pulled down, and other Relicks taken away.

That which was further done in this Viſitation in *London*, was the pulling down and demoliſhing the Roods, and taking away other Things uſed for Superſtition in the Churches. *Auguſt* the 15th, the Roods in St. *Paul*'s were pulled down, and the High Altar, and other Things pertaining, ſpoiled. The 24th day, being St. *Bartholomew*'s day, in *Cheapſide*, againſt *Ironmonger-lane*, and St. *Thomas* of *Acres*, as the L. Mayor came home from *Smithfield* that Fair-day, and from the accuſtomed Sports and Wreſtlings in *Clerkenwell*, were two great Fires made of Roods and Images of *Mary* and *John*, and other Saints, where they were burnt with great wonder of the People. The 25th day, at St. *Botolph*'s *Billingſgate*, the Rood, and the Images of *Mary* and *John*, and of the Patron of that Church, were burnt with Books of Superſtition: Where at the ſame time a Preacher ſtanding within the Church Wall, made a Sermon; and while he was preaching, the Books were thrown into the Fire. They then alſo took away a Croſs of Wood that ſtood in the Church-yard. *Sept.* 16. at St. *Magnus*, at the Corner of *Fiſh-ſtreet*, the Rood, and *Mary*, and *John* were burnt, and ſeveral other Things of Superſtition belonging to that Church.

The Effect of this Viſitation.

This Viſitation did much good, and brought forward the Religion very conſiderably throughout the Nation. And of the Clergy, (*i. e.*

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Biſhops, Abbots, Heads of Colleges, Prebendaries and Rectors) the Commiſſioners brought in but CLXXXIX. throughout the whole Nation, that refuſed Compliance. In this Viſitation it was, that all the Beneficed Clergymen were required to make a Subſcription with their Hands to what the Parliament *An.* 1558. had enacted, concerning reſtoring the *Supremacy* to the Queen, and the Book of Divine Service, to be according to the Word of God. And that was done in this Form, as I found it in the MS. Library at the Palace in *Lambhith*.

The Subſcription of the Clergy at this Viſitation. Biblioth. Superior. Lambethan.

'We do confeſs and acknowledge, the Reſtoration again of the Ancient Juriſdiction over the State Eccleſiaſtical and Temporal of this Realm of *England*, and aboliſhing of all Foreign Power repugnant to the ſame, according to an Act thereof made in the laſt Parliament, begun at *Weſtminſter*, *Jan.* the 23. in the firſt Year of our Sovereign Lady Queen *Elizabeth*, and there continuing and kept to the 8th day of *May* then next enſuing; the Adminiſtration of the Sacraments, the Uſe and Order of the Divine Service in Manner and Form, as it is ſet forth in a Book commonly called, *The Book of Common Prayer, &c.* eſtabliſhed by the ſame Act; and the Orders and Rules contained in the *Injunctions* given by the Queen's Majeſty, and exhibited in this preſent Viſitation; to be according to the true Word of God, and agreeable with the Doctrine and Uſe of the Primitive and Apoſtolic Church. In Witneſs whereof hereunto we have ſubſcribed our Names.

This was writ at the Top of a long Scroul of Parchment, with the Names of the Subſcribing Clergy, and their reſpective Livings underwritten by themſelves.

Paper Houſe.

Several Learned and Dignified *Papiſts* relenting, made their Submiſſions and Acknowledgments by their Subſcriptions before theſe Viſitors. Among which I met with this of *Robert Raynolds*, who before had been an Oppoſer of the Queen's Proceedings: Which ran in theſe Words:

Raynold's *Submiſſion.*

'I *Robert Raynolds*, Clerk, do in my moſt humble ways deſire the Queen's moſt Excellent Majeſty to take theſe my former Doings not to be of Diſobedience or Contempt, but of the perſuading and leading of my poor and ſimple Conſcience: And yet do I in the like humble manner require and aſk her moſt gracious Pardon and Remiſſion for the ſame. And I ſhall be moſt willing to embrace, advance and ſet forth all ſuch good and godly Laws and Ordinances as be made and provided by her High Court of Parliament. And will from henceforth be ready with all Obedience to take and receive the Oath of me required; and will uſe the Service of the Church, which is by the ſaid Laws provided, as to me ſhall appertain. For the Teſtimony whereof I have made this my humble Submiſſion, and thereunto ſet my Hand the 16th of *Auguſt*, 1559.

Robert Raynold.

This *Robert*, 'tis like, was a Brother or Relation of *Thomas*, Head of *Merton* College, and Dean of *Exon*, or of *Hierom*, *William* and *John Raynolds*, Eminent Men of *Oxford* about this time, and ſeveral of them zealous of Popery.

CHAP. XIII.

Eccleſiaſtical Habits and other Matters ſcrupled. P. Martyr *applied to for his Judgment thereof. The Roods and Crucifixes in Churches. A Crucifix in the Queen's Chapel. The Biſhop of* Ely *excuſeth his miniſtring in the Chapel by reaſon thereof. Ceremonies eſtabliſhed. Complying Popiſh Prieſts. Readers. Some Hinderers of the* Reformation. *A Slackneſs in Diſcipline. Preaching uſeful.*

One nominated for Biſhop ſcruples the Habits.

NOW let us take up ſome other Matters before we paſs to the next Year. One of the new made Biſhops, whoſe Name occurs not, (but one of the Exiles, I make no doubt) being Nominated and Elected, ſcrupled the Habits and the Cap ſo far, that he was in doubt of accepting the Preferment: But for the better ſatisfying of himſelf, he wrote a Letter dated *Aug.* 27. to *Peter Martyr*, then at *Zurick*, for his Advice and Judgment, what he ſhould do. To whom alſo the ſame Divine wrote two other Letters in the Months of *October* and *December*, upon the ſame Enquiry. The Sum of *Martyr*'s Reply to his firſt Letter was, ‘That indeed when himſelf was at *Oxon*, and a Canon of *Chriſtchurch* there, he never wore the Surplice in the Choir. But his Reaſon for it was, not that it was unlawful in itſelf, but becauſe, if he had done it, he ſhould, being ſuch a Public Profeſſor, ſeem to have confirmed that which his Conſcience approved not of. But as to the Round Cap and Garments, to be worn *extra Sacra*, he thought there ought not to be much Contention. For Superſtition ſeemed not properly to have any Place there. But of Garments, as Holy, to be uſed in the Miniſtry, when they carry the Reſemblance of the Maſs, and are meer Relicks of *Popery*, of theſe, he ſaid, it was *Bullinger*'s Opinion, that they were not to be uſed, leſt by his Example that ſhould wear them, things that were ſcandalous, might be confirmed.’ But *P. Martyr* himſelf told this *Engliſh* Divine that writ to him, ‘That his Judgment was ſomething differing from that of *Bullinger*; namely, That tho' he was always averſe to the uſe of theſe Ornaments, yet becauſe he ſaw the preſent Danger, leſt they that refuſed them might be deprived of the Liberty of Preaching; and becauſe haply, as Altars and Images were taken away, ſo theſe Appurtenances of the Maſs might in time be taken away alſo, if he [whom he now wrote to] and others, that had taken Biſhopricks, would be intent upon it; (which Matter perhaps might not ſo well proceed, if another ſhould ſucceed in his Place, who would not only not care that thoſe Relicks might be aboliſhed, but rather would defend and cheriſh them) Therefore to keep out *Papiſts* and *Lutherans*, as he ſaid, he was not ſo forward to perſuade him rather to forego the Biſhoprick, than to uſe the Garments. But becauſe he ſaw Scandals of that ſort were by all means to be avoided, therefore he eaſily gave his Conſent to that Opinion.

P. Martyr's *Letter to him* P. Mart. *Epiſt.*

Shews his judgment.

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His peaceable Advice.

In another Letter he tells the ſame Divine, ‘ That he thought it not worth much Diſputing of the Square Cap, and the External Garments of Biſhops, when it was without Superſtition, and might have a Civil Reaſon for it, in this Kingdom eſpecially. He wiſhed all Things might be moſt ſimply performed: but that if Peace might be obtained between the *Saxon* Churches and Theirs [of *Helvetia*] there ſhould be no Separation for ſuch kind of Garments. *For altho' we ſhould not at all approve them, yet we would bear them.* Therefore you may, ſaid he, uſe thoſe Garments either in Preaching, or Adminiſtring the Lord's Supper. Yet ſo as to ſpeak and teach againſt the Superſtitious Uſe of them. And finally, he adviſed him not to withdraw himſelf from the Miniſterial Function, becauſe of the great need of Miniſters: Whence if he, and ſuch as he, who were as it were Pillars, ſhould decline to take Eccleſiaſtical Offices on them, they would give way to Wolves and Antichriſts.

Etſi enim illa minimè probaremus, ferremus tamen.

Certain Scruples of the foreſaid Divine.

But beſide the Habits, this Divine, (whether it were *Grindal*, or *Parkhurſt*, or ſome one elſe) had made his Obſervation of other things which he diſliked in that degree, as to doubt the taking of the Epiſcopal Office upon him, leſt in ſo doing he might ſeem to approve and uphold, and countenance thoſe things. And they were theſe. I. The Spoils of the Church, and Impropriations. And he and others apprehended that the Queen intended to take away the whole Revenue of Biſhoprics, and Pariſh Miniſters, and ſettle what Livelihood and Stipend She thought convenient upon them. II. The Immunity of thoſe that were *Papiſtical* Perſecutors, or ſuch as had turned from *Proteſtants* to be *Papiſts*. The good man did judge, that ſuch ought not to have an Indemnity granted them, but to be impriſoned, or enjoyned Penance, or the like. III. The enjoyning Unleavened Bread to be uſed in the Sacrament. IV. The Proceſſions in *Rogation* Week; which ſeemed to have been derived from the Proceſſions of the Heathen, and the Superſtitions attending thereon. V. The Image of the Crucifix on the Communion Table in the Adminiſtration of the Supper. VI. There were Thoughts now of receiving the *Auguſtan* Confeſſion; the better to joyn in League with the *German* Proteſtants.

Some are for the Augſburgh *Confeſſion.*

Of theſe two laſt Scruples I have ſomething farther to obſerve. As to the *Auguſtan* Confeſſion, and how willing many were here to entertain it, *Bullinger* wrote thus to *Utenhovius*, a learned Man, that had lived in *England* in K. *Edward*'s Reign, an Aſſiſtant to *John a Laſco* in the *German* Church in *London*, but now with him in *Poland*. ‘ I ſee, ſaid he, no ſmall Diſturbances like to riſe in *England* alſo, if the *Auguſtan* Confeſſion be received, which ſome would have; a thing very unworthy in many regards. This gives vexation to all the purer Churches, and would infect them all with its Leaven. I pray God reſtrain Men otherwiſe pious, but ſufficiently troubleſome to Godly Men and the purer Religion. And you know what was done in *Poland*. Beware, and lay to your helping hand that it be not received. K. *Edward*'s Reformation ſatisfieth the Godly.

Video & in *Anglia* non modicas oborituras Turbas, ſi, quod quidam (rem indigniſſimam multis modis) poſtulant, recipiatur *Auguſtana* Confeſſio. Vexat hæc omnes Eccleſias ſinceriores, & cupit ſuo fermento inficere omnes. Deus coherceat homines ſatis alioquin pios, at pietati puriori moleſtos. Et tu ſcis quid factum ſit in *Polonia*. Cave & adjuva ne recipiatur. Satisfacit piis *Edvardi* Reformatio. *Ex Epiſt. MSS. in Biblioth. Eccleſ.* Belg. Lond.

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The Crucifix.

Concerning the Uſe of the Crucifix to be ſtill retained in the Churches, the Divine before-mentioned, was ſo offended at it, (and ſuch Offence was taken at it by many more,) that in his Letter to Dr. *Martyr*, he deſired him and *Bullinger*, and *Bernardin* [*Ochin*] to write to the Queen againſt it. But *Martyr* excuſed himſelf by reaſon of his great Buſineſs. Yet, as he ſaid, he had wrote already certain public Letters into *England*. But his own Judgment was, that he could never approve of having the Image of the Crucifix upon the Table in Preaching or Adminiſtration of the Sacrament.

The Queen retains it in her Chapel.

The Queen indeed, being uſed to theſe things, that is, Croſſes and Saints Images in Churches, where She and her Nobles that reſorted thither uſed to give Honour to them, had them at firſt in her own Chapel. But She ſeemed to have laid them aſide, and that upon the earneſt Addreſſes that were made to Her by her Biſhops, that in her Injunctions it might be enjoyned, That all Images ſhould be removed out of the Churches: Wherein they did prevail. But it ſeems not long after the Queen reſumed burning Lights and the Image of the Crucifix again upon the Altar in her Oratory. "For *March* 24. *Barlow*, formerly Biſhop of St. *David*'s in Lent-time preached at Court, in his Chimer and Rochet: When the Croſs ſtood on the Altar, and two Candleſticks and two Tapers burning." Whereupon the Archbiſhop of *Canterbury* performed his part, by applying himſelf honeſtly to the Queen, for divers reaſons to remove them. And ſo much theſe Furnitures of her Chappel diſguſted ſome good Men, that one of her chief Biſhops, (*viz. Cox* Biſhop of *Ely*,) being appointed to miniſter the Sacrament before Her there, made it a matter of Conſcience to do it in a Place which he thought ſo diſhonoured by Images: And could ſcarce be brought to officiate there, denying it a great while; and when he did it, it was with a *trembling Conſcience*, as he ſaid. And to plead for himſelf, and to give his humble Advice to the Queen, he wrote her a Letter in a moſt ſubmiſſive manner; Acquainting her both with his Conſcience, that would not a great while permit him to miniſter in her Chapel, namely, becauſe the Lights and Croſs remained; tho' he believed She meant not the Uſe to any evil End; and likewiſe ſhewing the Reaſons moving him herein. Which Letter and Reaſons I caſt into the *Appendix*.

Cott. Liber.

A Biſhop hardly perſuaded to Miniſter in the Queen's Chapel.

Nº. XXII.

Crucifixes burnt.

I add here, That not long from the beginning of the Queen's Entrance upon her Government, *Crucifixes* were ſo diſtaſteful to the People, that they brought many of them into *Smithfield*, and there broke them to pieces and burnt them; as it were to make attonement for the many holy Men and Women, that were not long before roaſted to Death there. By which it did plainly appear, that however Q. *Mary* by a ſtrong hand had brought in the *Roman* Religion again, yet the Peoples Minds were generally prejudiced againſt it, and the Superſtitions thereof; and they ſhewed it openly, as ſoon as they might ſafely do ſo. And this was no more than was ordered to be done by the Queen's Viſitors, and by her Injunctions. Which was executed about *Bartholomew*-Tide, when in *Paul*'s Church-yard and *Cheapſide* as well as *Smithfield*, the *Roods* (as they called the Croſſes) were burnt to Aſhes, and together with them in ſome Places, Copes alſo, Veſtments, Altar-Cloths, Books, Banners, Sepulchres, and ſuch like occaſions of Superſtition in Churches, as was mentioned before.

Which greatly offended ſome.

And among theſe Sir Ric. Shelly.

MSS. Cecilian.

Cecil's Speech to the L. Paget.

But this Violence, eſpecially exerciſed towards Croſſes and Crucifixes, gave great Diſguſt to zealous Papiſts. And for this very thing ſome of that ſort, that were then abroad in foreign parts about their Buſineſs, choſe rather to tarry abroad than to return home. Sir *Rich. Shelly*, who was now Titular Lord Prior of St. *Johns* of *Jeruſalem*, (and Superior of that new Priory founded by Q. *Mary* near St. *John's* Street, *London*) being at *Antwerp*, to recover a Debt, and ſo to return home, becauſe he had promiſed all Obedience and Allegiance to Q. *Elizabeth*, altered his purpoſe, and reſolved to ſtay abroad; hearing what Work was made with the Croſſes in *England*. And of this occaſion of his not coming home, he remembred the Lord *Burghley* many Years after in a Letter he wrote to him, in theſe Words: 'There came News, that the Crucifix, being honoured, (as the Abridgment of all Chriſtian Faith) in the Queen's Chapel and Cloſet by her moſt excellent Majeſty, and by your Lordſhips of her moſt Honourable Council, was nevertheleſs in *Smithfield* broken to pieces and burned in Bonfires. Which made me call to remembrance, that which I had heard your Lordſhip ſay to the old Lord *Paget*, (that God forgive) To whom, pretending that Q. *Mary* of Famous Memory had returned the Realm wholly Catholic, Your Lordſhip anſwered, *My Lord, You are therein ſo far deceived, that I fear rather an Inundation of the contrary part, ſo univerſal a Boyling and Bubling I ſee of Stomachs that cannot yet digeſt the Crudity of that Time.* That ſaying of your Lordſhip upon the News of burning the Crucifix I called to remembrance. And albeit I was encouraged to come home with the remembrance of my Service done to her Majeſty in the time of her Adverſity, whereof the King of *Spain* is Witneſs, and with her moſt gracious accepting of me at my coming out of *Flanders*; and with the Favour, that you, my good Lord, both then and always had ever ſhewed me; Yet finally, I was feared with that Fury of the People; and then ſaw, that your Lordſhip foreſaw the Wind and Tide ſo ſtrong that way, that I determined never to leave her Majeſties Service, but *ſecedere aliquo, dum illæ ſileſcerent Turbæ*; and to keep my Service in Store, till a more ſeaſonable time.' And thus ill affected ſtood the People at this time to Crucifixes.

The Queen ſtill retains the Crucifix.

J. Marſhal *of the* Croſs. *Epiſt. Dedic.*

It is certain, however theſe Crucifixes and Roods were taken down by Authority in all the Churches, yet the Crucifix remained in the Queen's Chappel afterwards. For about the Year 1564, one *John Marſhal*, an *Engliſh* Papiſt in *Lovain*, wrote a Treatiſe of the Croſs, and had the Confidence to dedicate his Book to Her: And that on this Account, (as he expreſt it in his Epiſtle Dedicatory) that her *good Affection* to the Croſs moved him to adventure to recommend his Treatiſe to her Highneſs. But this Book was learnedly anſwered *Anno* 1565, by Mr. *Calfhil*; and the Queen defended; as we ſhall ſee in due Place. But 'tis true, this gave Offence to many of her Subjects, as we have heard, and may hear hereafter.

Ceremonies uſed in the Popiſh Service diſliked.

And as for the other Ceremonies uſed in the *Roman* Church, theſe our Divines could have been contented at this Juncture to have been without, obſerving what Jealouſies were taken at them; and that there might not be the leaſt compliance with the Popiſh Devotions. Biſhop *Jewel* in a Letter dated in *February* 1559, to *Bullinger*, ſaid, ‘The Surplice moved weak Minds, and that for his part he wiſhed that the very ſlighteſt Footſteps of Popery might be taken away, both out of the Church, and out of the Minds of Men. But the Queen, he ſaid, could at that time bear no Change in Religion, [other than what was already done and eſtabliſhed.]

Jewel's Senſe of them.

The Exiles Reſolutions concerning the Ceremonies to be eſtabliſhed in England.

But the pacific Purpoſe of the exiled Profeſſors of the Goſpel concerning their Obſervation of the Ceremonies that ſhould be eſtabliſhed, is worthy marking. Thoſe that had in Q. *Mary*'s Reign placed themſelves in *Frankford*, and were yet there, wrote to thoſe Exiles their Countreymen, that were at *Geneva*, a Letter dated *Jan.* 3. 1559. By which it appears, that they were now in much fear of Ceremonies; yet knew not what particularly would be eſtabliſhed. But they ſaid, the better to prepare themſelves and their Brethren in *Geneva*, for taking the Miniſtry upon them, when they came into *England*, or Conforming, if they were of the Laity, ‘That it would not lye in either of their hands to eſtabliſh the Ceremonies, but in certain Men's who were appointed thereunto. And then they would be received by common Conſent of Parliament. They truſted that both true Religion would be reſtored, and that they ſhould not be burthened with unprofitable Ceremonies. And that they purpoſed to ſubmit to ſuch Orders as ſhould be eſtabliſhed by Authority, being not of themſelves wicked. Becauſe the Reformed Churches differed among themſelves in divers Ceremonies, and yet agreed in the Unity of Doctrine. They ſaw no Inconvenience, if they obſerved ſome Ceremonies, ſo they agreed in the chief Points of Religion. But that if any ſhould be intruded that were offenſive, they upon Conference and Deliberation with their Brethren then at *Geneva*, whom they ſhould ſoon meet in *England*, would brotherly joyn with them to be Suitors for the Reformation and Aboliſhing of the ſame.’ They who ſigned this peaceable Letter were theſe, in the Name of the Reſt of the Church of *Frankford*.

James Pilkington,
Francis Wilford,
Edmond Iſaac,
John Grey,
Henry Knolles,
Henry Carew,
Richard Beeſly,
Christopher Brickbate,
John Mullins,
Alexander Nowel,
John Browne.

The firſt Bps. their Submiſſion to the Ceremonies, when eſtabliſhed.

And the firſt Biſhops that were made, and who were but newly returned out of their Exiles, as *Cox*, *Grindal*, *Horne*, *Sandys*, *Jewel*, *Parkhurſt*, *Bentham*, upon their firſt Returns, before they entred upon their Miniſtry, laboured all they could againſt receiving into the Church the Papiſtical Habits, and that all the Ceremonies ſhould be clean laid aſide. But they could not obtain it from the Queen and Parliament. And the Habits were enacted. Then they conſulted together what to do, being in ſome doubt whether to enter into their Functions. But they concluded unanimouſly not to deſert their Miniſtry, for ſome Rites, that as they conſidered, were but a few, and not evil in themſelves, eſpecially ſince the Doctrine of the Goſpel remained pure and entire. And in this Counſil which they had at firſt taken, they continued ſtill well ſatisfyed; and alſo upon the Conſiderations, that by filling theſe Rooms in the Church, they might keep out *Lutherans* and ſuch as were ſuſpected Papiſts: Which was an Argument the Learned Foreigners, their Friends, ſuggeſted to them.

Popiſh Prieſts conforming, are ſuffered to officiate.

The Church now being ſo ſlenderly provided of Curates, and Perſons to officiate in the Pariſhes, the Biſhops were forced to allow of many, who had been Popiſh Prieſts, but now complying with the preſent Proceedings. Which indeed gave great diſtaſte to many who conſidered not the Neceſſity of the Thing. So one of thoſe that were brought before the Commiſſioners Eccleſiaſtical in the Year 1567, to anſwer for their not going to the Pariſh Churches, ſaid, The Miniſter of his Pariſh was a very Papiſt. Whereat the Biſhop of *London* told him, He might then go to another Place, and mentioned particularly St. *Laurence*. And another of them ſaid, he knew one that perſecuted God's Saints in Queen *Maries* time, and brought them before *Boner*; and now he was a Miniſter allowed of, and never made Recantation. Indeed a great ſort of theſe were Men of little Conſcience, and tho' they outwardly complied with the preſent Eccleſiaſtical Orders, and read the Common Prayer, and ſubſcribed to the Doctrine now profeſſed; yet inwardly they favoured Popery, and as much as they durſt would encourage their Pariſhioners to do the ſame. Therefore *Auguſtin Beruher*, once old Father *Latymer*'s truſty Friend and Servant, declaimed againſt them, for their complying in all the times; but that when they complyed under Queen *Elizabeth*, a great many of them privately ſet the People againſt the Queen and the Religion. 'Whereas before, ſaid he, in the time of Antichriſt boldly 'and openly you did deceive the People of their Salvation by Chriſt, 'now in the Light of the Goſpel ſecretly you whiſper in the Ears of 'the ſimple, and diſſuade them from embracing the Truth.——— 'The Spirit of the Lord is departed from you.——— This is more 'evident in your manifold and manifeſt Perjuries in King *Henry*'s 'time, in King *Edward*'s time, in Queen *Maries* time. And what 'may be ſaid of you at this time, but that you be falſe, perjured 'Hypocrites, bearing two faces under one Hood, being ready like 'Weather-cocks to turn at all Seaſons, as the Wind doth carry 'you?

Part of a Regiſter.

Epiſt. before Lat. Serm.

Readers.

Another Inconvenience the want of Clergymen now brought, was the Ordination of illiterate Men to be *Readers:* Which likewiſe many were offended at. Theſe Readers had been Tradeſmen, or other honeſt well-diſpoſed Men; and they were admitted into inferior Orders to ſerve the Church in the preſent Neceſſity, by reading the Common Prayer and the Homilies, and Orders unto the People: whereof ſomething hath been ſaid before.

The Church reproached for them, by Papiſts.

This was caſt upon the preſent Governors of the Church as a Reproach, both by *Papiſts*, and by ſome *Proteſtants* themſelves. The former had nothing ſo rife in their Mouths whereby to burden the preſent Miniſtry in *England*, as their heaping together the Mention of a great many baſe Occupations; and then to ſhew how ſuch Crafts-men were become our Preachers [or Readers rather.] Which *Calfhil* in his Book againſt *Marſhal* thus apologizeth for:

'Grant,

Calfhil's *Anſwer to* Marſh. *of the Croſs, in the Preface.*

‘ Grant, ſaith he, That the inferior ſort of our Miniſters were ſuch ‘ indeed as theſe Men in ſpight imagine; Such as came from the Shop, ‘ from the Forge, from the Wherry, from the Loom; Should ye not ‘ think you find more Sincerity and Learning in them, than in all the ‘ Rabble of Popiſh Chaplains, their Maſs-mongers, and their Soul- ‘ prieſts. I lament that there are not ſo many good Preachers as Pa- ‘ riſhes. I am ſorry that ſome ſo unſkilful be preferred; but I never ‘ ſaw the ſimple Reader admitted into our Church, but in the time ‘ of Popery ye ſhould have found in every Dioceſe Forty Sir *Johns* in ‘ every reſpect worſe.

Pref. to the Diſproof.

Another of this Tribe of Writers, *viz. Dorman*, had moſt deſpightfully, not only laid the ſame Charge upon this Church, of Ordaining Tradeſmen, but hinted them to be of the very meaneſt and moſt contemptible Trades and Occupations of all others: Saying, ‘ Of late Tinkers, Coblers, Cowherds, Fidlers, Broom-men, and ‘ ſuch like, were created Divines; and diſputed upon the Ale-bench ‘ for their Degree.’ To which Calumniation *Nowel* Dean of St. *Paul's* made this diſcreet and home Anſwer: ‘ That indeed the Papiſts cruel ‘ Murthering of ſo many learned Men had forced them of mere Ne- ‘ ceſſity to ſupply ſome ſmall Cures with honeſt Artificers, exerciſed ‘ in the Scriptures: Not in Place of Divines, Bachelors or Doctors, ‘ but inſtead of Popiſh Sir *Johns Lack-Latin*, Learning and all Ho- ‘ neſty; inſtead of Dr. *Dicer*, Bachelor *Bench-Whiſtler*, and ‘ Mr. *Card-player*, the uſual Sciences of their Popiſh Prieſts; who were ‘ the true Diſputers *Pro & Contra* for their Forms upon the Ale-bench; ‘ where you ſhould not miſs of them in all Towns and Villages. In- ‘ ſtead of ſuch Chaplains of Truſt, more meet to be Tinkers, Cob- ‘ lers, Cowherds, yea, Bearwards and Swineherds than Miniſters in ‘ Chriſt's Church, that ſome honeſt Artificers, who (inſtead of ſuch ‘ Popiſh Books as Dice and Cards) have travelled in the Scriptures, ‘ and have ſucceeded, is more againſt Mr. *Dorman's* Stomach, than ‘ St. *Paul's* or St. *Peter's*, either Doctrine or Example; Who being ‘ Artificers themſelves, and in the higheſt Place of Chriſt's Church, ‘ uſing ſometime their Art, would not diſdain other honeſt Artificers ‘ to be in the meaneſt Places.

Nowels *Confutation.*

Roger's *Advice for Readers.* *Fox. p.* 1356.

A great many of another Sort quarrelled with them, as no Miniſters, becauſe they could not preach: And extraordinarily diſpleaſed they were with the Biſhops for ordaining ſuch. But they did not conſider Exigences, nor the Advice of *John Rogers* that Learned and Wiſe Man, and firſt Martyr under Queen *Mary*; when *Day* the famous Printer was Fellow Priſoner with him, and afterwards fled over Sea. To him *Rogers* had ſaid, that he ſhould live to ſee the Alteration of Religion, and the Goſpel freely preached again; and bad him recommend him to his Brethren in Exile and others, and that they ſhould be circumſpect in diſplacing the *Papiſts*, when that time ſhould come. And for lack of good Miniſters then to furniſh the Churches, he adviſed, (and ſo did Biſhop *Hooper* at the ſame time) that for every Ten Churches one good and learned *Superintendent* ſhould be appointed, which ſhould have under him faithful *Readers*, ſuch as might be got; ſo that the Popiſh Prieſts ſhould be clean put out. And the Biſhop once a Year ſhould overſee the profiting of his Pariſhes; and if the

Miniſter did not his Duty as well in profiting himſelf in his Book, as his Pariſhioners in good Inſtructions, and ſo to be trained by little and little; then he to be turn'd out, and another put in his Place; and the Biſhop to do the like with the Superintendents. This Advice in part was now followed by the Guides of the Church, by appointing Readers for the Churches; but the Method they thought too violent to turn out all the former Prieſts, eſpecially being willing to Conform themſelves. For this would make too great a Devaſtation in the Church. And they hoped by time and better information, even theſe Prieſts might come to be hearty Embracers of the Reformation, and ſerviceable to it. And as for the *Readers* whom they ordained, they were only tolerated, and to ſerve for the preſent Neceſſity: Hoping in time that the Univerſities might produce Men of Learning to occupy Places in the Church.

Readers only Temporary.

Theſe Readers *often had Learning.*

Yet theſe whom the Biſhop appointed to be Readers, were often Men of ſome tolerable Learning in *Latin*, bred up in their Youth in Schools; and ſome of them deſigned for the Univerſities, had not the Diſcouragement of the Times interpoſed. And ſo theſe Scholars were put to Trades and Callings. And even then ſtudious in the Scripture and good Books, and ſometimes Sufferers for Religion. Such an one was *Tho. Earl*, a Reader in *London* in theſe times; and afterwards raiſed to a higher Degree in the Church, and obtained a Pariſh Church. This Man, (as I find in a Journal of his own Writing) was the Son of a Citizen and Draper of *London*, and put to School there in *Henry* VIII. his Reign, with one Friar *Appleyard*, belonging to the College of St. *Thomas* of *Acars*, and afterwards to the College of *Corpus Chriſti*. From this *Appleyard* he was removed to St. *Anthonies* School: His Maſters there were *Archer* and one *Field* a Martyr; who it is like infuſed good Principles into him. Twice he writes, *he was hindered*, as it ſeems from going to *Oxford*. And then he was forced to become an Apprentice for Ten Years to *William Gardiner* Painter Stainer of *London*, in the time of King *Edward* and his Siſter Queen *Mary*. His Maſter and Miſtreſs were both very great *Romaniſts*. Who laid many Labours and Hardſhips and many Beatings too upon him, for reading of Books, and for denying to Conſent to them to be a *Papiſt*. And many were the Complaints and Clamours they put up againſt him. *But O! Jeſus Chriſt* (ſaith he) *thou wert always my Helper*. One *Robert Asky* his School-fellow was his true Friend in theſe his Troubles. But he went afterwards to *Liſbon* and *Spain*, (whither he would have had *Earl* alſo to have gone with him) and there he was ſuſpected and impriſoned: But God's wonderful Grace delivered him, and he returned into *England* in 1558. When Queen *Mary* died and Queen *Elizabeth* received the Crown, and the Grief of the Godly was turned into the greateſt Joy. Soon after he aſſiſted at Divine Services in ſome Places: Afterwards he was ordained Deacon; and *Anno* 1564, got *Mildred Breadſtreet*, having been Curate there the Year before, as he writes in his Journal.

Earl *a Reader.*

MSS. R. J. Epis. Elien.

But concerning theſe Popiſhly affected Prieſts, and ſome of theſe tolerated *Readers*, and others newly ordained, for their untoward way of Reading, and the ſcandalous Behaviour of ſome of them,

there

ANNO 1559.

The Behaviour of ſome of the New Clergy. Troubl. at Frankford.

there was much Complaint, as we ſaid before. Thus we find in a Book printed not long after theſe times: The Church, ſaid the Author, did moſt conſiſt then of Popiſh Prieſts and tolerated Readers, and many new made Miniſters, who read ſo, that the People could not be edified thereby; and one of theſe tolerated to ſerve two or three Churches. And when they read, they turned their backs to the People, [that they might ſtand after the old way with their Faces to the Altar.] In many Places, Preachings they had none. Some were commiſſionated to preach therefore, who went about as *Itineraries*: But even many of theſe were Ruffianly Rakehells, nay common Cozeners. By whoſe Preaching, the Word of Truth was become odious in the Eyes of the People. Nay, and even in the City of *London*, the Preachers there, being many of them ſuch as had been in Exile, wanted Diſcretion and Learning, either in overvaluing the Foreign Churches Diſcipline, or betraying too much Heat, or in making too ſevere Reflections, or in diſcourſing weakly and inconſiſtently. Which the prudenter ſort did then obſerve with no little Diſcontent: Of whom Mr. *Whitehead* was one, a very grave Man, and whom Archbiſhop *Cranmer* had once recommended to a Biſhopric. 'That learned and ancient Father, ſaid Dr. *Whitgiſt*, hath ſundry times lamented in my hearing (and other of his Friends he thought had heard the ſame) the looſe, frivolous and unprofitable Preaching of divers Miniſters in *London*.

Ill Preachers.

Anſw. to the Admonit.

Many other things were now complained of and lamented in the beginning of the Queen's Reign. As the delay for ſome time of reforming the Superſtitions and Diſorders in the Church. Many there were that fain would have continued the old Papal Religion, and hindered the *Reformation* that was now on foot; who pretended upon Politic Accounts, that it was not yet a Seaſon to do it, and that it would be dangerous at preſent to go about it, for fear of ſome Rebellion among the People; eſpecially in ſome parts of the Nation, which were much addicted to the old Religion. Which made an Eminent Man, ſoon after Biſhop of *Durham*, ſpeak after this manner, in a Book about this time publiſhed: 'Are not we guilty of the like Fault as they in *Haggai*, That ſaid, *It is not time yet to build the Temple*. When God ſtirred up our Kings as Chief in the Realm, and *Tho. Cranmer* Archbiſhop of *Canterbury* with others for matters in Religion, to drive the Buyers and Sellers of Maſſes, Pardons, Trentals, *&c.* out of God's Houſe, which they had made a Den of Thieves; Was not this in all our Mouths, it is not yet time to build God's Houſe; the People cannot bear it; We fear ſtrange Princes and Rebellions? As tho' God were content to ſuffer Idolatry for a time, and would not, or could not, promote his own matters without our Politic Devices.' And again elſewhere the ſame pious Man hath theſe Word; 'Let us think, that God ſpeaks thus by his Prophets, ſaying, This People of *England*, to whom I have given ſo plentiful a Land, delivered them ſo often, and ſent them my Preachers, and whom, when they forgot me and their Duty, I puniſhed; ſometimes ſharply of Fatherly Love, and ſometimes gently, that they might turn to me: Yet they ſay, It is not time to build God's Houſe for fear of their own Shadows. They would lie loitring ſtill.

Hinderers of the Reformation *cenſured.*

Pilkington's *Expoſ. on* Hagai.

ANNO 1559.

'ſtill.——Be waked out of this Sleep. Let us conſider what Benefits we have received daily of our good God, and ſee what a Grief 'it is to be unthankful, and have our Unkindneſs thus caſt in our 'Teeth. Poor Cities in *Germany*, compaſſed about with their Enemies, reform Religion thoroughly without any Fear, and God proſpereth them. And yet this Noble Realm, which all Princes have 'feared, dare not. We will do it by our own Politics, and not by 'committing the Succeſs to God; and ſo we ſhall overthrow all.

A Slackneſs in Diſcipline and Reſtraint of Sin.

Others there were, that being Magiſtrates and Officers both in Church and State, however well affected they were to a *Reformation*, pretended they ſaw ſo much out of Order, that they began to deſpair to attempt it: And ſo left the Reins of Diſciplne looſe, and the People might come to Church, or go to Maſs, or the Alehouſe without Reſtraint. And of this the ſame Writer thus; 'Worldly wiſe men ſee ſo many things out of Order, and ſo little hope of 'Redreſs, that they cannot tell which to correct or amend firſt; and 'therefore let the Whip lye ſtill [Alluding unto the Whip that Chriſt 'uſed, to whip the Buyers and Sellers out of the Temple] and every one to do what him liſt, and Sin to be unpuniſhed. The World 'is come to ſuch a diſſolute Liberty and negligent Forgetfulneſs of 'God, that Men ſleeping in Sin need not ſo much a Whip to drive 'any out of the Church, ſo few come there, but they need a great 'ſort of Whips to drive ſome few thitherward. For come into a 'Church the Sabbath Day, and ye ſhall ſee but few, tho' there be a 'Sermon; but the Ale-houſe is ever full. Well worth the Papiſts 'therefore in this Kingdom; for they be earneſt, zealous and painful 'in their doings. They will build their Kingdom more in one Year 'with Fire and Faggot, than the old Goſpellers will do in Seven. 'A Popiſh Summoner, Spy or Promoter, will drive more to the 'Church with a Word, to hear a *Latin* Maſs, than Seven Preachers 'will bring in a Week's Preaching to hear a godly Sermon. Oh! 'what a Condemnation ſhall this be? To ſee the Wicked ſo diligent 'and earneſt in their Doings to ſet up Antichriſt, and Chriſtian Rulers 'and Officers of all ſorts, having the Whip of Correction in their 'Hands, by God's Law and the Princes, have ſo coldly behaved 'themſelves in ſetting up the Kingdom of Chriſt, that neither they 'give good Examples themſelves, in diligent praying and reſorting to 'the Church, nor by the Whip of Diſcipline drive others thitherward.

Preaching urged, as highly uſeful. Expoſ. on Hag.

This made the ſober and earneſt Biſhops and Divines preſs Preaching. And as they preached much themſelves for the Inſtruction of the People, ſo they did what they could to promote it every where. 'Hence we learn, ſaith *Pilkington*, the Neceſſity of Preaching, and 'what Inconvenience followeth, where it is not uſed. Where Preaching fails, ſaith *Solomon*, the People periſh. Therefore let every 'Man keep himſelf in God's School-houſe, and learn his Leſſon diligently. For as the Body is nouriſhed with Meat, ſo is the Soul 'with the Word of God. As St. *Matthew* ſaith, *A man doth not 'live by bread only, but by every word, that cometh from the mouth 'of God.* This is then the ordinary way to keep us in the Fear of 'God, and continual Remembrance of the Laſt Day; Often diligently to read, and hear God's Word preached unto us. For that

Prov. 29.

Mat. 24.

is it which doth and will kill Sin in us. Faith is kept and increaſed by the ſame means that it is given——What is the Cauſe that the *Papiſts* lie ſo ſound on ſleep in their Abominations, but that they care not for Preaching, nor think it ſo neceſſary; and becauſe that they would not be told of their Faults, that they might amend them.

Deſpiſed by many.

In theſe Words this Reverend Divine had his Eye upon ſeveral People, inſtructed ſecretly by *Papiſts* to deſpiſe Preaching, and to abſent themſelves as much as they could from Sermons. For it was commonly ſaid even in theſe times, but chiefly by the Enemies of the Goſpel, ‘What ſhould I do at a Sermon, I know as much before I go as I ſhall learn there. I can read the Scripture at home, and comfort myſelf ſufficiently. Theſe are better than they, that will neither hear nor read, but ſay, I know there is no more but *Do well and have well.* I know that this is all that can be ſaid, Love God above all Things, and thy Neighbour as thyſelf. I can ſay my *Pater Noſter* and my *Creed*, as well as He: And further I know, that in the one is contained all things neceſſary to be aſked at God's Hand, and in the other all that is to be believed; and what, can, or ſhould a Man have more than this? Theſe Sayings, albeit they be true, yet are they moſt brutiſh, and nothing elſe in very deed but naughty Expoſitions to cloak our ſloathful Wickedneſs withal: And that we would not in any wiſe have Preaching, becauſe we would not have our Faults rebuked, nor yet our Minds exerciſed in Meditation of God, and his Goodneſs, and of our own Sin and Miſery.

Papiſts *againſt Preaching. And why.*

Moreover, concerning this Preaching thus would the Papiſts alſo ſay, ‘That it is not neceſſary to preach often, by the Example of *Pambo*, which when he had heard one Leſſon, would hear no more till he had in many Years learned to practiſe that one. Which Example proveth rather, ſaid my foreſaid Author, that we ſhould diligently learn, than ſeldom preach.’ They were deſperately afraid the People ſhould have too much Knowledge. ‘It was never a good World, they ſay, ſince every Shoemaker could teach the Prieſt his Duty. They were aſhamed of their Faults, ſaid my Author, and therefore would have the People in Blindneſs ſtill, that they ſhould ſee neither their own Faults, nor tell them of theirs. For that eſpecially they could not abide. And to be ſure thoſe that were under theſe Prieſts, ſhould have Learning little enough. ‘For how can they be learned, ſaid he, having none to teach them but Sir *John Mumblematins*?

An Archdeacon that never preached.
Art of Rhetoric. *by* Wyls. *LL. D.*

“And here I cannot but inſert the Mention of a Popiſh Archdeacon, that never preached; and the witty Reaſon, which he gave, why he did not: as we have it related by a good Author that lived in thoſe Times. ‘An Archdeacon aſked a young Schoolar once in Diſcourſe, Whether he [the Archdeacon] had a good Wit, or no? Yes, Sir, ſaid he, your Wit is good enough, if you keep it ſtill, and uſe it not. For every thing, as you know, is the worſe for wearing. Thou ſayeſt even Truth, ſaid the Archdeacon; for that is the Matter that I never uſe Preaching. For it is nothing but the waſting of Wit, and a ſpending of Wind. And yet if I would 'preach, I think I could do it as well, as the beſt of them. Yea, 'Sir, ſaid the other, I would not you ſhould prove it, for fear of 'ſtraining yourſelf too much. Why doſt thou fear that, replied the 'Archdeacon? Nay, thou mayeſt be aſſured, I will never preach ſo 'long as I live, God being my good Lord. There are over-many 'Hereſies for good-meaning Men, to ſpeak any thing now-a-days.' [Meaning *Preaching* to be the Cauſe of Hereſy.]"

Some murmur at the Allowance of Reading the Scriptures.

And as theſe Men would in theſe days ſpeak their Mind againſt Preaching, ſo would they do alſo againſt the common uſe of the Holy Scriptures. 'It was never good World, would they ſay, ſince the 'Word of God came abroad: and that it was not meet for the People to have it, or read it, but they muſt receive it at the Prieſt's 'Mouth. For they were, they ſaid, the Nurſes that muſt chew the 'Meat afore the Children eat it.' But, the ſaid Learned Man ſharply replyed, 'It is ſo poiſoned in their filthy Mouths and ſtinking 'Breaths, that it poiſoneth, but feedeth not the Hearer.

CHAP. XIV.

The Progreſs of the Reformation. *Orders for Cures vacant. The Foreigners Joy in behalf of* England. *A Proclamation for preſerving Monuments,* &c. *in Churches. Another for Apparel.*

Churches purged of Superſtitions.

YET did the *Reformation* ſilently and ſurely go on, though ſlowly, and with great oppoſition, as the Walls of *Jeruſalem* were built: And by the Diligence of ſome about the Queen, many Abuſes were already diſpatched and laid aſide. And if we went now into the Churches, you might ſee all the former Superſtitions that uſed to appear there, removed and gone; purged of Images and Relicks. Which exceedingly grieved the *Papiſts*. 'The *Papiſts* weep to ſee our 'Churches ſo bare, ſaying, they were like Barns. And that there 'was nothing in them to make Courteſy unto; neither Saints, nor 'yet their little old God [meaning the *Pix* hanging over the Altar.]' And a little before, 'The Pope's Church hath all things pleaſantly in 'it to delight the People withal: As for their Eyes, their God hangs 'in a Rope; Images gilded, painted, carved moſt finely: Copes, 'Chalices, Croſſes of Gold and Silver, with Relicks and Altars. For 'the Ear, Singing, Ringing and Organs piping. For the Noſe, Frankincenſe, Sweet Perfumes. To waſh away Sin, as they ſay, Holy 'Water of their own hallowing and making. Prieſts an infinite ſort, 'Maſſes, Trentals, Dirges, Pardons, &c. But where the Goſpel is 'preached, they knowing that God is not pleaſed but with a pure 'Heart, are content with an Honeſt Place appointed to reſort together in, &c. with bare Walls, or elſe written with Scriptures.

Pilk. *Expoſit. on* Hagg.

Orders for the Cures.

But as for the Archbiſhop, he was not idle in doing his Service at this time to the Church. For the performing of God's Service purely ly and profitably in the many vacant Churches, he drew up and gave out Rules, Orders and Directions, *for ſerving of the Cures now deſtitute:* As there were not a few; ſome Prieſts going away, and departing from their Benefices, and others Non-reſident, and many Livings of ſo mean Income, that none would take them up. This Order was as followeth: ANNO 1559.

Firſt, That the Biſhop of the Dioceſe take ſpecial care to foreſee ſuch Men to be preſented to their Benefices of their Collations, or of others, which will promiſe to be reſident upon their Cures and which alſo will take to their care and overſight ſome other Vicarages and Parſonages next adjoining to their principal Place of Reſidence, more in number, or fewer, as the Biſhop by his Diſcretion ſhall think meet for the Worthineſs of the Perſon, and for the convenient Unition of the ſaid Cures. *MSS. G. Petyt, Armig.*

Item, Order to be taken for Faculty of Pluralities, *&c.*

Item, At the receiving of his Principal Benefice he ſhall alſo compound for the reſt, as they ſhall fall vacant, having favourable days of Payment of thoſe ſaid united Benefices, which few Men will be induced ſingularly to take upon them, and anſwer other Charges ordinary and extraordinary depending upon the ſame, until ſuch time as ſome one able Clerk or Miniſter will offer to take upon him to ſerve any of the ſaid United Benefices. In which Caſe the ſaid principal Incumbent to be diſcharged, or to be otherwiſe appointed, as the Ordinary and Patron ſhall conveniently agree thereunto, with convenient Contentation of the Miniſters between themſelves.

Item, That the Lay Patrons of ſuch Benefices may be advertiſed by Authority of Parliament, or otherwiſe, to ſuffer the Cures of their Preſentations and Collations ſo to be united for the Time in this Caſe of Neceſſity, without hurt of their Rights, as may be conveniently agreed on by the Ordinary and the ſaid Patrons. Provided that this uniting of Benefices of the Patronage of any Eccleſiaſtical or Lay Perſon, with any Promotion of the Queen's Majeſty's Gift and Collation, ſhall not be prejudicial to the Right, Intereſt and Title of the ſaid Subjects Patronage Eccleſiaſtical or Lay, as afore, except for lack of Preſentation within Six Months by the Lay Patron, the Benefice falling into the Lapſe. The Biſhop then for that turn, to diſpoſe it agreeably to ſuch Device as here is expreſſed.

Item, That the ſaid Principal Incumbent ſhall depute in every ſuch Pariſh committed to his care, one able Miniſter within Orders of Deacon, if it may be, or elſe ſome honeſt, ſober and grave Lay-man, who, as a Lector or Reader, ſhall give his attendance to read the Order of Service appointed: Except, that he ſhall not, being only a Reader, intermeddle with Chriſtening, Marrying, or Miniſtring the Holy Communion, or with any voluntary Preaching or Propheſying; but read the Service of the Day with the Litany and Homily, agreeable as ſhall be preſcribed in the abſence of the Principal Paſtor, or ſome one Paſtor chanceable coming to that Pariſh for the time.

Item, That the ſaid principal Incumbent and Paſtor ſhall in courſe reſort in circuit to every his Peculiars, as well to preach the Word of God, as to miniſter the Holy Communion to them that ſhall be thereto diſpoſed, as to marry and baptize the Childer, born ſithence the day of his laſt being with them. Provided, That the People be taught by an Homily made therefore, that they need not to ſtand in any Scrupuloſity for the delay of Baptiſm*, if they depart before they be preſented to the Miniſter in the Church: Conſidering that in the Primitive Church, the Fathers uſed but two principal Feaſts, *Eaſter* and *Pentecoſt*, to admit the Childer to the Holy Font of Regeneration. Not forbidding yet the Miniſter and Paſtor aforeſaid, if he may conveniently miniſter the ſaid Sacrament of Baptiſm on the Week Day, being required thereunto, without Pact or Covenant of Reward, but of Charity and Zeal which he ought to bear to the reaſonable Requeſts of his People: And as they again of their charitable Conſiderations may requeſt the ſame in reſpect of the Time, Weather or Diſtance of Place, not to moleſt the ſaid Paſtor more than need.

* Non probo. *This was the Quarrel of the* Corniſh *Rebellion. This was put in by Sir* W. Cecyl's *Order.*

Item, That the ſaid Paſtor ſhall have ſpecial care at his Repair to ſuch of his Circuits, to know how the Youth do profit in the Catechiſm taught them by the Lector or Miniſter, Weekly attending upon them: and to ſee that the Elder and Ancient Folk do prepare themſelves three times of the Year at the leaſt, to receive the Holy Communion in Love and Charity. Which Paſtor ſhall refer all Cauſes of great importance to the Biſhop, or his Chancellor, as the Caſe ſhall require, and as is provided by Injunction.

Item, That the Paſtor being preſented to ſuch Churches compatible, over and above his Principal Cure, ſhall not, before ſome Receit of his Poſſeſſion, pay to the Ordinaries for his Inſtitution and Induction more than for the Fees of the Regiſter only, for all ſuch Benefices as ſhall be thought to be of an exile Portion of Living, and chargeable to the Firſt-Fruits.

Item, That the Lectors or Readers ſhall not be appointed but with the overſight of the Biſhop, or his Chancellor, to have his convenient Inſtruction and Advertiſement, with ſome Letters Teſtimonial of his Admiſſion, how to order themſelves in the ſaid Charge. Which ſaid Lectors ſhall be always removeable upon Certificate and Proof of their Diſability and Diſorder.

Item, That there be a convenient Rate made by the Biſhop and his Counſil, with the Conſent of the Patron of ſuch Benefices to be united, What Portion ſhall be appointed in ſtipend to the principal Paſtor, What to the Reader, What to the bearing of ordinary and extraordinary Payments, What to the Reparation of the Chancel, and Manſion Houſes, and what may remain to be diſtributed to the Poor in ſuch Pariſh united.

Item, That the Principal Paſtor ſhall not let to Ferme over one Year, and ever at *Annunciation* of our Lady, any one ſuch Benefice united, but with the conſent of the Ordinary and Patrons of the ſame. To whom above three Years it ſhall not be lawful to let them forth to ferme.

Item, That thoſe Fermors ſhall be aided and aſſiſted as well by the Laws and Diligence of the Ordinary, as by the aid of the divers Juſtices next dwelling to ſuch Benefices: That the Rights, Tithes, and all other Eccleſiaſtical Emoluments be duly contented and paid: Whereby the Charges and Perſons aforeſaid may have their due Relief and Stipend, according to Law, Equity and good Conſcience.

ANNO 1559.

This was the prudent Courſe taken in the preſent Diſtreſs to ſupply the Church with Miniſters.

Joy among Foreigners for the Succeſs of Religion.

P. Martyr's *Letter thereupon.*

Biblioth. Eccl. Belg. Lond.

In fine, there was great Joy abroad among the Eminent Heads of the *Reformers*, for the good Progreſs of Religion in *England*; and likewiſe in *Scotland* too, and in *Poland*, and other Places. For thus *Peter Martyr* writ to *Utenhoven* in *Poland*, *Jan.* 7. ſignifying his great Joy conceived for the good Succeſſes of Religion in *Poland*. ‘If there was Joy among the Angels of God for one poor Sheep loſt and found again, what Pleaſure is it fit we ſhould take for ſo many Provinces, and ſo great a Kingdom as *Poland* is, if, as you give hope to believe, it be converted to the True Religion of Chriſt. God ſeems at this time eſpecially to have a mind to reveal his Kingdom. Concerning *England*, *Martyr* ſaid, he had writ before to *Alaſco*. And for the good News thereof, he knew they would both rejoice and congratulate *Chriſt* theſe Acceſſions to his Kingdom, becauſe both of them ſo greatly favoured it.’ Then he deſcended to mention the Work he was upon, of giving an Anſwer to Bp. *Gardiner*'s Book, in vindication of his great Patron ABp. *Cranmer*. ‘That he had ſent a part of it to *Alaſco* and him, praying him, that he would deal with the Bookſellers in *Poland* to take off ſome of the Copies the next *Frankford* Mart, and to diſperſe them in that Realm, for the better increaſe of Religion there. And the Book, when finiſhed, he intended to dedicate to the preſent Queen of *England*.’ Of the Realm of *Scotland* he wrote, ‘That the People there had the Goſpel alſo, and that publick Sermons were preached there, and that there was a juſt Miniſtry of the Sacrament. But that theſe were not Favours given them by the Publick Laws, or the Will of the Queen, but that the People by a great Conſent uſurped them to themſelves. And that when on the Firſt of *September* there had been a Solemn Proceſſion in *Edinburgh* of the Chief Idol of the City, one *Giles*, and the Queen herſelf accompanied, and ſome Noblemen, the People roſe, and diſſolved the Shew, and threw the Idol into the Publick Sink of the City. The Queen and Nobles withdrew themſelves into the Caſtle. And the People cauſed it to be writ to the *French* King, exhorting him to follow the pure Religion; and that if he would grant it them, they would be quiet, otherwiſe they would join themſelves to the *Engliſh*.

The People Reform in Scotland.

Proclamation for preſerving old Monuments, and the Bells and Lead of Churches.

For the Concluſion of this Year, I will take notice of two Proclamations the Queen iſſued out. The one, bearing Date *Sept.* 19. from *Windſor*, was againſt defacing Monuments in Churches, and taking away Bells and Lead. In which I do gueſs the Archbiſhop had a great hand, being ſo great a Lover of Antiquity, and ſo ſore an Enemy againſt the ſpoil of the Monuments of our Forefathers, and of the Churches; and the Proclamation itſelf being ſo excellently and fully expreſſed, as tho' it were done by his Pen, or Direction, “It was intitled, *A Proclamation againſt breaking or defacing of Monuments of Antiquity: being ſet up in Churches or other public Places for Memory, and not for Superſtition.*” It ſet forth, ‘How the Ancient Monuments of Metal and Stone in Churches and other publick Places had been lately ſpoiled and broken. Which were ſet up only for the Memory of Perſons there buried, or that had been Benefactors to the

Buildings or Dotations of the Churches. The Miſchief of demoliſhing theſe Monuments are reckoned to be, 1. That thoſe Churches and Places were ſpoiled, broken and ruinated. 2. The Honourable and good Memory of Virtuous and Noble Perſons extinguiſhed. 3. The true underſtanding of divers Families in the Realm, who have deſcended of the Blood of the ſame Perſons, darkened. 4. The true Courſe of their Inheritance hereby might hereafter be interrupted contrary to Juſtice. 5. Such as gave, or had charge in Times paſt only to deface Monuments of Idolatry, and feigned Images in Churches and Abbies, ſlandered. The Queen therefore commanded all ſuch breaking of Monuments hereafter to be forborn, and forbad, without conſent of the Ordinary, to break an Image of Kings, Princes, or Noble States of the Realm, or any other in times paſt ſet up for the only remembrance of them to Poſterity, and not for any Religious Honour; nor to break and deface any Image in any Glaſs-Windows. And that upon Pain to be committed to the next Goal: And at the next coming of the Juſtices to be further puniſhed by Fine or Impriſonment, beſides the Reſtitution and Re-edification of what was broken: Uſing therein the Advice of the Ordinary.

Preſentments to be made of ſuch Violations.

‘And for the Reſtoration of ſuch as be already ſpoiled, ſhe charged all ABps. Bps. and other Ordinaries, to enquire by Preſentments of the Curates and Churchwardens, what manner of Spoils have been made ſince the beginning of her Reign, and by whom: and to enjoin them under pain of Excommunication to repair the ſame by a convenient Day; or to notify the ſame to her Majeſty's Council in the Star-chamber: And if they were not able to repair the ſame, then to be enjoined open Penance in the Church two or three times, according to the quality of the Crime. And if the Party offending be dead, then the Ordinary was to enjoin the Executors of the Deceaſed to repair and re-edify. And when the Offender could not be preſented, if it were in any Cathedral, or Collegiate Church, which had Revenues belonging to it, remaining in the Diſcretion of the Governors thereof to beſtow, the Queen required them to employ ſuch Parcels of the ſaid Sums of Mony as might be ſpared, upon the ſpeedy repair of ſuch defaced Monuments, as agreeable to the Original as might be.

‘And whereas ſome Patrons, or Impropriators, upon pretence of their being Owners of the Parſonages impropriate, did perſuade with the Parſon and Pariſhioners, to throw down the Bells of the Churches and Chappels, and the Lead of the ſame, converting the ſame to their private gain, and thereby ſought a ſlanderous deſolation of the Places of Prayer; the Queen, to whom in the Right of the Crown, the Defence and Protection of the Church belonged, expreſly forbad any Perſon to take away the Bells or Lead, under pain of Impriſonment during her Pleaſure, and farther Fine for the Contempt. And ſhe commanded all Biſhops and Ordinaries to enquire of ſuch Contempts done from the beginning of her Majeſty's Reign; and to enjoin the Perſons offending to repair the ſame within a convenient time. And to certify her Majeſty's Privy Council, or the Council in the Star-Chamber, that Order might be taken therein.’ He that is minded to ſee this Proclamation at length, may find it preſerved in *Fuller*'s Church Hiſtory.

Book IX. *p.* 66

Proclamation againſt Exceſs of Apparel.

Another Proclamation, dated from *Weſtminſter*, *Oct.* 21. was againſt the Exceſs of Apparel, which grew on apace, and gave great offence to pious People. Who thought it conſiſted not with the Gravity and Serioufneſs of a Nation profeſſing true Religion, to laſh out ſo exceſſively that way; and many ſpending upon their Backs more than they could well ſpare, to the impoveriſhing of themſelves and Family, and to the decay of Charity. Therefore the Queen in this Proclamation made a Declaration of her Purpoſe; 'To take the Penalty of ſundry former 'Laws for wearing exceſſive and inordinate Apparel. As particularly 'that Act in the firſt and ſecond of *Philip* and *Mary*; and certain 'Branches of another Statute, made the 24th of *Henry* VIII. againſt 'Exceſſive Apparel. The Mulcts, were by Order of Council to be put 'in execution in the Queen's Court, and in their own Houſes. And in 'the Countries, the Mayors and Governors of Cities and Towns Corporate, Sheriffs and Juſtices of the Peace, Noblemen, Heads of Societies, either Eccleſiaſtical or Temporal, within twelve days were 'to take order for the execution of the foreſaid Statutes. And ſhe 'charged and commanded, that there ſhould be no Toleration or Excuſe after the 20th of *December* next, touching the Contents of the 'Statute in the firſt and ſecond of *Philip* and *Mary*; nor after the laſt 'of *January*, touching the Branches of the other Statute. Yet allowance was given for the wearing of certain coſtly Furs, and rich Embroideries, bought and made by ſundry Gentlemen before this Proclamation, to their great Coſts, with which the Queen diſpenſed.

The Vain Apparels now-a-days, and Faſhions.

Expoſ. upon Hagg.

What theſe Vanities in Apparel now were, may be the better underſtood, if we obſerve what one of the Prelates about this time writ, reproving them. 'Theſe Finefingered Rufflers with their Sables about 'their Necks, Corked Slippers, Trimmed Buſkins, and warm Mittons-- 'Furred Stomachers, long Gowns. Theſe tender Parnels muſt have one 'Gown for the Day, another for the Night: One long, another ſhort. 'One for Winter, another for Summer. One furred through, and another but faced: One for the Work-day, another for the Holy-day. One 'of this Colour, another of that. One of Cloth, another of Silk, or 'Damaſk. Change of Apparel; one afore Dinner, another at after: One 'of *Spaniſh* Faſhion, another of *Turkey*. And to be brief, never content 'with enough, but always deviſing new Faſhions and ſtrange. Yea, a 'Ruffian will have more in his Ruff and his Hoſe, than he ſhould ſpend 'in a Year. He which ought to go in a Ruſſet Coat, ſpends as much 'on Apparel for him and his Wife, as his Father would have kept a 'good Houſe with.

CHAP. XV.

A Collection of Various Hiſtorical Matters falling out within this Year 1559.

Miſcellaneous Matters.

NOW, leſt I ſhould let ſlip many other Hiſtorical Matters, both Religious and Secular, Private as well as Publick, that fell out within the compaſs of this Year 1559. being Miſcellaneous, and not ſo eaſy to be brought into a due Method; I ſhall here ſet them down by way of Diary as I have met with them in Manuſcript Letters or Memorials.

April

A Proteſtant Funeral.

Cot. Libr. Vitell. F. 5.

April the 7th, a Gentlewoman was buried at St. *Thomas* of *Acre.* Whoſe Funeral being performed after a different way from the then common Superſtitious and Ceremonial Cuſtom, my Journaliſt ſets it down as a Matter worthy his noting: and writes, That ſhe was brought from St. *Bartholomew*'s beſides *Lothbury*, with a great Company of People, walking two and two, and neither Prieſts nor Clerks preſent [who uſed ever to be preſent, (and that in Conſiderable Numbers) at the Burials of Perſons of any Note, going before, and ſinging for the Soul of the Departed.] But inſtead of them went the New Preachers in their Gowns; and they neither ſinging nor ſaying, till they came to the Church. And then before the Corps was put into the Grave, a Collect was ſaid in *Engliſh*, [whereas before time all was ſaid in *Latin.*] And the Body being laid in the Grave, one took Earth and caſt it on the Corps, and read ſomething that belonged to the ſame; and incontinently they covered it with the Earth. And then was read the Epiſtle out of St. *Paul* to the *Theſſalonians* for the Occaſion. [Perhaps that Place where it begins, *But I would not have you ignorant, Brethren, concerning them which are aſleep, that ye ſorrow not even as others, which have no hope,* &c. 1 Theſſ. IV. 13. Unleſs here be a Miſtake, and the *Theſſalonians* put for the *Corinthians*; the Epiſtle that is appointed in our Common Prayer Book to be read at Funerals.] And after this they ſung the *Pater Noſter* in *Engliſh*, as well Preachers as all the Company, Women not excepted, after a New Faſhion. And after all, one went into the Pulpit and made a Sermon. This was accounted ſtrange at this Time; but it ſeems to be partly the Office of Burial uſed in K. *Edward*'s Time, and ſome other Additions to it. And this was ſomewhat boldly done, when as yet the old Religion was in force.

Proclamation of Peace.

April the 8th, Peace was proclaimed between the Q. and *Henry* the *French* King, the *Dolphin* of *France*, and *Scotland*, for ever: And all Hoſtilities to ceaſe both by Land and Sea. It was proclaimed with Six Trumpeters, Five Heralds of Arms, *Garter*, *Clarenceux*, *Lancaſter*, *Roug-Croſs* and *Blewmantle*, and the Lord Mayor and Aldermen in their Scarlet.

Players.

A Proclamation was alſo made the ſame Day againſt Players, that they ſhould play no more till a certain time, to whomſoever they belonged. And if they did, the Mayor, Sheriffs, Bailiffs, Conſtables or other Officers were to apprehend them, and carry them to Priſon.

Sir Rice Manſfield's *Funerals.*

April the 12. The Corps of Sir *Rice Manſfield*, Kt. was brought from *Clerkenwel* unto the *Blackfryers*, with two Heralds, and the reſt of the Ceremonies uſual: 24 Prieſts and Clerks ſinging before him, all in *Latin.* The Fryars Church was hung with black and Coats of Arms. The *Dirige* was ſung both in the Pariſh where he died, and likewiſe where he was buried. There were carried along with him four Banners of Saints, and many other Banners. The Morrow Maſſes were ſaid in both Churches. Afterward was his Standard, Coat, Helmet, Target, offered up at the High Altar. And all this being performed, the Company retired to his Place to Dinner. This was the common way of Funerals of Perſons of Quality in the *Popiſh* Times.

Ambaſſadors came home.

The   Day of *April*, the Queen's Ambaſſadors, *viz.* the Lord Chamberlain, the Lord Biſhop of *Ely*, and Dr. *Wootton*, Dean of *Canterbury*, returned from *France.*

The late Lord Deputy of Calais *tryed.*

The 22d day of the ſaid Month the Lord *Wentworth*, the late and laſt Lord Deputy of *Calais*, was brought from the *Tower* to *Weſtminſter*, to be arraigned for loſing of that Place. Several were his Accuſers; but he acquitted himſelf, and was cleared by his Peers: And went thence unto *Whittington* College, where he afterwards lived.

The Queen keeps St. George's *Day.*

April the 23d, being St. *George*'s-Day, the Queen went about the Hall, and all the Knights of the Garter, and about the Court, ſinging in Proceſſion. The ſame day in the Afternoon were four Knights elected, *Viz.* the Duke of *Norfolk*, the Marquiſs of *Northampton*, the E. of *Rutland*, and the L. *Robert Dudley*, Maſter of the Queen's Horſe.

Proceſſion on St. Mark's *Day.*

The 25th, St. *Mark*'s Day, was a Proceſſion in divers Pariſhes of *London*, and the Citizens went with their Banners abroad in their reſpective Pariſhes, ſinging in *Latin* the *Kyrie Eleeſon* after the old Faſhion.

The Queen at Bainard *Caſtle.*

The ſame day the Queen in the Afternoon went to *Bainard*'s Caſtle, the E. of *Pembroke*'s Place, and ſupped with him, and after Supper ſhe took a Boat, and was rowed up and down in the River *Thames*; hundreds of Boats and Barges rowing about her; and thouſands of People thronging at the Water ſide, to look upon her Majeſty; rejoicing to ſee her, and partaking of the Muſick and Sights on the *Thames*. For the Trumpets blew, Drums beat, Flutes played, Guns were diſcharged, Squibs hurled up into the Air, as the Queen moved from place to place. And this continued till Ten of the Clock at Night, when the Queen departed home. By theſe means ſhewing herſelf ſo freely and condeſcendingly unto her People, ſhe made herſelf dear and acceptable unto them.

Engliſh *Service begins before the Queen*

May the 12th, *Sunday*, the *Engliſh* Service began at the Queen's Chappel. Which was but four days after the Uſe of it was enacted, and before it was enjoined to take Place in the Nation by the Act of Parliament. Which was at St. *John Baptiſt*'s Day.

The French *Ambaſſadors.*

May the 22d, The Bp. of *London*'s Palace, and the Dean of *Paul*'s Houſe, with ſeveral other Houſes of the Canons and Prebendaries of the ſaid Church were taken up for the *French* Ambaſſadors, Monſieur *Montmorancy*, &c. and their Retinue.

The 23d, they came and landed at *Tower* Wharf, where many Lords and Nobles came to meet them, and conducted them to their ſaid Lodgings.

The 24. They were brought from the Biſhop's Palace through *Fleetſtreet* by the greateſt Nobles about the Court, to the Queen's Palace to Supper. The Hall and the great Chamber of Preſence was hung with very rich Cloth of *Arras*, and Cloth of State. There was extraordinary Cheer at Supper, and after that, as goodly a Banquet as had been ſeen: With all manner of Muſick and Entertainment till Midnight.

The 25. They were brought to Court with Muſick to Dinner. And after a ſplendid Dinner, they were entertained with the Baiting of Bears and Bulls with *Engliſh* Dogs. The Queen's Grace herſelf and the Ambaſſadors ſtood in the Gallery looking on the Paſtime till Six at Night. After that, they went by Water unto *Paul*'s Wharf and landed there, to go to their Lodgings at the Biſhop's Palace to Supper. It was obſerved of theſe Ambaſſadors, that they were moſt gorgeouſly apparelled.

The 26. day, They took Barge at *Paul*'s Wharf, and ſo to *Paris Garden*: Where was to be another Baiting of Bulls and Bears. And the Captain with an Hundred of the Guard kept room for them againſt they came, that they might have Place to ſee the Sport.

Acts of Parliament proclaimed.

The ſame day was Proclamation made of five Acts of Parliament lately paſt and made. Which I conclude to be the Five firſt Acts in the Statute Book *primo Eliz. Viz.*

I. For reſtoring to the Queen the ancient Juriſdiction over the State Eccleſiaſtical, and for aboliſhing all Foreign Power.

II. For the Uniformity of Common Prayer and Service in the Church, and Adminiſtration of the Sacraments.

III. For Recognition of the Queen's Title to the Imperial Crown of this Realm.

IV. For Reſtitution of Firſt Fruits and Tenths, *&c.* and Parſonages Impropriate to the Crown.

V. An Act whereby certain Offences are made Treaſon: All which were ſo neceſſary to be proclaimed and known, for the Univerſal Concern and Import of them to all the Queen's Subjects.

The Ambaſſadors depart.

The 28. The *French* Ambaſſadors went away, taking their Barge towards *Graves End*; and carried with them many Maſtiffs given them, for hunting their Wolves.

Lady Barnes *buried.*

June the 2. was buried in Little St. *Bartholomew*'s the Lady *Barnes*, late Wife of Sir *George Barnes*, Kt. ſometime Lord Mayor of *London*. She gave to many poor Men and Women good Ruſſet Gowns; and to the poor Men and Women of *Calais* [who now, being driven out thence from their Habitations, Trades and Eſtates into *England*, and that in great Numbers, were no doubt in great ſtraits] She gave ſo much a-piece in Money, and an hundred black Gowns and Coats. There attended the Funeral Mr. *Clarenceux*, and twenty Clerks ſinging afore her to the Church, all in *Engliſh*. All the Place [*i. e.* her Houſe] and the Streets, through which they paſſed, and the Church, all hung in Black and Coats of Arms. Being come to the Church, and the *Engliſh* Proceſſion ſung, Mr. *Horne* made a Sermon. After that, the Clerks ſung *Te Deum* in *Engliſh*. Then the Corps was buried with ſomething ſung. I ſuppoſe it was the Verſicles, beginning *Man that is born of a Woman*, &c.

Four Knights inſtalled at Windſor.

June the 6. St. *George*'s Feaſt was kept at *Windſor*. The Earl of *Pembroke* was the Queen's Subſtitute. There were ſtalled at that time the four Noblemen that were lately elected into the Order. There was great Feaſting. And that day the Communion and *Engliſh* Service began to be celebrated there.

Maſs ceaſeth at St. Paul's.

June the 11. being St. *Barnabas* day, the Apoſtle's Maſs ceaſed, and no Maſs was ſaid any more at St. *Paul*'s: And on that day Dr. *Sandys* preached, the Lord Mayor and Aldermen, the Earl of *Bedford* and many of the Court preſent. And now Dr. *May*, ſometime Dean of St. *Paul*'s, but depoſed, took Poſſeſſion of his Place in the Church as Dean. And that Afternoon was none of the old Even Song there, and ſo aboliſhed.

The old Dean reſtored.

The Queen takes her Barge.

The ſame day about eight of the Clock at Night the Queen took her Barge at *White-hall*, and many more Barges attended her; rowing for her Pleaſure along the Bankſide, by the Biſhop of *Wincheſter*'s: And ſo croſſing over to *London* ſide; with Drums beating and Trumpets ſounding. And ſo to *White-hall* again.

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The Citizens muſter before the Queen.

July the 2. The City of *London* entertained the Queen at *Greenwich* with a Muſter; Each Company ſending out a certain Number of Men at Arms; [1400 in all, ſaith *Stow*] to her great Delight and Satisfaction. Whoſe *Satisfaction* ſatisfied the Citizens as much; and this created mutual Love and Affection.

On the firſt of *July* they marched out of *London* in Coats of Velvet and Chains of Gold, with Guns, Moris Pikes, Halberts and Flags. And ſo over *London*-Bridge unto the Duke of *Suffolk*'s Park in *Southwark*: Where they all muſtered before the Lord Mayor, and lay abroad in St. *George*'s Fields all that Night. The next Morning they removed towards *Greenwich* to the Court there; and thence into *Greenwich* Park. Here they tarried till Eight of the Clock. Then they marched down into the Lawn, and muſtered in their Arms: All the Gunners in Shirts of Mail. At five of the Clock at Night the Queen came into the Gallery over the Park-Gate, with the Ambaſſadors, Lords and Ladies, to a great Number. The Lord Marquis, Lord Admiral, Lord *Dudley*, and divers other Lords and Knights rode to and fro, to view them: And to ſet the two Battels in Array to ſkirmiſh before the Queen. Then came the Trumpets to blow on each part, the Drums beating and the Flutes playing. There were given three Onſets in every Battel. The Guns diſcharged on one another, the Moris Pikes encountred together with great Alarm. Each ran to their Weapons again, and then they fell together as faſt as they could, in Imitation of cloſe Fight. All this while the Queen with the reſt of the Nobles about her, beheld the Skirmiſhings; and after, they recluded back again. After all this, Mr. Chamberlain and divers of the Commons of the City and the Wiflers came before her Grace; who thanked them heartily and all the City. Whereupon immediately was given the greateſt Shout as ever was heard, with hurling up of Caps. And the Queen ſhewed herſelf very merry. After this was a running at Tilt. And laſtly, all departed home to *London*.

The Elizabeth *Launched.*

The next day being *July* the 3. The Queen went to *Woolwich*, to the Launching of a fine Ship newly built, and called by her own Name *ELIZABETH*.

Tilting before the Queen at Greenwich *Park.*

The 10. of the ſame Month. The Queen, being ſtill at *Greenwich*, well knew how Pomps and Shews, eſpecially Military, with her own Preſence thereat, delighted her Subjects, and perhaps herſelf too: Now therefore was ſet up in *Greenwich* Park a goodly Banqueting-Houſe for her Grace; made with Fir Poles, and decked with Birch Branches, and all manner of Flowers both of the Field and Garden, as Roſes, Julyflowers, Lavender, Marygolds; and all manner of ſtrewing Herbs and Ruſhes. There were alſo ſet up Tents for the Kitching, and for the Officers, againſt to Morrow, with Proviſions laid in of Wine, Ale and Beer. There was alſo made up a Place for the Queen's Penſioners, who were to run with Spears. The Challengers were Three, the Earl of *Ormond*, Sir *John Perrot*, and Mr. *North*. And there were likewiſe Defendants of equal Valour with Lances and Swords.

About Five in the Afternoon came the Queen with the Ambaſſadors and divers Lords and Ladies, and ſtood over the Park Gate to ſee the Exerciſe. And after, the Combatants ran, chaſing one the other. After this the Queen came down into the Park, and took her Horſe, and rode

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rode up to the Banqueting Houſe, and the Three Ambaſſadors; and ſo to Supper. After was a Maſk; and then a great Banquet. And then followed great caſting of Fire and ſhooting of Guns till Twelve at Night. This was undoubtedly the Queen's Policy, to accuſtom her Nobles and Subjects to Arms, and to give all Countenance to the Exerciſe of Warfare, having ſuch a Proſpect of Enemies round about her, as well as to entertain the Ambaſſadors.

The Queen at L. Cobham*'s.*

July the 17. The Queen removed from *Greenwich* in her Progreſs and goes to *Dartford* in *Kent*. And the next day She came to *Cobham*, the L. *Cobham*'s Place: And there her Grace was welcomed with great Chear.

K. Philip *marries.*

July the 20. King *Philip* of *Spain* was married unto the *French* King's Daughter *Elizabeth*. And great Juſts were made: The *French* King himſelf juſting; but fatally: For one of his Eyes were ſtruck out in this Exerciſe, by a piece of the Spear; whereof he died. Whoſe Funerals were honourable kept at St. *Paul's*, as was ſhewn before. But no great Loſs for *England*.

Bp. of Durham *rides into* London.

The ſame day the old Biſhop of *Durham* came riding to *London* out of the *North*, with threeſcore Horſe, and ſo to *Southwark*, unto the Houſe of one *Dolman* a Tallow-Chandler, where he laid: [Having ſeen two Houſes at leaſt belonging to him, *Viz. Durham* Place, and *Cold Herbour*, taken from his Biſhopric.]

The French *K. takes the Title of* England.

The 26. Tidings came to *London*, that the young *French* King had proclaimed himſelf King of *France*, *Scotland* and *England*.

The Queen at Nonſuch.

Aug. the 5. The Queen being now at *Eltham* in *Kent*, one of the ancient Houſes of the Kings, removed thence unto *Nonſuch*, another of her Houſes: Of which the Noble Earl of *Arundel* ſeems to be now Houſe-keeper. There the Queen had great Entertainment with Banquets, eſpecially on *Sunday* Night, made by the ſaid Earl; together with a Maſk; and the Warlike Sounds of Drums and Flutes and all kinds of Muſick, till Midnight. On *Monday* was a great Supper made for her: But before Night She ſtood at her ſtanding in the further Park: And there She ſaw a Courſe. At Night was a Play of the Children of *Paul's*, and there [Muſick] Maſter *Sebaſtian*. After that, a coſtly Banquet accompanied with Drums and Flutes. The Diſhes were extraordinary rich, gilt. This Entertainment laſted till three in the Morning. And the Earl preſented her Majeſty a Cupboard of Plate.

She comes to Hampton *Court.*

The 10. of *Aug.* being St. *Laurence* day, She removed from *Nonſuch* to *Hampton* Court.

Srangways *a Sea-Rover taken.*

And the ſame day was brought to the *Tower*, *Strangways* the great Sea-rover, and others. And the 14. day, there landed at the Bridge-Houſe Fourſcore Rovers and Mariners taken with *Strangways*; and were ſent unto the *Marſhalſea*, and *King's-Bench*, and their Trumpeters; and immediately fettered.

The Queen at the L. Admiral's Place.

The 17. the Queen removed from *Hampton* Court to   the L. Admiral's Place: And there She had great Chear. The ſaid Lord had built a goodly Banqueting-Houſe for her Grace: It was richly gilded and painted; That Lord having for that End kept a great many Painters for a good while there in the Countrey.

Sir Tho. Chardin, *Maſter of the Revels dies.*

The 20. Died at *Nonſuch*, Sir *Tho. Chardin*, Deviſer of all the Banquets and Banqueting Houſes, Maſter of the Revels, and Serjeant of the Tents. He was buried *Sept.* 5. at *Bletchingly*.

Roods, &c. burnt.

The 24. being St. *Bartholomew*'s day, and the day before and after, were burnt all the Roods of St. *Mary* and St. *John*; and many other Church Goods, with Copes, Croſſes, Cenſers, Altar-Cloths, Rood-Cloths, Books, Banners, Banner-Staves, Wainſcot, with much other ſuch Gear, in *London*.

A great Thunder-Clap.

Sep. the 5. At *Alhallows Breadſtreet*, betwixt twelve and one at Noon, was a dreadful Thunder-Clap. It killed a Water-Spaniel at the Church-Wall ſide: Felled one of the Bead-men of the *Salters* Company, and the Sexton of the ſaid Church; cracked the Steeple above the Battlements, which was all of Stone, that ſome of it flew out in divers pieces. So that the Month after, *Octob.* the 5. they began to take down the Top of the Steeple.

Hearſe in Paul's *for the* French *King.*

The ſame day, *Viz. Sep.* 5. was a Frame ſet up in St. *Paul*'s Quire of nine Stories for the late *French* King deceaſed, with Vallence of Sarcenet and black fine Fringe, and Pencils: And round about the Hearſe a Piece of Velvet. All the eight Pillars and all the Quire hung with Black and Arms. His Hearſe garniſhed with thirty dozen of Pencils, and fifteen dozen of Arms.

The 8. day began the Obſequies. Which was performed very honourably, as hath been already deſcribed.

The 15. The Hearſe was taken down by the Heralds; who, as their Fees had all that was about it; both Cloth, Velvet, Sarcenet, Banners, Eſchutcheons of Arms, Banner-Staves, Rails, *&c.*

Srangways *caſt, with all his Crew.*

The 22. *Strangways* and his Crew, being above 80 Perſons in numnumber, were arraigned at *Southwark*; and all caſt to ſuffer Death. *Strangways* and five more, *Octob.* 2. were brought from the *Tower* to the *Marſhalſea*. And the day after, two new pair of Gallows ſet up, one at St. *Thomas* of *Waterings*, the other at Low Water Mark at *Wapping*. The 4. of *October* was the day that *Strangways* and all his Men ſhould have ſuffered Death: But there came Tidings, that they ſhould ſtay till it pleaſed the Queen and her Council.

The Prince of Swethen *comes.*

The 27. of *September*, Tidings came to *London* that the Prince of *Swethen* was landed at *Harwich*.

Enters Lond.

Octob. the 5. The Prince of *Swethen*, (whoſe Title was Duke of *Finland*) having been conducted from *Colcheſter* by the E. of *Oxford*, and the L. *Robert Dudley* Maſter of the Queen's Horſe, came to *London*, entring at *Aldgate*, and ſo to *Leaden Hall*; and down to *Graſſchurch* Street corner; Where he was received by the L. Marquis of *Northampton*, and the L. *Ambroſe Dudley* and other Gentlemen and Ladies. The Trumpets blew, and a great Number of Gentlemen with Gold Chains rode before and after them, and about two Hundred Yeomen riding alſo: And ſo over the Bridge unto the Biſhop of *Wincheſter*'s Place. Which was hung with rich Cloth of *Arras*, wrought with Gold and Silver and Silks. And there he remained.

Lodged at Wincheſter *Place in* Southwark.

Comes to Court.

The 12. the ſaid Prince went by Water to the Court with his Guard. He was honourably received by many Noble Perſonages at the Hall Door; where the Guard ſtood in their rich Coats reaching unto the Queen's Chamber. The Queen's Grace received him there. And after he was welcomed with great Cheer.

Comes again.

The 19. He went to Court again, and was treated at a great Banquet by the Lord *Robert*.

Stands Godfather to Sir Tho. Chamberlain's *Son.*

The 27. He and the L. *Robert*, and the Lady Marchioneſs *Northampton*, ſtood Sureties at the Chriſtening of Sir *Tho. Chamberlayne*'s Son. Who was baptized at St. *Benet* Church at *Paul's*-Wharf. The Church was hung with Cloth of *Arras*. And after the Chriſtening were brought Wafers, Comfits, and divers Banqueting Diſhes, and Hypocras and Muſcadine Wine, to entertain the Gueſts.

Juſts at Court

Novemb. the 5th, Were great Juſts at the Queen's Palace. The Lord *Robert* and the Lord *Hunſdon* were the Challengers; who wore Scarfs of White and Black: And they had their Heralds and Trumpets attending on them. The Defendants were the Lord *Ambroſe Dudley* and others. They and their Footmen in Scarfs of Red and Yellow Sarcenet. And had alſo their Heralds and Trumpeters.

Sir R. Southwell *dies,*

Novemb. the 8th, Sir *Robert Southwel*, Kt. Maſter of the Rolls, and one of Queen *Mary*'s Privy Counſillors, was buried in *Kent*.

And Lord Williams,

The 15th, The Lord *Williams* of *Thame* was buried at *Thame*.

And the Dutcheſs of Suffolk. Jewel *preaches*

Dec. the 5th, The Dutcheſs of *Suffolk*, *Frances*, ſome time Wife of *Henry*, late Duke of *Suffolk*, was buried in *Weſtminſter* Abby. Mr. *Jewel* (who was afterwards Bp. of *Sarum*) was called to the Honourable Office to preach at her Funerals, being a very Great and Illuſtrious Princeſs of the Blood; whoſe Father was *Brandon*, Duke of *Suffolk*, and her Mother *Mary*, ſometime Wife of the *French* King, and Siſter to King *Henry* VIII. She the ſaid *Frances* departed this Life *Novemb.* the 20th. in the Second Year of the Reign of Q. *Elizabeth*; not in the 6th of her Reign, as Mr. *Camden* hath put it; led into that Miſtake, I ſuppoſe, by the Date on her Monument; which indeed ſhewed not the Year of her Death, but of the Erection of that Monument to her Memory, by her laſt Huſband Mr. *Stokes*. She was buried in a Chapel on the *South* ſide of the Choir, where *Valens*, one of the Earls of *Pembroke* was buried. The Corps being brought and ſet under the Hearſe, and the Mourners placed, the Chief at the Head, and the reſt on each ſide, *Clarenceux*, King of Arms, with a loud Voice ſaid theſe Words, 'Laud and Praiſe be given to Almighty God, that 'it hath pleaſed him to call out of this Tranſitory Life unto his Eternal 'Glory, the moſt Noble and Excellent Princeſs the Lady *Frances*, 'late Dutcheſs of *Suffolk*, Daughter to the Right High and Mighty 'Prince *Charles Brandon*, Duke of *Suffolk*, and of the moſt Noble 'and Excellent Princeſs *Mary*, the *French* Queen, Daughter to the 'moſt Illuſtrious Prince K. *Henry* VII.' This ſaid, the Dean began the Service in *Engliſh* for the Communion, reciting the Ten Commandments, and anſwered by the Choir in Prick Song. After that and other Prayers ſaid, the Epiſtle and Goſpel was read by the Two Aſſiſtants of the Dean. After the Goſpel, the Offering began after this Manner: Firſt, The Mourners that were kneeling ſtood up: Then a Cuſhon was laid and a Carpet for the Chief Mourners to kneel on before the Altar: Then the Two Aſſiſtants came to the Hearſe, and took the Chief Mourner, and led her by the Arm, her Train being born and aſſiſted by other Mourners following. And after the Offering finiſhed, Mr. *Jewel* began his Sermon; which was very much commended by them that heard it. After Sermon, the Dean proceeded to the Communion; at which were participant, with the ſaid Dean, the Lady *Catharine*, and the Lady *Mary*, her Daughters, among others. When all was over, they came to the *Charterhouſe* in their Chariot. *De-*

Decemb. the 9th, Proclamation was made for ſettling the Prices of Fowls, Capons, Conies, Geeſe, and all manner of Fleſh, Eggs and other Things.

Price of Proviſion ſet.

Decemb. the 20th, *Hodelſton*, or *Hurleſton*, late Keeper of *Rice-bank*, a Hold of *Calais*; who had been committed to the *Tower* the 13th day of *May* laſt; and Mr. *Chamberlain* Keeper of *Calais* Caſtle; were both brought to *Guild-Hall*, *London*; where they were arraigned and caſt, to ſuffer Death for their Negligence.

Hodelſton *and* Chamberlain *arraigned.*

Ult. December was a Play at the Court before the Queen. But they acted ſomething ſo diſtaſtful, that they were commanded to leave off. And immediately the Maſk came in, and dancing.

A Play acted at Court.

January the 1ſt, The Prince of *Swethen* rode to Court gorgeouſly and rich attired; and his Guard in Velvet Jerkins, carrying Halberts in their Hands, accompanied with many Gentlemen with Chains of Gold.

Prince of Swethen rides to Court.

The 6th, being *Twelfth* Day, in the Afternoon, the Lord Mayor and Aldermen, and all the Crafts of *London*, and the Bachelors of the Mayor's Company, went in Proceſſion to St. *Paul's*, after the old Cuſtom; and there did hear a Sermon. The ſame day was a Scaffold ſet up in the Hall for a Play. And after the Play was over, was a fine Maſk; and after, a great Banquet, that laſted till Midnight.

Mayor and Aldermen go in Proceſſion.

Jan. the 30th, Viſcount *Montacute*, and Sir *Tho. Chamberlain*, Kt. took their Journey towards the King of *Spain*.

Ambaſſadors to Spain.

The Deſign of this Embaſſy was to keep all fair with that King; which ſo much concerned the Queen to do, being at this time in no good Underſtanding neither with *Scotland* nor *France*. Therefore ſhe ſent that Viſcount, named Sir *Anthony Brown*, one of the former Queen's Privy-Council, and a zealous *Romaniſt*; that he might have the better Countenance with the King. And by the Inſtructions given him, he was to acquaint the King with her particular Circumſtances at that time, both as to her dealing in *Scottiſh* Matters, as concerning her matching herſelf in Marriage. The Inſtructions were to this Import: 'That the Queen of *Scotland* was ſickly, married to a ſickly Stranger, a Second Perſon to the Crown: That his Life was ſought in *Scotland*, and his Son's in *France*. The Purpoſe driving on was to knit the Crown of *Scotland* to *France*, and not to that Queen. That the Proceedings of the Lords of *Scotland* was no Rebellion, but a dutiful Preſervation of their Kingdom for their Queen, and her Lawful Succeſſors. That the Matters of Faith in the Land were conſonant to the Fathers. That the Superiority of *Scotland* belonged to the Crown of *England*: And the Right of her Majeſty was touched by the Practiſe of the *French* in *Scotland*. That notwithſtanding divers Motions of Marriage had been made to her, as well in her late Dear Siſter's time, as ſome alſo lately, whereof none was more honourable than the Motion late made for the Emperor's Majeſty's Son *Don Carolo*, the Archduke [related to K. *Philip*] Yet hitherto, as ſhe found no manner of Diſpoſition in her own Nature towards Marriage; ſo ſhe would not preſume to make a peremptory Anſwer, utterly to refuſe Marriage for ever; but as God ſhould pleaſe to direct her Mind and Affections hereafter, ſo ſhe truſted his Goodneſs would govern her to the beſt: To whom ſhe referred her-

'ſelf,

Cott. Libr. *Titus*, C. 10.

ANNO 1559.

‘ ſelf, and all her Doings: beſeeching the King to continue his good ‘ Affection towards her, notwithſtanding her Anſwer at this preſent. ‘ That the *Scots* had requeſted her to take the Realm into her Pro‘ tection, and to preſerve the ſame from Conqueſt: Offering on that ‘ Condition not to invade *England* by the procurement of *France*: ‘ and offering Twelve Hoſtages for Performance.

Several taken at Maſs.

Febr. the 2d, being *Candlemaſs-day*, at the Dean of St. *Paul*'s Houſe, where now was lodged the *French* Ambaſſador, were taken at Maſs divers Men and Women, who were brought to the Lord Mayor's, and by him ſent to the *Counter*.

Mayor and Aldermen go to St. Paul's *on* Candlemas *Day.*

The ſame day in the Afternoon, according to old Cuſtom, the Mayor and Aldermen, and all the Crafts went to St. *Paul*'s, and there heard a Sermon, [inſtead of going in Proceſſion about *Paul*'s, and viſiting the Tomb of Biſhop *William*, and ſuch like Superſtitions uſed before time.]

A Prieſt hanged.

March the 8th, Eleven Perſon, Malefactors, rode to hanging; ſeven Men, and four Women. One of theſe Men was a Prieſt; his Crime was for cutting a Purſe, wherein was three Shillings. But he was burnt in the Hand before, or elſe the Book would have ſaved him: He was obſerved to be 54 Years old. [Such looſe Perſons were ſome of the Sir *Johns* in thoſe *Popiſh* Times.]

A Gentleman hanged for a Robbery.

March the 14th, One *Duncomb*, Gent. and his Company had committed a great Robbery down in *Bedfordſhire*. They were examined before the Council. After, being found guilty, they were carried down thither by the Sheriff of the County, and were hanged in a Place where the ſaid *Duncomb* might ſee two or three Lordſhips that ſhould have been his, had he behaved himſelf as he ought. [Which ſtirred him no doubt to Repentance, but (alas!) too late.]

Duke Van Holſt *comes hither.*

March the 28th, 1560. The Duke of *Holſtein*, who was lately come into *England*, went by Water in the Afternoon to *Somerſet* Place, appointed for his Reſidence. He was Nephew to the King of *Denmark*, who ſent him to be a Suitor to the Queen to obtain her for his Wife. And this the rather to intercept the *Sweed* his Neighbour, endeavouring the ſame at this time. This Duke came alſo (as did the other Prince before mentioned) blown up with great Hopes to marry Q. *Elizabeth*. But ſhe went no farther with him than to oblige him by her honourable Reception of him, and giving him the Honour of the *Garter*, and a yearly Penſion.

Camd. ELIZ.

CHAP.

CHAP. XVI.

Lent *Sermons at St.* Paul's, *and at Court. Bp.* Jewel's *Publick Challenge there. The Church and Kingdom happily reſtored. More Biſhops and Inferior Clergy ordained. Dr.* May, *Dean of St.* Paul's, *Elect of* York, *dies. Succeeded in the Deanry by* Nowel. John Fox *at* Norwich, *promoting Religion there. His Character.*

Preaching in Lent ***at St.*** Paul's ***Croſs and at Court.***

THIS *Lent* divers of the moſt eminent *Proteſtant* Clergy, Confeſſors and Sufferers for Religion under Q. *Mary*, were put up to preach at the Court, and at *Paul's Croſs*; where no queſtion they took their Opportunity to recommend the Religion newly eſtabliſhed. It may not be amiſs to record their Names.

I ſhall begin with thoſe that preached a little before *Lent* came on, and ſo go on with them, (though but imperfectly) and withal take in ſome other proper Notices, as they fall in my way.

Jan. the 8th, *Grindal*, now Bp. of *London*, preached at the Croſs.

Febr. 10. *Nowel*, Dean of St. *Paul's* preached there. Then one did Penance for marrying another Wife, having one before.

March the 1ſt. Now againſt *Lent* a Proclamation was ſet forth by the Queen and Council, That no manner of Perſon, nor any Keepers of Tables, or Eating-Houſes, ſhould eat, or ſet forth Fleſh to be eaten, in *Lent*; nor other times in the Year, commanded by the Church to forbear eating it. And that no Butcher ſhould kill Fleſh, upon Pain of a great Fine, or to ſtand ſix Hours on the Pillory, and Impriſonment Ten Days.

March the 3d. *Grindal*, the new Biſhop of *London*, preached at St. *Paul's* Croſs, in his Rochet and Chimere, the Mayor and Aldermen preſent, and a great Auditory. And after Sermon a Pſalm was ſung, (which was the Common Practice of the Reformed Churches abroad) wherein the People alſo joined their Voices.

The ſame day, in the Afternoon, *Scory*, one of K. *Edward's* Biſhops, and an Exile, now Biſhop of *Hereford*, preached at Court in his Rochet and Chimere, before a great and noble Audience.

March the 6th, Dr. *Bill*, Dean of *Weſtminſter*, preached in the Queen's Chapel; Where on the Table ſtanding Altarwiſe was placed a Croſs and two Candleſticks, with two Tapers in them burning.

Ditto the 8th, in the Afternoon, Dr. *Pilkington*, Biſhop Elect of *Durham*, preached at Court. And as he was Maſter of St. *John's* in *Cambridge*, his Diſcourſe tended much to the Maintenance of the Scholars of the Univerſities of *Cambridge* and *Oxford*; and that the Clergy might have better Livelihoods.

Ditto the 10th, Bp. *Scory* preached at St. *Paul's* Croſs in his Rochet and Chimere, the Lord Mayor and Aldermen preſent, with a great Audience: For the People now flocked to Sermons, and to hear the Exiles.

And the ſame Day Dr. *Sandys*, Biſhop of *Worceſter*, an eloquent Man, preached at Court.

ANNO 1560. The 13th, and 15th, were alſo Sermons at Court preached by eminent Men, whoſe Names are not mentioned: [perhaps *Cox* and *Parkhurſt*, Men of as great Fame as any of the reſt.] To one of theſe the Queen herſelf gave Thanks for his pains: However ſome were offended at him. What his Subject was, it appears not; it may be, the *Supremacy*.

Ditto the 17th, Mr. *Veron*, a *Frenchman* by Birth, but a Learned *Proteſtant*, and Parſon of St. *Martin's Ludgate*, preached at St. *Paul's* Croſs before the Mayor and Aldermen. And after Sermon done, they ſung all in Common a Pſalm in Metre, as it ſeems now was frequently done, the Cuſtom being brought in from abroad by the Exiles.

At Court the ſame Day, in the Afternoon, *Jewel*, Biſhop of *Salisbury*, preached in his Habit.

The 20th, *Bentham* of *London-Bridge* (ſo ſtyled in my MS.) where at St. *Magnus* he ſeems to have been Preacher, now Bp. of *Litchfield* and *Coventry*, preached at St. *Paul's*.

The 22d, The ſame preached at Court.

The 24th, being *Midlent Sunday*, Dr. *Sandys*, Bp. of *Worceſter* preached at St. *Paul's* Croſs in his Habit; the Mayor and Aldermen preſent, with the Earl of *Bedford*, and divers other Perſons of Quality: As was cuſtomary in theſe Times for the Nobility and Court to reſort to theſe Sermons.

The ſame Day in the Afternoon, Bp. *Barlow*, one of King *Edward's* Biſhops, now Bp. of *Chicheſter*, preached in his Habit before the Queen. His Sermon ended at Five of the Clock: and preſently after her Chapel went to Evening Song: The Croſs, as before, ſtandin on the Altar, and two Candleſticks, and two Tapers burning in them: and Service concluded, a good Anthem was ſung.

The 27th. Mr. *Wiſdom*, (now the Year 1560. entring) an ancient learned Preacher in King *Henry* and King *Edward's* Reigns, and an Exile afterwards, preached at Court.

The ſame day Peace with *France* and *Scotland* was proclaimed at the Croſs in *Cheap*, and divers other Places, (Trumpets blowing) by *Clarenceux* King at Arms, in his Rich Coat, and a Serjeant at Arms with his Mace attending, and the Two Sheriffs on Horſeback.

The 31ſt, Mr. *Crowley*, another Exile, and a learned Writer, afterwards Miniſter of St. *Giles Cripplegate*, preached at St. *Paul's* Croſs.

April the 2d, *Alley*, Biſhop Elect of *Exeter* (and late Reader at St. *Paul's*) preached at Court: His Diſcourſe was levelled againſt Immorality, as Blaſphemy, playing at Dice, Converſe with Leud Women, Drunkenneſs, *&c.*

Friday before *Palm-Sunday*, Mr. *Cheney*, ſome time Archdeacon of *Hereford*, afterwards Biſhop of *Glouceſter* and *Briſtol*, preached at Court.

Palm-Sunday, Mr. *Wiſdom* preached at *Paul's* Croſs.

The ſame day *MATTHEW PARKER*, ABp. of *Canterbury* preached at Court with great Commendation.

The Queen's Maundy. *Maundy-Thurſday*, the Queen kept her *Maundy* in her Hall at the Court in the Afternoon: And then gave unto Twenty Women ſo many Gowns; and one Woman had her beſt Gown. And her Grace waſhed their Feet: And in a New White Cup ſhe drank unto every Woman, and then they had the Cup. The ſame Afternoon ſhe gave unto Poor Men, Women and Children, whole and Lame, in St. *James*'s Park, being Two thouſand People and upwards, 2 *d.* apiece.

Let me add the *Spittall* Sermons, and the preachers of them. *Eaſter-Munday* preached *Bentham*, *Eaſter-Tueſday*, *Cole*, another Exile; *Eaſter-Wedneſday*, *Jewel.* The *Rehearſal* Sermon was preached at *Paul*'s Croſs, by *Tho. Sampſon*, an Exile alſo, and ſoon after made Dean of *Chriſtchurch*, *Oxon*; who abridged the ſaid three Sermons, before a very numerous Auditory.

April the 28th, Father *Coverdale* [the Antient Confeſſor and Tranſlator of the Bible,] preached at *Paul*'s Croſs.

May the 5th, *Mullins*, another Exile, now Archdeacon of *London*, preached at the Croſs.

The 19th, At the ſame Place preached *Cox*, Bp. of *Ely*.

The 26th, *Skamler*, the Archbiſhop's Chaplain, ſometime after Bp. of *Peterburgh*, preached there.

And *June* 2. Biſhop *Grindal* took his Courſe, and preached above in St. *Paul*'s.

Theſe Sermons ſo well and learnedly performed, at which aſſembled ſuch vaſt Confluences of Auditors, countenanced alſo by the Preſence of the Queen and Nobility, reconciled great Reſpect to the New Religion, (as it was called) and to the Perſons of this Clergy newly appearing out of their Baniſhment and Receſſes, ſhining with clear Conſciences, and holy Zeal for the Truth and Goſpel.

Bp. Jewel's *Challenge to the* Papiſts.

As Bp. *Jewel* had preached at Court this *Lent*, ſo he had his Day at the Croſs, which was the Second *Sunday* before *Eaſter*: In both Places he preached that Famous Sermon wherein he openly challenged the *Papiſts*. And Dr. *Cole*, late Dean of St. *Paul*'s, for ſaving the Credit of *Popery*, took him up, as we ſhall hear. The Challenge the Biſhop made was, as it appears in his Sermon printed in his Works; ‘That it could not appear by any Authority, either of Scripture, or of ‘the Old Doctors, or of the Ancient Councils, That there was any ‘Private Maſs in the whole Church of *Chriſt* at that time: Or, that ‘there was then any Communion miniſtred in the Church to the People under one kind only; Or, that the Common Prayers were then ‘pronounced in a Strange Tongue, that the People underſtood not; ‘Or, that the Bp. of *Rome* was then called, *Univerſalis Epiſcopus*; ‘or *Caput Univerſalis Eccleſiæ*: Univerſal Biſhop of the whole World; ‘or elſe, The Head of the Univerſal Church: Or, that the People ‘were then taught to believe, that in the Sacrament after the Conſecration, the Subſtance of Bread and Wine departed away, and that ‘there remained nothing elſe but only the Accidents of Bread and Wine: ‘Or, that then it was thought lawful to ſay 10, 20, or 30 Maſſes in ‘one Church in one day; Or, that then the People were forbidden to ‘pray or read the Scripture in their Mother Tongue;’ together with many other Articles of Doctrine and Practice in the preſent *Roman* Church, which he then reckoned up. The Biſhop's open Offer then was, ‘That if any one of all theſe Things he then had rehearſed, could be ‘proved on the *Popiſh* ſide, by any ſufficient Authority, either of the

Scripture, or of the Old Doctors, or of the Ancient Councils, or by any one allowed Example of the Primitive Church; and, as they had born the People in hand, they could prove them by; He would be contented to yield to them, and to ſubſcribe.’

“ The Sermon of *Jewel*, wherein he made that *Challenge* to the Papiſts at *Paul*'s Croſs, was preached before he was Biſhop. For ſo it is aſſerted in the Book of the *Antiquities of the* Britiſh *Church*:

MATTHÆUS

Viz. *Johannes Juell —— ante ſuſceptum Epiſcopatum pro publica frequentis Populi Concione Londini in cœmiterio Paulino, Pontifici ex principalibus ſuis Dogmatibus in apertum diſcrimen & aciem poſtulavit, eaque aſſeruit, neque Scripturarum, nec Patrum Orthodoxorum, neque Conciliorum, quingentis poſt Domini Aſcenſionem annis celebratorum, authoritate, ſtare poſſe.*”

Cole's *Letter to* Jewel *hereupon.*

Dr. *Cole*, aforeſaid, upon this wrote a Letter to him, *March* the 18th. offering to diſpute the Matter with him by Letters. And ſome Letters paſs'd between him and *Jewel*: wherein it is evident how *Cole* ſhuffled and ſhifted off the main Buſineſs, and nibbled at other By-Matters. But at length he privately, among his own Party, ſcattered ſeveral Copies of an Anſwer, (as he called it) by way of Letter to the ſaid Biſhop. To which the Biſhop made and printed his Reply.

Harding *undertakes the Challenge.*

But Dr. *Harding* of *Lovain* afterwards undertook the Biſhop's Challenge more briſkly, giving his Anſwer, as well as he could, to the 27 Articles diſtinctly, of which the Challenge conſiſted. The Biſhop made Anſwer again to *Harding*, in the Year 1565. And *Harding* wrote a *Rejoinder*. And the Biſhop again made a moſt learned Reply thereunto in the Year 1567. ſhewing abundantly how good he made his Challenge: Which may be read in his Works, an impregnable Bulwark of the Church of *England*.

How Harding *ſhuffled.* Noel's *Confut. Preface.*

A Learned Writer in thoſe days obſerved, how *Harding* ſhuffled in his Writing againſt the Biſhop: That he in his Reply printed fairly *Harding*'s whole Book, [that the Reader might ſee and judge the Strength of each Writers Reaſon, having both under his Eye.] But *Harding* when he put forth his *Rejoinder* to the Biſhop's Reply, (beſides, that it meddled only with one of the 27 Articles in Controverſy,) he laid not that one Article wholly before the Reader: but after he had at the firſt related little more than one half Leaf of the beginning of the Biſhop's Book, as it lay (which he might ſeem to have done to blear the Reader's Eye with a falſe ſhew of Sincere Dealing) continually after interrupted the Proceſs of the ſaid Treatiſe, and ſnatched here and there at certain Parcels of the Book, being diſcontinued and diſmembred from the reſt.

Others write againſt the Bp. of Sariſbury.

Beſides *Harding* and *Cole*, ſeveral others zealouſly roſe up againſt the Biſhop's Book. As *Dormer*, *Harding*'s Scholar, wrote a *Proof* of ſome of the *Popiſh* Articles, denied in the Biſhop's Challenge. *Raſtal* alſo ſnatched at certain Parcels of the Book, and thereby patched up two new Books.

Dr. *Saunders* diſcourſed likewiſe upon ſome Fragments of the ſame Book, and a few Lines of *Nowel*'s Book: And thence publiſhed an huge Volume. Laſtly, *Stapleton* wrote another great Volume upon the Bp. of *Saliſbury*'s Marginal Notes. By violent plucking of the which from the Continuance of the Proceſs whereupon they depended, and whereby they were made plain, he both blinded the Reader, and depraved and corrupted the Notes, contrary to the true Senſe and Meaning of them; as *Nowel* above-mentioned related and obſerved.

What was done in the Reformation of Religion.

Jew. Apol.

"Let me add, that there was not long after an *Apology* ſet forth (mentioned hereafter) writ by the ſaid *Jewel* Bp. of *Sarum*, for the Church now reformed and eſtabliſhed, and for the Departing thereof from the *Roman* Communion; wherein it is at large juſtified. Therein are theſe Words. 'We have departed from that Church, wherein neither the Word of God could be heard purely, nor the Sacraments rightly adminiſtred, nor the Name of God, as it ought to be, called upon. And which they themſelves confeſs to be corrupted in many Things: and wherein, to ſay the Truth, there was nothing that could ſtay any man that was wiſe, and that had any Conſideration of his own Salvation. To conclude, we have departed from that Church that was in Time paſt: and we have departed in ſuch ſort as *Daniel* did out of the Den of Lions; and as the three Children out of the Fire. Yea, rather caſt out by them with their Curſings and Bannings, than departed of ourſelves.

'Again, we have adjoined ourſelves unto that Church, wherein they themſelves, in caſe they will ſpeak truly, and according to their own Conſciences, cannot deny, but all things are ſoberly and reverendly handled, and ſo far forth as we were able to attain, moſt nearly unto the Order of the old Time. For let them compare their Churches and ours together, they ſhall ſee, that both they moſt ſhamefaſtly have departed from the Apoſtles, and we moſt juſtly have forſaken them. For we after the Example of Chriſt, of the Apoſtles, and of the Holy Fathers, do give the whole Sacrament to the People. Theſe men, contrary to all the Fathers, contrary to all the Apoſtles, contrary to Chriſt himſelf, nor without (as *Gelaſius* ſpake) high Sacrilege, do divide the Sacrament, and pluck the one part away from the People. We have reſtored the Lord's Supper according to the Inſtitution of Chriſt, and deſire to have it as much as may be, and to as many as may be, moſt common; and as it is called ſo to be in very deed, a *Communion*. Theſe men have changed all things from the Inſtitution of Chriſt; and of the Holy Communion they have made a *Private Maſs*. So that we preſent unto the People a Holy Supper, they a vain Pageant to gaze upon. We do affirm with the moſt antient Fathers, that the Body of Chriſt is eaten of none but of godly and faithful Men, and ſuch as are endued with the Spirit of Chriſt. Theſe Fellows do teach, that the very Body of Chriſt may in very deed, and, as they term it, *really* and *ſubſtantially*, be eaten not only of wicked and unfaithful men; but alſo (it is horrible to ſpeak it) of Mice and Dogs. We do pray in our Churches after ſuch ſort, that, according as St. *Paul* doth admoniſh us, the People may know, what we do pray, and with one Mind anſwer, *Amen*. Theſe men pour out in the Churches unknown and ſtrange Words, like unto the Noiſe of ſounding Braſs, without any Underſtanding, without Senſe, without Judgment. And this is their only Endeavour, that the People ſhould not be able to underſtand at all.

1 Cor. 14

‘And becauſe we will not rehearſe all the Differences between us and them, (for they are in a manner infinite) we tranſlate the Scriptures into all Languages, theſe men will ſcarce ſuffer them to be abroad in any Tongue. We do exhort the People to hear and read the Word of God; theſe men drive them from it. We would have our Cauſe heard before all the World; theſe men fly all Judgment and Tryal. We lean unto Knowledge, they unto Ignorance. We truſt unto the Light; they unto Darkneſs. We have in Reverence, as Reaſon is, the Words of the Apoſtles and of the Prophets; theſe men do burn them. To conclude, We in God's Cauſe will ſtand to the Judgment of God only; theſe men will ſtand to their own. But if they will conſider all theſe Things with a quiet Mind, and a prepared Purpoſe to hear and to learn, then ſhall they not only allow our Doings, which leaving all Errors have followed Chriſt and his Apoſtles, alſo they themſelves ſhall fall away of themſelves; and of their own Accord incline themſelves to join with our Fellowſhip, *&c.*

The Objection about a general Council.

And whereas their Party would ſay, ‘That it was an unlawful Attempt to go about ſuch Matters without a holy General Council. For therein was the whole Power of the Church; and there Chriſt had promiſed he would be always ready at hand; yet, as it was anſwered, they themſelves had broken the Commandments of God, and the Decrees of the Apoſtles, *&c.* and that without tarrying for any General Council, *&c.* We ſurely do not deſpiſe Councils or Aſſemblies, and Conferences of Biſhops and Learned Men: Neither have we done thoſe things that be done, altogether without Biſhops, or without a Council. The Matters we handled in full Parliament with long Deliberation, and a great Aſſembly.’”

The good Effect of the Reformation.

And now at length, after this Change of Government, and Eſtabliſhment upon better Laws, in how eaſy and happy a Condition did both the Church and State of *England* feel themſelves? The People were abundantly ſenſible of it, and many of the beſt and wiſeſt ſort could not but acknowledge it openly. Thus one very intelligent Perſon, and not long after the Queen's Ambaſſador to *Spain*, writ to the ABp. of *Canterbury*, ‘How gravely, learnedly and chriſtianly, he and the other Biſhops, by their godly Travail, with the good help of her Grace's Laws, in that behalf provided, had reformed the State of corrupted Religion, reſtored to God his due Honour, in publick Service, planted true Obedience to her Majeſty in the Hearts and Conſciences of her Subjects, delivered the Minds of true Chriſtians from their heavy Bondage and Oppreſſion; drawn deceived Souls out of the moſt dangerous Errors, and to all their eternal Comforts publiſhed the moſt glorious Light of God's holy Truth; both her Majeſty to her great Contentation joyfully beheld, and they, the Flock committed to her Charge, and under her to them, the Archbiſhops and Biſhops, did feel.

Epiſt. Dedicat. to Muſcul. *Com. Plac. by* J. Man.

Q. Mary's *and Q.* Elizabeth's *Biſhops compared.*

And the Bleſſing of theſe Biſhops did appear the greater, being compared with Q. *Mary*'s late Biſhops; ‘When the Souls and Conſciences of Chriſtian People within this Land, as they were moſt dangerouſly and damnably blinded, by withdrawing the free Courſe of God's moſt Holy Goſpel, ſo moſt miſerably and ſorrowfully thralled and 'oppreſſed, by the ungodly and uncharitable Dealing of thoſe that in Profeſſion bore the moſt godly and charitable Title of Biſhops and Fathers

The State of the Kingdom compared.

And again, in regard of this Queen's Countenance of True Religion, and the former Queen's Oppreſſion of it, the ſame Perſon makes this Obſervation, 'That by her God had ſo refreſhed and ſtrengthened the State of the Commonweal, that in few Years [he wrote this in the Year 1563.] ***England*** now ſaw herſelf of the Weakeſt made one of the Mightieſt, of a poor one made one of the richeſt; of the moſt diſordered made of the moſt juſtly ruled Realms in *Chriſtendom*.' But to proceed with our Relation.

Other Biſhops appointed.

About *May* or *June*, in the Year 1560. ***William Honning*** (who was Clerk of the Council to K. *Edward*, and I ſuppoſe tarried in his Office under Q. *Mary*,) writ to the Earl of *Suſſex* the News of certain other Perſons that were determined for the Sees yet vacant. 'Dr. *May*, Dean of St. *Paul's*, (as he wrote) is now reſolvedly appointed to the See of *York*. Mr. *Alley*, a jolly Preacher, hath *Exeter*; and with the ſame, for the Tenuity of that Living, a Promotion or two for five Years. Like as Mr. *Parkhurſt*, Elect of *Norwich*, hath alike for three Years, to enable him the better for the payment of Firſt-Fruits.

Dr. May *Elect of* York.

William May, LL.D. aforeſaid, a very wiſe Man, and made much uſe of in K. *Edward's* Time for the *Reformation*, was elected ABp. of *York*; but dying *Aug.* 8. before he was conſecrated, was buried in St. *Paul's* Church *Aug.* the 12. the Bp. of *London* preaching at his Funeral. This *May* was a Counſellor to K. *Edward*, one of his Viſitors, and one of thoſe that ſat in the Court of Requeſts in his Reign. So that Archiepiſcopal See remained void till the next Year. I find a Daughter of this *May*, named *Elizabeth*, was married to *John Tedcaſtel*, a Gentleman, dwelling in the Pariſh of *Barkin* in *Eſſex*, by whom he had a numerous Off-ſpring, even nine Sons, and ſeven Daughters. She deceaſed *Octob.* 27, 1596. in the 43d Year of her Age, and was buried in the Chancel of the ſaid Church; where ſhe hath a Monument.

Alex. Nowel *becomes Dean of* St. Paul's.

Dugd. Hiſt. of Paul's.

This eminently Pious and Learned Dean was ſucceeded by another eminently pious and learned Man, *Alex. Nowel*, D.D. He was under K. *Edward*, Schoolmaſter of *Weſtminſter*, and Prebendary of that Church, and an allowed Preacher by Licence from that King: Under Q. *Mary* an Exile: And of the ancient Family of the *Nowels* of *Lancaſhire*. Who according to the Inſcription on his Monument in St. *Paul's*, for thirty Years preached the firſt and laſt *Lenten* Sermon before the Queen, and that with a great Freedom, becoming one that was delivering God's Meſſage. He was Patron of *Middleton* School: Gave two hundred Pounds a Year to *Brazen-Noſe* College, *Oxon*, and appointed thirteen Students there, where himſelf was admitted at thirteen Years old, and ſtudied there thirteen Years. He was an Exciter to Piety by his frequent Sermons, and his threefold Catechiſm. He was 42 Years Dean, and died at Ninety, when neither the Eyes of his Mind nor of his Body were yet grown dim: Dying *Anno* 1601, *February* 13.

Some Account of him.

Nowel's *Confutat. in the Anſw. to* Dorman's *Pref.*

It may not be amiſs to leave upon Record ſome further Account of this Reverend Man's Life; taken from his own Writings. When he was twenty Years old, *Anno* 1541, or 1542, he was public Reader of Logick in his Univerſity. And the Logick he read was *Rodolphes.* When he was Maſter of *Weſtminſter* School, he brought in the reading of *Terence* for the better Learning the pure *Roman* Stile. As it was ſaid of Dr. *Barnes*, that he brought in that Author and *Tully* into his College of *Auguſtins* in *Cambridge*, inſtead of barbarous *Duns* and *Dorbel.* And one day every Week *Terence* gave way to St. *Luke's* Goſpel and the *Acts* of the Apoſtles; which he read in *Greek* to ſuch of his Scholars as were almoſt at Man's Eſtate; whereof he had a good Number: Whereby he alſo prepared himſelf ſome way to the Teaching of God's People in his Church: Whereunto he had directed his Intent, ſince he was Sixteen Years old. When Q. *Mary* came in, and brought in Popery with her, he travelled abroad, and underwent much Pains and Loſs for the Religion of Chriſt; which he kept with a good Conſcience. For ſundry Years both at Home in his own Country, and in this Exile, he read over the whole Body of the Holy Scriptures, and whole Volumes of the beſt ancient Doctors. He was a Preacher in K. *Edward's* days, 1551, and had preached in ſome of the notableſt Places and Auditories in the Realm, before he went out of *England.* This he ſaid, in Anſwer to *Dorman's* ſcoffing Slander, 'That he had 'read ſome ſcattered Scraps of *John Calvin's* old, caſt, over-worn 'Heretical Divinity: And that he returned home from his Exile, and 'became ſuddenly of a mean Schoolmaſter, a Valiant Preacher.

He made his Entrance into the Choir of St. *Paul's*, *Novemb.* 27. *Te Deum* being then ſung, and the Organs playing, with the Conſort of the Choir. Of this Man we ſhall have occaſion to ſpeak more hereafter.

Certain Biſhops conſecrated.

This Year were theſe Biſhops Conſecrated, for the further Supply of the Church. As for the Church of *Exeter*, *William Alley* aforeſaid, M. A. born in *Barkſhire*, aged 50. was Conſecrated *July* 14. For the See of *Norwich*, *John Parkhurſt*, A. M. of *Guilford* in *Surrey*, Aged 50. Conſecrated *Sept.* 1. *Robert Horne*, D. D. a man of *Cumberland*, Aged 47. for the Dioceſe of *Winchester.* And *Edmund Scambler*, D. D. of *Lancaſhire*, Aged 47. for *Peterburgh:* Theſe two laſt being Conſecrated *Jan.* 16. And in the Province of *York*, *James Pilkington*, B. D. a *Cambridge* Man by Education; a *Lancaſhire* Man by Birth, and an Exile; (but of great Piety and Learning) was Conſecrated Bp. of *Durham*, *March* 2. Aged 45. And on the ſame Day was *John Beſt*, B. D. Conſecrated Bp. of *Carliſle.* This Man was educated in *Oxon:* at firſt a *Grammarian:* And in the Science of *Grammar* he took a Degree: He was a Native of *Yorkſhire*, and aged 48 at his Conſecration. Herein, I acknowledge, I leave the Scheme of Q. *Elizabeth's* firſt Biſhops, as it is ſet down in the *Antiquities* of *Canterbury.* Which placeth the Conſecration of theſe two laſt mentioned under the Year following. But I am perſuaded ſo to do from the Credit of Mr. *Anthony Wood*, who ſaw the Patents of the *Reſtoration* of their Temporalities, the one dated *March* 13. 1560. the other *April* 18. 1561.

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Ordination of Prieſts and Deacons.
Park. *Regiſt.*

Beſides above ſixty Prieſts and Deacons ordained in St. *Paul's* in *January* laſt by the New Bp. of *London*, there were alſo this Year theſe Ordinations of Inferior Clergy. *April* 9. *Nicolas* Bp. of *Lincoln*, by the Archbiſhop's Order and Allowance, ordained ſeven Deacons, and nineteen Prieſts. Again, *June* 23. *Gilbert*, Bp. of *Bath* and *Wells*, by Licence from the Archbiſhop, ordained ſix Deacons in the Church of St. *Pancrace* [*Soperlane*] belonging to the Deanry of the Church of the *Arches*. And *July* 20. the ſame Biſhop ordained two Deacons, and four Prieſts. Another Ordination without Date, but next following in the Regiſter, performed by *William*, Bp. of *Exon*, by the Order of the Archbiſhop, in the Church of *All-Saints*, *Bred-ſtreet*: Wherein were ordained nineteen Deacons and thirteen Prieſts, and five both Deacons and Prieſts.

John Fox *at* Norwich.

John Fox, the Learned Preacher and Martyrologiſt, about the latter end of the Year went down with his Wife and Family to *Norwich*, and was with the Biſhop there. Whom, I ſuppoſe, the Biſhop took down with him, not only for his Company, but to preach the Goſpel, being of excellent Eloquence, and to inſtruct the People of thoſe Quarters in good Religion; not overforward in it, having been leavened with *Popery* by the late Bp. *Hopton*. While *Fox* was here, *Richard Prat*, a *London* Miniſter, and *Fox*'s old Friend, wrote to him, lamenting his Abſence. ‘What comfort we had in your Preſence, and what loſs we received by your Abſence, it is beſt known to us who have taſted of both. Notwithſtanding we muſt be contented to loſe you for a time, conſidering that you are daily travelling to win others that be not ſo forward as we [in *London*] are. I beſeech God proſper your Doings.’ Another pious Friend of his, named *William Wintrop*, writ to him *Novemb.* 18. from *London*, alſo ‘Praying God to bleſs him and his Labours in the Church; and recommending unto him ſeveral ſober, learned Young Men, to be put into Preferments and Places in this Dioceſe of *Norwich*, I ſuppoſe, where *Fox* now was.’ His Letter run to this effect, ‘Wiſhing his proſperous Succeſs in the Lord's Harveſt, and that many Labourers might by his means be ſet forth in that good Work, to call the Younglings to the great Supper of the Lamb *that was ſlain from the beginning of the World*. And for his Memento, he noted a few Names, which had not bowed their Knees to *Baal*, which he committed to his Remembrance, *viz.* Mr. *Bull*, *James Young*, Mr. *Playſer*, *William Faucet*, Miniſter of *Linſey*, and the Bearer *Peter Forman*, who were all vertuous men, fearing God. And thus he prayed the eternal Spirit to govern him in all his Affairs to God's Glory, and his eternal Comfort. He prayed him likewiſe to procure ſome Living of 50 *l.* a Year, or upward, for *Robert Cole*, being minded to give up where he was, and *Richard Berd*, a good Miniſter.’ Some of theſe, I ſuppoſe, had been Exiles, and Students abroad in the former Reign.

Letters to him from his Friends.

MSS. Fox.

Character of Fox.
Anſwer to the Admon. in 4to. *p.* 75.

Of this Reverend man, Dr. *Whitgift* (afterwards ABp. of *Canterbury*) gave this honourable Teſtimony, calling him, *That Worthy Man, who had ſo well deſerved of this Church of* England. And for his Judgment of the Eccleſiaſtical Government of it (that none may take up a Miſtake of Mr. *Fox*) I ſhall add what the ſame Author ſaith of him, where he had occaſion to ſpeak of the Orders of Eccleſiaſtical

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aſtical Perſons in this Church. ‘In the Eccleſiaſtical State (ſaith *Fox*) ‘we take not away Diſtinction of ordinary Degrees, ſuch as by the ‘Scripture be appointed, or by the Primitive Church be allowed, as ‘Patriarchs, or Archbiſhops, Biſhops, Miniſters and Deacons. For ‘of theſe four we ſpecially read, as chiefeſt. In which Four Degrees ‘as we grant Diverſity of Office, ſo we admit alſo in the ſame Diver‘ſity of Dignity: Neither denying that which is due to each Degree, ‘neither yet maintaining the Ambition of any ſingle Perſon. For as ‘we give to the Miniſter [or Prieſt] Place above the Deacon, to the ‘Biſhop above the Miniſter, to the Archbiſhop above the Biſhop, ſo ‘we ſee no Cauſe of Inequality, why one Miniſter ſhould be above ‘another Miniſter, one Biſhop in his Degree above another Biſhop to ‘deal in his Dioceſe: or one Archbiſhop above another Archbiſhop. ‘And this to keep an Order duly and truly in the Church, according ‘to the true Nature and Definition of Order, by the Authority of *Auguſtin, Ordo eſt parium dispariúmque rerum ſua cuique loco tribuens Diſpoſitio.*’ Thus *Fox*: Which Dr. *Whitgift* brings to anſwer that confident Aſſertion of the *Admonition*, that theſe Offices of *Archbiſhops, Biſhops*, &c. *were unheard of in the Church of Chriſt.* But this by way of Digreſſion.

Liber. de Civitat.

The Queen's Viſitors ſit at Lambeth.

Dr. Cole *cited thither.*

“The Queen's Viſitors ſat at *Lambeth* this Summer, in the Months of *June* and *July*. Hither among others was ſummoned Dr. *Henry Cole* (of whom before.) This man had framed an Anſwer (as was ſhewn above) to the Biſhop of *Sarum*'s Sermon, requiring and challenging the *Romaniſts* to ſhew the Grounds of their Religion, if they had any. This Anſwer was by way of Letter to the Biſhop, though he never ſent this Letter to him; but had divers Copies of it diſperſed abroad among his own Party. Which made the Biſhop uſe theſe Words to him in the Reply he made to *Cole*: ‘That he thought a ‘Man of his Credit and Age would not have been aſhamed of his ‘own Writings, or would have concealed them from him, to whom ‘he had directed them.

And when Dr. *Cole* appeared before the Viſitors, among other Demands, they demanded of him, Whether that Letter, that went abroad under his Name in Anſwer to *Jewel* Elect of *Sarum*, was his, and whether he would acknowledge it ſo, or no. And the rather, becauſe it had gone abroad in all Places, even to the Biſhop's own Dioceſe, to diſcredit him in Corners at his firſt Coming. *Cole* anſwered, that it was his own: but that it was much abridged, and that the Original was twice as much. Hereupon the Biſhop blamed him afterwards, in his Letter to him: ‘That he would ſo unadviſed‘ly beſtow his Writings to others, that had curtailed them: and be‘cauſe many Honourable and Worſhipful Perſons would gladly ſee, ‘what both ſaid in Print.’ The Biſhop therefore had deſired him, for the bettering of his own Cauſe, to ſend him his own Copy fully and largely, as he ſaid, he gave it out at the firſt: That he might have no Cauſe to think himſelf injured, if he anſwered one Parcel of his Letter, and not the whole. This the Biſhop wrote to him from *Shirborn*, *July* 22. 1560. *Cole* never ſent his Copy, nor made Anſwer one way or other. And ſo the Biſhop was fain to anſwer that Paper that went about.

The Viſitors at *Lambeth*, mentioned above, called there before them, beſides *Cole*, many other Popiſh Divines, to ſwear to the *Supremacy*. Who refuſing it, they took of them Bonds for their good Behaviour."

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Popiſh Divines cited to Lambeth. Why.

CHAP. XVII.

Advice concerning Miniſters. Orders for the Clergy; and Regulation of the Church. Interpretation of the Injunctions. Divers Eccleſiaſtical Ordinances to be preſcribed Miniſters. A Declaration of Faith to be read by them. Reſolutions for Uniformity. All drawn up by the Biſhops.

Reformation for Miniſters.

I Shall here inſert a Paper in order to the Reformation of Religion, containing Propoſals for Miniſters, and ſuch as ſhould officiate in the Church. Tho' I can neither aſſign the Author, nor yet the exact time of the Writing thereof; yet I ſuppoſe I am not much wide from the Time: And it ſeems to have been the Advice of ſome one of the Exiles. His Judgment was, that in the Ordination of Miniſters, there ſhould be the Conſent of the Congregations over whom they were to be ſet, together with the Preſentation of the reſpective Patrons, and that the old oft-revolted Prieſts that complied under all the late Revolutions of Religion, ſhould not be ſuffered to officiate any longer, but to be depoſed. But behold! the Paper.

Notes for ſome Reformation of the Miniſtry and Miniſters in this Corrupt Time and State of the Church of England, *to be obſerved, until better* Reformation *may be deviſed and executed.*

Foxii MSS.

I. *Of Men to be admitted into the Miniſtry.*

'First, That none be admitted into the Miniſtry of the Word and 'Sacraments, but ſuch as be able to miniſter the ſame according to 'God's Word, and ſuch as ſhall be at the ſame time admitted to a 'certain Place and Congregation.

'So may the Congregation of every Pariſh give their Conſent and 'Election, with the Patron, unto him that is to be preſented: Or, if 'they have any juſt Cauſe againſt him, alledge it. So as then for 'the ſame he may not be admitted a Miniſter, when as he is preſented of the Patron unto the Biſhop, and is alſo then nominated and 'ſhewed to the Pariſhioners. And this may be done by the Archdeacon, or ſuch as for him do preſent any to the Biſhop for to be 'admitted into the Miniſtry. For he that doth preſent any to be admitted into the Miniſtry, muſt examine, and be ſure in what Pariſh 'he ſhould be Miniſter, and what thoſe Pariſhioners will juſtly ſay 'with him, or againſt him, afore he can well preſent him to be admitted a Miniſter to ſerve in that Pariſh.

'And upon ſuch Election and Admiſſion into the Miniſtry, and Inſtitution unto the Benefice, then may well follow Induction, with a

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Sermon unto the Miniſter inducted, and Pariſhioners aſſembled, for better Inſtruction, Admonition and Exhortation unto them of their Duties. And for not admitting any ſuch as cannot, or will not, thus orderly be admitted into the Miniſtry, the Biſhop can be in no danger; neither can the Patrons look in any wiſe to have him inſtituted to the Benefice, which cannot, or will not, be orderly and well admitted into the Miniſtry.

II.
Of Miniſters to be admitted into Benefices.

‘And Secondarily, for ſuch as be already admitted into the Miniſtry, when as they be preſented by the Patron to have Inſtitution to a Benefice; yet then may they be cauſed orderly and well to proceed, as is aforeſaid, by the Conſent of the Pariſhioners. Or if ſufficient Cauſe be thereby tried and known, why they ſhould not be inſtituted, then may they juſtly be rejected.

III.
Of Miniſters in the Miniſtry and Benefices, to be ſuſpended or depoſed.

‘And if any be admitted into the Miniſtry, and alſo into a Benefice, which doth not the Duty of the ſame according to God’s Word; then by the Authority of God’s Word, he may, and ſhould for a ſeaſon be ſuſpended from the Function of the Miniſtry, if there be hope that he can and will amend, to do according to God’s Word. And when as there is no hope, that ever he can be able and meet to do the Duty of a Miniſter according to God’s Word, that then he be utterly depoſed from the Miniſtry; excepting only the caſe of Bodily Infirmity.

IV.
The Caſe of want of a Lawful Miniſter.

‘And in caſe of the aforeſaid Infirmity, Suſpenſion, or any other want of a Lawful Miniſter to ſerve in any Pariſh, that then no Sacraments be miniſtred, except a lawful Miniſter be procured to miniſter unto them of that Pariſh, either in their Church, or elſe in his Church.

V.
Of Reading only.

‘And that none for Reading only be permitted to take any part of the Stipend, or Living, due to the Miniſtry.

‘So may all ſuch as have no Vocation, but ſeek to have ſome Portion and Profit of the Miniſtry by Reading only, be excluded. And any that liveth honeſtly upon any Vocation, and in the abſence of a Miniſter, can and will read any thing appointed to be read, only of good will to ſerve the Pariſhioners, may be permitted. And ſo ſhall not the Pariſhioners lack that which may be done of Honeſt Men unto them of good will; neither the Miniſtry, nor any thing thereto belonging, be abuſed in this caſe by ſuch as ſeek to ſerve themſelves of Covetouſneſs.

VI.
Of ſerving of two or mo Pariſhes on one day.

‘That no Miniſter ſerve mo than one Pariſh in one day.

‘So they which cannot, or will not ſerve any Pariſh at any time, according to God’s Word, ſhall not be allowed or permitted to ſerve, yea, to delude and abuſe many Pariſhes at divers times on one day, according to the Faſhion of this ungodly World.

VII.
Of Miniſtry of Baptiſm.

‘That Baptiſm be miniſtred only on *Sundays* and Holydays in the Church.

‘So that no Liberty or Occaſion be offered unto Women to Baptize. And at a moſt convenient Time and Place in the Congregation, by a Lawful Miniſter, the true Doctrine and Uſe of Baptiſm may be declared and exerciſed, unto the aboliſhing of Errors and Abuſes yet remaining concerning Baptiſm.

‘That at every Communion there be a Sermon.

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'So may ſuch as have Quarter Sermons have at every Sermon a 'Communion. And ſuch as cannot, or will not have preaching of the 'Word in ſeaſon, and out of ſeaſon, according to God's Word, nor 'Quarter Sermons according to Man's Ordinance, ſhall not be allowed 'to abuſe the Seals of Sacraments, according to their own Affections 'and corrupt Cuſtoms. But they by deferring of this Sacrament to 'be miniſtred until Doctrine be preached and received, may be there- 'by cauſed and occaſioned more to deſire and frequent Preaching of 'the Word. By the which God hath ordained that men ſhould be 'ſaved: And by the which men learning and uſing well to examine 'themſelves, may eat of this Bread, and drink of this Cup worthily, 'unto their own Salvation. For this Sacrament, as a Seal annexed 'to good Doctrine received, may be well uſed; but being by Igno- 'rance or Negligence ſeparated from ſound Doctrine, cannot be well 'uſed, but evil abuſed. Therefore when, and whereas Preaching 'wanteth, the People periſh in their own Sin, and their Blood ſhall 'be required at the Hands of thoſe that have charge over them. Yea, 'in ſuch Place and Caſe, to ſuch Perſons the Communion uſed doth 'increaſe the Danger and Damnation. And being omitted and defer- 'red, is a great occaſion to breed more deſire and diligence in all Per- 'ſons to have Preaching afore, and with the Communion, well reſto- 'red, and uſed unto Edification.

VIII. *Of Miniſtring the Communion.*

IX. *Of old oft Revolting Prieſts.*

'That all Prieſts made to ſay Maſs afore it was aboliſhed in King '*Edward*'s days, which then firſt had ſaid Maſs; and ſecondarily, 'after it was then aboliſhed, renouncing the Maſs and Papiſtry, did 'profeſs and practice the Chriſtian Miniſtry; and thirdly, in Queen '*Mary*'s Time, revolted again unto *Papiſtry*; and Fourthly, now in 'Queen *Elizabeth*'s Time be returned again into the Miniſtry; That 'therefore now they ceaſe from any Miniſtry of the Word and Sacra- 'ments, until farther Examination and Order be taken with them and 'others according to God's Word.

'For they be all in offenſive and notorious Infamy, by reaſon of 'Inconſtancy, ever turning with the Time; by reaſon of manifold 'Apoſtacy, in oft renouncing their Profeſſion and Religion; by reaſon 'of Hypocriſy, in pretending the Service of God according to his 'Word, and practiſing the ſerving of themſelves, according to the 'Faſhion of this World; by reaſon of Perjury joined with Treaſon, 'againſt the Princely Majeſty, in breaking of the Oath in Q. *Mary*'s 'Reign; which they had ſworn in the Reign of K. *Henry* VIII. and 'K. *Edward* VI. By theſe Reaſons it is evident that they be in no- 'torious and offenſive Infamy. And alſo becauſe that in Q. *Mary*'s 'Time, as Hogs to their Wallow, and Dogs to their Vomit, worſe 'in the end than at the beginning, they returned to their idolatrous and 'blaſphemous Maſs, reſuming and renewing their old former abuſing 'of Bread and Wine, to be honoured and ſacrificed, as Chriſt. And 'alſo in this Queen's Time they have ſo framed themſelves to the Fa- 'ſhion of this World, in turning, as afore, from the Maſs of Papiſtry 'by force of the Law and Ordinance of Man; that it is evident, how 'they have not at any time repented, neither been perſuaded nor re- 'formed by the Word of God. And it is manifeſt in *Ezekiel*, That 'if any keep ſuch Corruptions in their Hearts with evident Offences,

2 Pet. 2.

Cap. 14.

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2 *Reg.* 23.

Cap. 44.

‘and Tokens of the ſame before their Faces in their Deeds, and yet demand, and be anſwered and accepted, to be allowed, as Men meet to ſerve God; then is the Sin and danger very great, as of ſuch Demanders, ſo of ſuch Anſwerers. For that they anſwer and accept ſuch with Ignorance and Error through Negligence, as may and ſhould be known and rejected, as manifeſt and preſumptuous Hypocrites, by diligent Examination, good Tryal and Experience. Therefore as in *Joſiah*'s Time, after long time and diligence of Reformation, yet upon better ſearching and regarding God's Word in Holy Scriptures, and according thereto, in further proceeding to better Reformation, ſuch Prieſts as had ſerved idolatrouſly in the High Places, albeit they were ſuffered to eat Unleavened Bread, to have their Living among their Brethren, yet were they not ſuffered to come to the Altar at *Jeruſalem*, nor ſuffered to exerciſe the Function and Office of Prieſts. And ſo now in *England*, after long time of Reformation; yet by better conſidering and proceeding according to God's Word in Holy Scriptures, it will well appear, that albeit old oft Revolting Prieſts afore-noted be not deprived, but ſuffered to have and keep their Livings; yet ſhould they be ſuſpended or depoſed from the Function and Exerciſe of the Miniſtry of God's Word. And as in *Ezekiel* it is taught and commanded, that of thoſe *Levites* which went with *Iſrael* from God to Idolatry, none might return and aſcend to the Dignity of Prieſts, but thoſe Prieſts of the *Levites*, which kept the Charge of the Sanctuary, not turning from God to Idolatry, they were allowed to ſerve as Prieſts in the Miniſtry: So in *England*, of ſuch as once only renounced the Papiſtical Prieſthood, and ſince have entred and continued in the Chriſtian Miniſtry, without any revolting unto Papiſtry, many may be well allowed to have continuance, as Miniſters, in the Miniſtry. But of ſuch as revolted both to and from the Miniſtry of Chriſt unto Antichriſt, with notorious offenſive Infamy, as is aforeſaid, none ſhould be allowed or ſuffered, as Miniſters, in the Miniſtry well reformed, or well proceeding in *Reformation*.

‘Now if Biſhops, Archdeacons and other Eccleſiaſtical Officers will not uſe theſe, nor other Means to reform, then muſt they needs not only ſuffer, but alſo maintain great Abuſes and Enormities in the Miniſtry and Miniſters to continue. For ſuch muſt be ſuffered and maintained, as have been put forth of Cloiſters into Penſions, and from Penſions into Pariſhes; yea, from Papiſtical Prieſthood into the Chriſtian Miniſtry, and from the Chriſtian Miniſtry into the Papiſtical Prieſthood again; and from the Papiſtical Prieſthood again into the Chriſtian Miniſtry again; alway for filthy Lucre, ſeeking ſo to ſerve and pleaſe Men, as that therefore they cannot be the Servants and Miniſters of *Chriſt*.

Gal. 1.

‘And many alſo be now in the Miniſtry which cannot, or will not do any thing to ſerve God, and the Pariſhioners according to God's Word; but be ſuffered and maintained to ſerve themſelves and others, according to the Faſhion of the World; which do not ſerve and feed the Pariſhioners with Doctrine and Hoſpitality, according to God's Word; But, with the ſpoil of all Proviſion made for Doctrine and Hoſpitality, do feed themſelves, and ſerve others that be all Takers 'of that Spoil, according to the Faſhion of this World. And this ſpoiling of the Pariſhes of Proviſion for Doctrine and Hoſpitality did begin by Impropriations given from the Pariſh, to maintain the Traditions and Ordinances, Doctrines and Doings of Men in Religious Houſes.

Interpretation of the Injunctions.

Another Thing alſo was now drawn up in Writing by the Archbiſhop and Biſhops, for the further Regulation of the Inferior Clergy. This Paper conſiſted of *Interpretations and further Conſiderations* of certain of the Queen's *Injunctions*, for the better Direction of the Clergy, and for keeping good Order in the Church. It was framed, as it ſeems to me, by the Pen of *Cox*, Biſhop of *Ely*, and reviſed by the Archbiſhop, and was as followeth.

MSS. C.C.C.C. *Vol. intit.* Synodal. Et MSS. G. Petyt, *Armig. Vol. C.*

To the Third *Injunction* the Interpretation is, 'That if the Perſon be able, he ſhall preach in his own Perſon every Month; or elſe ſhall preach by another, ſo that his Abſence be approved by the Ordinary of the Dioceſe, in reſpect of Sickneſs, Service or Study at the Univerſities. Nevertheleſs, for want of able Preachers and Parſons, to tolerate them without Penalty, ſo they preach in their own Perſons, or by a learned Subſtitute, once in every three Months of the Year.

Item, To the Eighth, 'That no Viſitors Licences to preach be continued in force.

Item, That to the Sixteenth Article be added, 'That at the Archdeacon's Viſitation, the Archdeacons ſhall appoint the Curates to certain Texts of the New Teſtament to be conned without Book: And at their next Synod to exact a Rehearſal of them.

To the Nineteenth, 'That in the Proceſſion [in *Rogation* Week] they ſing or ſay the two Pſalms beginning, *Benedic, anima mea, Domino*, with the Litany and Suffrages thereto, with ſome Sermon, or a Homily of Thankſgiving to God; and moving to Temperancy in their Drinkings.

To the Twentieth, *Item*, 'That on *Sundays* there be no Shops open, nor Artificers going about their Affairs worldly: And that all Fairs and Common Marts falling upon the *Sunday*, there be no ſhewing of any Wares before the Service be done.

Item, 'That there be ſome long * Catechiſm deviſed and printed, for the Erudition of ſimple Curates: Homilies to be made of thoſe Arguments, which be ſhewed in the Book of Homilies; or others of ſome convenient Arguments, as of the Sacrifice of the Maſs, of the Common Prayer to be in *Engliſh*: That every particular Church may alter and change the Publick Rites and Ceremonies of their Church, keeping the Subſtance of the Faith inviolaby, with ſuch like. And that theſe be divided to be made by the Biſhops; every Biſhop two; and the Biſhop of *London* to have four.

* *In diſtinction to the ſhort Catechiſm in the Common Prayer Book.*

Item, 'That all Biſhops and others, having any Living Eccleſiaſtical, ſhall go in Apparel agreeable, or elſe within two Monitions given by the Ordinary, to be depoſed or ſequeſtred from his Fruits, according to the Diſcretion of his ſaid Ordinary, or his Lawful Deputy.

Item, 'That ſuch as be for their Wilfulneſs deprived in this Neceſſity of Miniſters, ſhall be called by the Diſcretion of the Ordinary to miniſter ſome Cure upon reaſonable Wages; elſe to be ordered according to the Laws.

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Item, ‘That Incorrigible *Arians*, *Pelagians* or *Free-will*-men be ſent into ſome one Caſtle in *North-Wales*, or *Wallingford*: and there to live of their own Labour and Exerciſe: and none other be ſuffered to reſort unto them, but their Keepers, until they be found to repent their Errors.

Item, ‘That Publick Teachers of *Grammar* be neither Officers in Cities or Towns; or Farmers, or otherwiſe encumbred worldly, to the Let of their Labours.

Item, ‘That young Prieſts or Miniſters made or to be made, be ſo inſtructed, that they be able to make Anſwers according to the Form of ſome Catechiſm to be preſcribed: And that Readers neither ſerve in any Cure, nor where is any Incumbent.

Item, ‘That the Churchwardens once in the Month declare by their Curates, in Bills ſubſcribed with their Hands, to the Ordinary, or to the next Officer under him, who they be which will not readily pay their Penalties for not coming to God's Divine Service according to the Statutes.

Concerning the Book of Service.

For the Divine Service.

Firſt, ‘That there be uſed only but one Apparel; as the Cope in the Miniſtration of the Lord's Supper, and the Surplice in all other Miniſtrations; And that there be no other Manner and Form of miniſtring the Sacraments, but as the Service Book doth preciſely preſcribe, with the Declaration of the *Injunctions*; as for Example, the Common Bread.

Item, ‘That the Table be removed out of the Choir into the Body of the Church, before the Chancel Door; where either the Choir ſeemeth to be too little, or at great Feaſts of Receivings. And at the End of the Communion, to be ſet up again according to the *Injunctions*.

Item, ‘That there be no other Holy-days obſerved, beſides the *Sundays*, but only ſuch as be ſet out * *in the Act of* K. Edward, *An.* 5 & 6 *Cap.* 3.

Item, ‘That the Miniſters receiving the Communion at the Hands of the Executor, be placed kneeling next to the Table.

Item, ‘That the Communion Bread be thicker and broader than it is now commonly uſed.

Item, ‘Private Baptiſm in Neceſſity, as in peril of Death, be miniſtred either by the Curate, Deacon or Reader, or ſome other grave and ſober Man, if the Time will ſuffer.

Item, ‘That Children be not admitted to the Communion before the Age of 12 or 13 Years, of good Diſcretion, and well inſtructed before.

* *Thoſe Words in*Italick *were inſerted by ABp* Parker'*s Hand inſtead of theſe Words croſſed thro'*, *viz.* In the Kalendar of the Service Book, with two days following the Feaſts of *Eaſter* and *Pentecoſt*.

Concerning Burials, Chriſtnings, Admiſſion of Miniſters, &c.

For Burials, Chriſtenings, Miniſters, &c.

Item, ‘That when any Chriſten Body is paſſing, the Bell be tolled, and the Curate be eſpecially called for, to comfort the Sick Perſon. And after the Time of his Paſſing, to ring no more but one ſhort Peal: and one before the Burial, and another ſhort Peal after the Burial.

Item, ‘ To avoid Contention, let the Curate have the Value of the ‘ Chriſome: Not under the Value of 4 *d.* and above as they can ‘ agree: and as the State of the Parents may require.

Item, ‘ That Miniſters being not learned in the *Latin* Tongue, if ‘ they be well exerciſed in the Scriptures, and well teſtified of for ‘ their Lives and Converſations, and of their Wives; to be tolerated ‘ in the Office of Deacons: And after a good time of Experience to ‘ admit them to the Order of Prieſthood. And of ſuch as be ſkilled ‘ in the *Latin* Tongue, to have good Examination of their competent Knowledge in the Principal Articles of the Faith, and of ſome ‘ competent Matter to comfort the Sick and Weak in Conſcience, ‘ [e're they be admitted to higher Orders.]

Item, ‘ Againſt the Day of Ordering appointed, to give open Recognizations to all Men, to except againſt ſuch whom they know to ‘ be not worthy, either for Life or Converſation. And there to give ‘ notice, that none ſhall ſue for Orders but within their own Dioceſe, ‘ where they were born, or had there long time of Dwelling. And ‘ that by the Teſtimony of their Ordinaries: Except of ſuch as be ‘ Degreed in the Univerſities.

Item, ‘ That Canonical Impediments be ſtill obſerved to reſpect ‘ them which ſue to be Ordered, except they have Decency agreeable ‘ to the ſame.

Item, ‘ That Miniſters or Readers of Service remove not from the ‘ Dioceſe or Cure, where they firſt began, and were admitted by the ‘ Ordinary: Except they bring Letters Teſtimonial of their removing, ‘ allowed by the Ordinary.

Item, ‘ Suit to be made to the Queen's Majeſty for Reformation of ‘ Penſions impoſed.

Item, ‘ That the Order of the Articles preſcribed to Miniſters be ‘ inſerted in this Form, *ut infra.*

Item, ‘ That one brief Form of Declaration be made, ſetting out ‘ the Principal Articles of our Religion; the rather, for the Unity of ‘ Doctrine in the whole Realm; eſpecially to be ſpoken by the Parſons, Curates, or both, at their firſt Entry; and after, twice in the ‘ Year, for avoiding all Doubt and Suſpicion of varying from the ‘ Doctrine determined in the Realm.

Item, ‘ That the Biſhops do call home once in the Year any Prebendary in their Church, which ſtudieth in the Univerſities; to ‘ know how he profiteth in Learning; and that he be not ſuffered to ‘ be a Serving or Waitingman diſſolutely: Or elſe to ſequeſter the ‘ Fruits of his Living.

Matrimony.

‘ For the Banes aſking, foraſmuch as the Statute of Faculties doth ‘ not define the Cauſe, whether the Canon or the Cuſtom hitherto in ‘ Uſe, may be followed without danger or no; it is left to every ‘ man's Prudence.

‘ Whether a Biſhop may diſpenſe in Times prohibited: in which ‘ Matter Deliberation is thought beſt.

Collation

Collation of Benefices.

Firſt, Agreed, ‘That no Biſhop ſhall grant in Writing any Advouſon of his Patronage, until the Benefice be void: Except that, in a Synod or Convocation, the more part of the Biſhops do think it reaſonable to be releaſed in ſome ſpecial Caſe.

Item, ‘That from this day forth no Confirmation [perhaps it ſhould be *Diſpenſation*] be given by any Biſhop for term of Years upon Benefice with Cure.

Item, ‘That no Biſhop hereafter ſhall ever grant to any Appropriation to be newly made without the like conſent, as in the Firſt Article.

Item, ‘That the Ordinaries do uſe all good diligent Examination to foreſee all Simoniacal Pacts or Covenants with their Preſenters, for the ſpoil of their Glebe and Tenths.

Item, ‘That the Ordinary ſhew to the Curates, in their Suits for their Tithes, *&c.* reaſonable Favour with Expedition. So that their Cauſes be determinate within three Weeks; if the Caſe doth not evidently require more leiſure.

And much was done not long after according to this Reformatory Platform. For there was a larger Catechiſm compoſed in *Latin*, and publiſhed by *Alex. Nowel*, Dean of St. *Paul*'s, having been firſt reviſed and approved by both Houſes of Convocation *An.* 1562. A ſecond Book of Homilies was alſo compiled, and ſet forth, as we have them at this day in our Homily Book. And Articles of Faith to be ſubſcribed to by Miniſters, and the Form of Declaration to be by them openly ſpoken and profeſſed, were likewiſe framed.

Articles to be ſubſcribed by Miniſters.

The *Articles* of the Principal Heads of Religion preſcribed to Miniſters, as was mentioned before, now follow:

S. Scriptura in ſe continet omnem Doctrinam Pietatis: Ex qua ſufficienter & Error omnis convinci poſſit, & Veritas ſtabiliri.

Symbolum Nicenum, Athanaſii, *& quod communiter* Apoſtolorum *dicitur, continet breviſſimè Articulos Fidei noſtræ ſparſim in Scripturis oſtenſos. Qui iſtis non crediderint inter veros Catholicos non ſunt recipiendi.*

Eccleſia Chriſti eſt, in qua purum Dei Verbum prædicatur, & Sacramenta juxta Chriſti ordinationem adminiſtrantur: Et in qua Clavium Authoritas retinetur.

Quævis Eccleſia particularis authoritatem inſtituendi, mutandi & abrogandi Ceremonias & Ritus Eccleſiaſticos habet; modò ad decorem, Ordinem & ædificationem fiat.

Chriſtus tantum duo Sacramenta expreſſe nobis commendat, Baptiſma & Euchariſtiam: Quibus confertur Gratia ritè ſumentibus, etiamſi malus ſit Miniſter. Et non proſunt indignè ſuſcipientibus quantumvis bonus ſit Miniſter.

Laudandus eſt Eccleſiæ mos baptizandi Parvulos, & retinendus eſt.

Cœna Dominica non eſt tantùm Symbolum mutuæ Benevolentiæ Chriſtianorum inter ſe; ſed magis Symbolum eſt noſtræ Redemptionis

per

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per Chriſti mortem, & noſtræ Conjunctionis cum Chriſto. Ubi Fidelibus verè datur & exhibetur, Communio Corporis & Sanguinis Domini.

Sacramentum Euchariſtiæ [neq; ex præcepto] neq; ex uſu primævæ Eccleſiæ aut ſervabatur, aut circumferebatur, vel elevabatur, ut adoraretur.

Miſſa, ut conſuevit a Sacerdotibus dici, non erat a Chriſto inſtituta, ſed a multis Romanis Pontificibus conſarcinata. Nec eſt Sacrificium propitiatorium pro vivis & defunctis.

Scholaſtica Tranſubſtantiatio Panis & Vini in Corpus & Sanguinem Chriſti probari non poteſt ex ſacris literis.

Non omne peccatum mortale, ſeu voluntariè perpetratum poſt Baptiſmum, eſt irremiſſibile, & Peccatum in Spiritum ſanctum.

Poſt acceptum Spiritum ſanctum poteſt homo peccare, ac denuò etiam reſipiſcere. Nemoque ſine peccato vivit, quamvis Regeneratis in Chriſto non imputatur.

Juſtificatio ex ſola Fide eſt certiſſima Doctrina Chriſtianorum.

ELIZABETHA Regina Angliæ eſt unicus & ſupremus Gubernator hujus Regni & omnium Dominiorum & Regionum ſuarum quarumcunq; tam in rebus & cauſis Eccleſiaſticis quàm Temporalibus.

*Verbum Dei non prohibet fœminarum Reginem: cui obediendum eſt juxta Ordinationem Dei.**

Romanus Pontifex nullam habet juriſdictionem in hoc regno, nec alia quæcunq; Poteſtas extranea.

Leges Civiles poſſunt Chriſtianos propter flagitia morte punire.

Chriſtianis licet ex juſſu Principis bella gerere, & ex juſta cauſa jurare, & propria poſſidere. †

Doctrina Scholaſticorum de Purgatorio, & Invocatione Divorum, nullum habet Fundamentum ex Verbo Dei.

Præceptum Dei eſt, ut quæ leguntur in Eccleſia illâ linguâ proferantur quæ ab Eccleſia intelligatur.

Abſq; externa & legitima Vocatione non licet cuiquam ſeſe ingerere in aliquod Miniſterium Eccleſiaſticum vel Sæculare.

Matrimonium inter Chriſtianos legitimè juxta Verbum Dei initum & contractum, eſt indiſſolubile, nec per Traditiones hominum unquam convellendum.

Cœlibatus nulli hominum ſtatui præcipitur, neq; injungitur Miniſtris Eccleſiæ ex Verbo Dei.

* Hic Articulus additur, ut obviam eatur Aſſertioni *Knoxii Scoti* nuperæ, & quorundam Anglorum Exulum in *Geneva* commorantium.

† Placita Anabaptiſtarum.

> *Hæc omnia vera eſſe & publicè docenda profitemur, eaq; juxta datam nobis facultatem & eruditionem tuebimur & docebimus. Hancq; noſtram Confeſſionem manuum noſtrarum ſubſcriptionibus teſtificamur, contrariàmq; Doctrinam abolendam eſſe judicamus, & deteſtamur.*

The Declaration of Faith to be read by Miniſters.

Now next for the Form, that all Miniſters were to read and declare publickly upon their firſt coming into their Benefices, being a Confeſſion of their Faith and Belief contained in Eleven Articles: This was put in Print the next Year, by *Rich. Jugg*, the Queen's Printer, and was Entitled, *A Declaration of certain Principal Articles of Religion,*

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The Declaration was as followeth:

E. Biblioth. *C.C.C.C.* ‘FORASMUCH as it appertaineth to all Chriſtian Men, but ‘eſpecially to the Miniſters and Paſtors of the Church, being Teachers ‘and Inſtructors of others, to be ready to give a Reaſon of their Faith, ‘when they ſhall be thereunto required, I for my part, now appointed your Miniſter, Vicar or Curate, having before my Eyes the Fear ‘of God, and the Teſtimony of my Conſcience, do acknowledge for ‘myſelf, and require you to aſſent to the ſame;

‘First, That there is but one Living and True God, of infinite ‘Power, Wiſdom and Goodneſs, Maker and Preſerver of all Things. ‘And that in Unity of this Godhead there be Three Perſons, of one ‘Subſtance, of equal Power and Eternity, the Father, the Son and ‘the Holy Ghoſt.

‘Secondly, I believe alſo whatſoever is contained in the Holy Canonical Scriptures. In the which Scriptures are contained all things ‘neceſſary to Salvation. By the which alſo all Errors and Hereſies ‘may ſufficiently be reproved and convicted; and all Doctrines and ‘Articles neceſſary to Salvation, eſtabliſhed. I do alſo moſt firmly ‘believe and confeſs all the Articles contained in the three Creeds, the ‘*Nicene* Creed, *Athanaſian* Creed, and our common Creed, called, ‘*The Apoſtles Creed.* For theſe do briefly contain the Principal Articles of our Faith, which are at large ſet forth in the Holy Scriptures.

‘Thirdly, I acknowledge alſo that Church to be the Spouſe of ‘Chriſt, wherein the Word of God is truly taught, the Sacraments ‘orderly miniſtred according to Chriſt's Inſtitution, and the Authority ‘of the Keys duly uſed. And that every ſuch particular Church hath ‘Authority to inſtitute, to change, to alter, clean to put away, Ceremonies and other Eccleſiaſtical Rites; as they be ſuperfluous, or ‘be abuſed; and to conſtitute others, making more to Seemlineſs, to ‘Order or Edification.

‘Fourthly, Moreover I confeſs, that it is not lawful for any man to ‘take upon him any Office or Miniſtry, either Eccleſiaſtical or Secular, but ſuch only as are lawfully thereunto called by the High Authority, according to the Ordinances of this Realm.

‘Fifthly, Furthermore I do acknowledge the Queen's Majeſty's ‘Prerogative and Superiority of Government of all States, and in all ‘Cauſes, as well Eccleſiaſtical as Temporal, within this Realm and ‘other her Dominions and Countries, to be agreeable to God's Word, ‘and of right to appertain to her Highneſs, in ſuch ſort, as is in the ‘late Act of Parliament expreſſed, and ſithence by her Majeſty's *Injunctions* declared and expounded.

‘Sixthly, Moreover touching the Biſhop of *Rome*, I do acknowledge and confeſs, that by the Scriptures and Word of God, he hath no more Authority than other Biſhops have in their Provinces and Dioceſes. And therefore the Power which he now challengeth, that is, to be Supreme Head of the Univerſal Church of Chriſt, and ſo to be above all Emperors, Kings and Princes, is an Uſurped Power, contrary to the Scriptures and Word of God, and contrary to the Example of the Primitive Church. And therefore is for moſt juſt Cauſes taken away, and aboliſhed within this Realm.

‘Seventhly, Furthermore I do grant and confeſs, that the Book of Common Prayer, and Adminiſtration of the Holy Sacraments, ſet forth by Authority of Parliament, is agreeable to the Scriptures. That it is Catholick, Apoſtolick, and moſt for the advancing of God's Glory, and the Edifying of God's People; both for that it is in a Tongue that may be underſtanded of the People, and alſo for the Doctrine and Form of Miniſtration contained in the ſame.

‘Eighthly, And although in the Miniſtration of Baptiſm there is neither Exorciſm, Oyl, Salt, Spittle, or Hallowing of the Water now uſed; and for that they were of late Years abuſed and eſteemed neceſſary, where they pertain not to the Subſtance and Neceſſity of the Sacrament, they be reaſonably aboliſhed; and yet the Sacrament is full and perfectly miniſtred to all Intents and Purpoſes, agreeable to the Inſtitution of our Saviour *Chriſt*.

‘Ninthly, Moreover I do not only acknowledge that Private Maſſes were never uſed among the Fathers of the Primitive Church; I mean, Publick Miniſtration, and Receiving of the Sacrament by the Prieſt alone. without a juſt number of Communicants, according to *Chriſt*'s Saying, *Take ye, and Eat ye*, &c. but alſo that the Doctrine which maintaineth the Maſs to be a Propitiatory Sacrifice for the Quick and the Dead, and a Means to deliver Souls out of Purgatory, is neither agreeable to *Chriſt*'s Ordinance, nor grounded upon Doctrine Apoſtolick; But contrariwiſe, moſt ungodly and moſt injurious to the precious Redemption of our Saviour *Chriſt*, and his only ſufficient Sacrifice, offered once for ever upon the Altar of the Croſs.

‘Tenthly, I am of that Mind alſo, that the Holy Communion and Sacrament of the Body and Blood of *Chriſt*, (for the due Obedience to *Chriſt*'s Inſtitution, and to expreſs the Vertue of the ſame) ought to be miniſtred unto his People under both kinds: And that it is avouched by certain Fathers of the Church to be a plain Sacrilege, to rob them of the Myſtical Cup, for whom *Chriſt* hath ſhed his moſt Precious Blood: Seeing he himſelf hath ſaid, *Drink ye all of this:* Conſidering alſo, that in the time of the Ancient Doctors of the Church, as *Cyprian*, *Jerom*, *Auguſtin*, *Gelaſius*, and others, Six Hundred Years after and more, both the parts of the Sacrament were miniſtred to the People.

‘Laſt of all, As I do utterly diſallow the extolling of Images, Relicks, and feigned Miracles; alſo all kinds of expreſſing God inviſible in the Form of an old Man; or the Holy Ghoſt in the Form of a Dove; and all other vain Worſhipping of God, deviſed by Man's

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‘Fantaſy, beſides or contrary to the Scriptures; as wandering on Pilgrimages, ſetting up of Candles, Praying upon Beads, and ſuch like Superſtitions; which kind of Works have no Promiſe of Reward in Scripture, but contrariwiſe Threatnings and Maledictions: So I do exhort all Men to the Obedience of God's Law, and to Works of Faith, as Charity, Mercy, Pity, Alms, devout and fervent Prayer, with the Affection of the Heart, and not with the Mouth only, Godly Abſtinence, and Faſting, Chaſtity, Obedience to the Rulers and Superior Powers, with ſuch Works and Godlineſs of Life, commanded by God in his Word, which, as St. *Paul* ſaith, hath Promiſes both of this Life, and of the Life to come, and are Works only acceptable in God's ſight.

‘Theſe things above rehearſed, though they be appointed by common Order, yet do I without all compulſion, with freedom of Mind and Conſcience from the Bottom of my Heart, and upon moſt ſure Perſuaſion, acknowledge to be true, and agreeable to God's Word. And therefore I exhort you all, of whom I have Cure, heartily and obediently to embrace and receive the ſame. That we all joining together in Unity of Spirit, Faith and Charity, may alſo at length be joined together in the Kingdom of God; and that through the Merits and Death of our Saviour *Jeſus Chriſt*. *To whom with the Father and the Holy Ghoſt be all Glory and Empire now and for ever*, Amen.

Such was the Paſtoral Care of ABp. *Parker*, by whom I believe this *Declaration* was chiefly framed, that ſo all that came into Livings, and ſerved in the Church, might be purged of *Popiſh* Doctrines and Superſtitions, and to make the beſt ſecurity he could of admitting none to officiate but ſuch as conſented to the Goſpel, and took the Profeſſion thereof upon them.

Orders and Reſolutions for Uniformity.

Near about this Time alſo (unleſs it were the Year before) another Thing was drawn up by the Archbiſhop for the *Practice* of the Clergy, as the former was for them to *declare*, Entitled, *Reſolutions and Orders taken by common Conſent of the Biſhops for this preſent time, until a Synod may be had, for Preſervation and Maintenance of* Uniformity *in Matters Eccleſiaſtical throughout all Dioceſes in both Provinces*.

MSS.C.C.C.C.

‘Firſt, That the Licences given for Preaching by the late Viſitors General be no longer in force. And that ſuch as hereafter ſhall be admitted to preach, ſhall be diligently examined as well in Unity of Doctrine eſtabliſhed by Publick Authority, as admoniſhed to uſe Sobriety and Diſcretion in teaching the People; abſtaining from buſy meddling with Matters of Controverſy; and to conſider the Gravity of their Office, and to foreſee with Diligence the Matter which they will ſpeak, to utter them to the Edification of the Audience.

Item, ‘That they ſet out in their Preaching the reverend Eſtimation of the Holy Sacraments of Baptiſm and the Lord's Supper: Exciting the People to the often and devout receiving of the Holy Communion of the Body and Blood of *Chriſt*, in ſuch Form, as is already preſcribed in the Book of Common Prayer, and as ſhall be further declared in an Homily concerning the *Virtue and Efficacy* of the ſaid Sacrament.

Item, ‘That they move the People to all Obedience, as well in obſervation of the Orders appointed in the Book of Common Service, ‘as in the Queen's Majeſty's *Injunctions*, as alſo of all other Civil ‘Duties for Subjects to do.

Item, ‘That they uſe not to exact or receive unreaſonable Rewards ‘or Stipends of the Poor Curates, coming to their Cures to preach. ‘Whereby they might be noted as Followers of filthy Lucre, rather ‘than uſe the Office of preaching of Charity, and good Zeal, to the ‘Salvation of Mens Souls.

Item, ‘That Publick Baptiſm be miniſtred in the Font commonly ‘uſed; not in Baſins, or in any other like thing: And that the ſaid ‘Font be not removed by any private Advice.

Item, ‘Private Baptiſm in Neceſſity, as in Peril of Death, to be ‘miniſtred, either by the Curate, Deacon or Reader, or ſome other ‘grave and ſober Perſon, if the Time will ſuffer.

CHAP. XVIII.

The Biſhops Addreſs to the Queen againſt Images. Table of Marriages. Latin *Prayers for the Colleges.* Latin *Office for Funerals; and Commendation of Benefactors deceaſed: A New Calendar of Leſſons. Order for Churches and Chancels decayed, and kept unclean: And for Places where the* Latin *Prayers were ſaid.*

The Biſhops Addreſs for taking away Images.

THUS induſtrious were theſe careful Biſhops in ſettling the Affairs of the Church, and regulating the Miniſters thereof. But the great Buſineſs of retaining of Images in the Churches, or removing them, yet ſtuck; the Queen hitherto not ſatisfied in that Matter. Which therefore theſe godly Reformers had been, and ſtill were extraordinary ſollicitous about. Addreſſes had been ſeveral times made to her before for the taking them away totally out of the Churches; now this Year they made another humble Application to her for the removing *that Offenſive Evil*, as they called it, out of the Church of *England*.

Their Arguments. MSS. C.C.C.C.

‘They urged to her the neceſſity of it, which had, they ſaid, com‘pelled them to renew their former Suit, not in any reſpect of Self-‘Will, Stoutneſs, or ſtriving againſt her Majeſty, but for that Fear ‘and Reverence which they bore to the Majeſty of Almighty God; ‘and leſt in giving Offence to the little Ones, in ſetting a Trap of Er‘ror for the Ignorant, and digging a Pit for the Blind to fall into, they ‘ſhould not only be guilty of the Blood of their Brethren, but procure ‘to their reclaiming Conſciences the biting Worm that never dies, for ‘their endleſs Confuſion. And they doubted not, but that God ‘would happily finiſh in her Majeſty that good Work which he had ‘moſt graciouſly begun: that ſhe following the Example of the Godly ‘Princes that went before her, might clearly purge the Polluted Church, ‘and remove all Occaſions of Evil.

‘And as they had heretofore at ſundry times made Petition to her concerning the Matter of Images, but had not exhibited any Reaſons for the removing the ſame; leſt they might ſeem to alledge Conſcience without the Warrant of God's Word, and unreaſonably to require that for which they could give no Reaſon; they had now put in Writing their Authorities of Scripture, Reaſon and pithy Perſwaſions, which they exhibited to her gracious Conſideration.

Hiſt. Reform. Part II. *B.* 3. *p.* 397.

Theſe are large, but are contracted by the Bp. of *Sarum* in his Hiſtory of the *Reformation:* They are taken from the Word of God, from Sentences out of the Ancient Fathers, and from other weighty Conſiderations.

They added, ‘That theſe Reaſons had moved all their Brethren, that now bore the Office of Biſhops, to think and affirm Images not expedient for the Church of *Chriſt*; and were of ſuch weight with them [who made this Addreſs to her Majeſty] that they would not ſuffer them to conſent to the erecting and retaining of Images in the Places of Religious Worſhip, without great offending of God, and grievous wounding of their own Conſciences. And for theſe Cauſes they beſeeched her moſt humbly not to ſtrain them any further; but to conſider that God's Word did threaten a terrible Judgment unto them, if they being Paſtors and Miniſters of his Church, ſhould aſſent unto the Thing which in their Learning and Conſcience they were perſuaded tended to the confirmation of Error, Superſtition and Idolatry; and finally, to the Ruin of the Souls committed to their Charge. And they prayed her Majeſty not to be offended with this their Plainneſs and Liberty: Which all good and Chriſtian Princes had ever taken in good part at the hands of godly Biſhops: Alledging, as a Proof of this, a Saying of St. *Ambroſe* to *Theodoſius* the Emperor; *Sed neq; Imperiale eſt, &c.* *i. e.* That *it was neither the Part of an Emperor to deny freedom of Speech, nor the Part of a Prieſt, not to ſay what his Judgment was.*

Ep. lib. 5.

‘They intreated her further, to conſider, That beſides weighty Cauſes in Policy, the eſtabliſhing of Images by her Authority would not only utterly diſcredit their Miniſtries, as Builders of things which they had deſtroyed; but alſo blemiſh the Fame of her moſt godly Brother; and alſo ſuch notable Fathers as had given their Lives for the Teſtimony of God's Truth: Who by Publick Laws removed all Images.

‘And in fine, they beſeeched her, that theſe and ſuch like Controverſies of Religion, might be referred to be diſcuſſed and decided in a Synod of the Biſhops and other godly learned Men, according to the Example of *Conſtantine the Great*, and other Chriſtian Emperors. That the Reaſons of both Parties being examined by them, Judgment might be given uprightly in all doubtful Matters. And to theſe grave and weighty Perſuaſions the Queen at length condeſcended.

A Table of Marriage framed.

Another uſeful thing done this Year by the ſame venerable Company of Reformers, was, to prevent Inceſtuous and Unlawful Marriages, too common in thoſe Times. And a Table of Marriages was framed, inſtructing what Matrimony was lawful and agreeable to the Word of God, and what was not. This Archbiſhop *Parker* had the main hand in. It was put into Print for the more common uſe, and entituled, *An Admonition for the Neceſſity of the preſent Time, till ſome further Conſultation, to all ſuch as ſhall intend hereafter to enter into the State of Matrimony, godly and agreeable to Law.*

Latin *Prayers allowed the Univerſities:*

Though the Publick Prayers were by the late Act of Parliament to be ſaid only in the Vulgar Tongue, that all the People might underſtand; yet upon the Petition of the Univerſities of *Cambridge* and *Oxford*, and the two Colleges of *Wincheſter* and *Eaton*, that for the further Improvements of their Members in *Latin*, they might uſe the ſame Form of Publick Prayer in *Latin*; the Queen by her Letters Patents dated at *Weſtminſter*, the 6th of *April*, in the Second Year of her Reign, granted the ſame: and being minded to conſult (as her Patents ran) for all the Members of her Commonwealth, as much as in her lay, did conſtitute, that it ſhould be lawful and permitted by her Authority and Privilege Royal, as well to the Dean and Fellowſhip of *Chriſtchurch* in her Univerſity of *Oxford*, as to the Preſidents, Keepers, Rectors, Maſters and Societies of all and ſingular the Colleges of *Cambridge*, *Oxford*, *Winton* and *Eaton*, to uſe this Form of Common Prayers in *Latin* publickly in their Churches and Chapels: Declaring how ſhe had alſo taken care that her Printer ſhould print the ſame in *Latin*, agreeing with the *Engliſh* Book of Publick Prayers: But ſtill providing, that in thoſe Colleges, to which Pariſhes of the Laity were annexed, and alſo in the reſt, to which the Lay-Servants, and Miniſters of their Colleges, or any others ignorant of the *Latin* Tongue, neceſſarily muſt reſort; That for theſe ſhould be aſſigned ſome ſeaſonable Hours and Places in the ſaid Churches and Chapels: in which, at leaſt on Feſtival Days, Morning and Evening Prayer ſhould be read and recited; and the Adminiſtration of the Sacraments celebrated in their Seaſons in *Engliſh*, to the Edification of the Laity.

And Miniſters to uſe them privately.

And further, ſhe exhorted all other Miniſters of the Church of *England*, to uſe the ſame *Latin* Form of Prayer privately, of what Degree ſoever they were, on thoſe days on which either they were not wont, or not obliged to ſay the Publick Prayers to their Pariſhioners in the *Engliſh* Tongue, according to the Form of the ſaid Statute.

Latin *Form of Prayer for Funerals.*

To this Edition of the *Latin* Prayers which came forth this Year, ſhe alſo appointed to be joined certain peculiar Forms in *Latin*, to be uſed at the Funerals and Exequies of Chriſtians deceaſed, when the Friends and Neighbours were minded to celebrate the Lord's Supper; a Cuſtom then, but now wholly diſuſed: It was entitled, *Celebratio Cœnæ Domini in Funebribus, ſi Amici & Vicini Defuncti communicare velint.* It conſiſted of a Collect, and an Epiſtle and Goſpel. The Collect began, *Miſericors Deus, &c.* which is the ſame in *Engliſh* with the Second Prayer in the Burial Office, to be uſed at the Grave after the Interment of the Corps; only with theſe Variations.

English *Office.*	Latin *Office.*
-------- We may reſt in him.	------ We may ſleep with Chriſt.
That at the General Reſurrection, in the laſt day we may be found acceptable in thy ſight, and ceive that Bleſſing which thy well-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come ye Bleſſed, &c.	'And in the Reſurrection at the 'laſt day, we, together with our 'Brother, being raiſed again, and 'receiving our Bodies, may reign 'together with thee in Life Eter'nal, *through our Lord,* &c.

Then the Epiſtle, being the 1 *Theſſ.* 4. *I would not have you ignorant, Brethren, concerning thoſe that ſleep,* &c.------ *Wherefore comfort one another with theſe Words.*

The Goſpel was *John* 6. *Jeſus ſaith to his Diſciples and the Multitude of the Jews, All that the Father giveth me ſhall come to me,* &c.------ *That Every one that ſeeth the Son and beliveth in him, may have Eternal Life, and I will raiſe him up in the laſt day.* Or this, *John* 5. *Jeſus ſaith to his Diſciples and the Multitude of the Jews, Verily, verily, I ſay unto you, he that heareth my Words, and believeth,* &c.------- *And they that have done evil unto the Reſurrection of Damnation.* And this Office our Reformers brought in in the Room of the *Popiſh* Superſtitious Office at the Burials and Exequies of their Dead: and was nothing elſe but the Correction and Reformation thereof.

Office of Commendation of Benefactors.

There was alſo in the *Popiſh* Times an Office uſed in the Colleges, at certain Times of the Year, for the Commendations of their Benefactors: So called for their *Commending* their Souls to God on account of the Merit of their Good Works. But now in the ſame Book of *Latin* Common Prayer was added a Reformed *Latin Commendation* of them, which was to this Import: That at the end of every Term, ſhould be Commendations of the Founders and other Famous Men, by whoſe Beneficence the Colleges had been enriched. Whereof this was to be the Form. Firſt, To begin with the *Pater Noſter.* Then the Recitation of theſe Pſalms, 144, 145, 146. Then the Leſſon, which was the XLIVth Chapter of *Eccleſiaſticus.* Theſe read and ended, followed a Sermon, in which the Preacher was to ſet forth the moſt ample Munificence of their Founder: The great Uſefulneſs of Learning: with what Praiſes they deſerved to be extolled, who by their Liberality promoted the good Study of Learning: How great an Ornament it was to a Kingdom to have Learned Men, who of Matters controverted in the World, might give the true Judgment: How much the Holy Scripture excelled human Authority: How profitable the Doctrine of it was to the Common People, and how wide it extended itſelf: And how excellent and truly Royal it was for them to whoſe Care God had committed the whole People, to provide them many Miniſters of the Word; and to take care that theſe Miniſters ſhould be honeſt and learned Men.

The Sermon ended, the *Benedictus* was to be ſung. Then certain Verſicles, thus ſounding in *Engliſh:* Miniſter, *The Juſt ſhall be had in*

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in Everlaſting Remembrance. Reſponſe, *He ſhall not be afraid of Evil Tidings.* Min. *The Souls of the Righteous are in the Hand of God.* Reſp. *Neither doth any Torment touch them.* Which were inſtead of theſe Verſicles in the *Popiſh* Office. Verſus. *Requiem æternam dona eis Domine.* Reſp. *Et Lux perpetua luceat eis,* &c. That is, *Verſicle,* Grant them eternal Reſt, O Lord. *Anſw.* And let perpetual Light ſhine upon them. *Verſ.* From the Gates of Hell. *Anſw.* Lord, deliver their Souls. *Verſ.* I truſt to ſee the Goodneſs of the Lord. *Anſw.* In the Land of the Living.

Then followed a Prayer, *Domine Deus, &c.* Thus Engliſhed: ‘O Lord God, the Reſurrection and the Life of thoſe that believe, who art ever to be praiſed as well in the Living, as in the Dead; we give thee thanks for our Founder *N.* and the reſt of our Benefactors: By whoſe Benefits we are here maintained unto Godlineſs and the Studies of Learning: Beſeeching thee, that we rightly uſing theſe Gifts to thy Glory, may be brought together with them to the Immortal Glory of the Reſurrection, Thro' Jeſus Chriſt our Lord, *Amen.*’ Which was inſtead of this Prayer in the *Popiſh* Office of Commendations, *viz. Tibi Domine, Commendamus animam famuli tui N. & animas famulorum famularumq; tuarum, ut defuncti ſæculo tibi vivant: & quæ per fragilitatem mundanæ converſationis peccata admiſerunt, tu venia miſericordiſſimæ tuæ pietatis abſterge per Chriſtum,* &c. That is, ‘To thee, O Lord, we commend the Soul of thy Servant *N.* and the Souls of thy Servants, both Men and Women; that they being dead to this World, may live to thee; and what Sins they have committed by the Frailty of a Converſation in this World, do away by the Pardon of thy moſt merciful Pity, through Chriſt our Lord; *Amen.* And let them reſt in Peace.

Thus were all the old Superſtitious Forms every where purged and reformed. Theſe Offices in *Latin* may be read in Biſhop *Sparrow*'s *Collections.*

A New Calender of Leſſons to be made. MSS. Vol. Synod. C.C.C.C.

Care was now alſo taken for certain Chapters and Leſſons in the Common Prayer Book, as they ſtood in K. *Edward*'s Book, to be altered for other Portions of Scripture of more Edification to be read to the Unlearned and Lay People. For which Purpoſe the Queen had written to four Perſons of her Eccleſiaſtical Commiſſion, *Viz.* The ABp. of *Canterbury*, the Bp. of *London*, Dr. *Bill*, her Almoner, and Dr. *Haddon*, one of the Maſters of her Requeſts; that it was her Will, that they or two of them ſhould be joined with the reſt of her ſaid Commiſſioners, to provide an Order of the Leſſons throughout the whole Year; and to cauſe ſome Kalendars to be printed, whereby ſuch Chapters or Parcels of leſs Edification might be removed, and other more profitable be appointed to ſupply their Rooms. This Order and Kalendar, with an Order for the ſetting up the Ten Commandments was finiſhed and diſperſed to all the Biſhops to ſee obſerved, in the Month of *February*. Yet a Liberty ſeems to be left notwithſtanding to the Diſcretion of Miniſters to alter the Leſſons of the Old Teſtament. For this Inſtruction was given to Eccleſiaſtical Miniſters in the *Admonition* before the Second Tome of the Homilies, (which came out two or three Years after.) ‘That where ſome or other Chapter of the Old Teſtament, to follow in order to be read upon the *Sundays* or Holy-days, were better to

And for ſetting up the Commandments.

‘ be changed with ſome other of the New, of more Edification; it ‘ ſhould be well done of them to ſpend their Time to conſider well of ‘ ſuch Chapters before-hand; whereby their Prudence and Diligence ‘ in their Office might appear.

Orders for Churches and Chancels decayed: And for Ornaments.

In the ſame Letter of the Queen, the ſame Four Commiſſioners were authorized, to conſider the great Diſorder in the Decays of Churches, and the unſeemly keeping and ordering of Chancels: Which were kept unclean, and let run into great Ruin, with the Roofs, Walls and Windows: And what unmeet and unſeemly Tables, with Foul Cloths, were appointed for the Holy Communion; and how deſolate of all Cleanlineſs and meet Ornaments, the Places of Prayer were left. And that they ſhould determine for ſome good and ſpeedy Means of Reformation of theſe Things. And further, to order the Tables of the Commandments to be decently ſet up in the Eaſt Part of the Chancels; And that ſuch Ornaments be appointed in the Churches, that they might appear to be Places of Religion and Prayer.

Further, She commanded them to take care, that this Order and Reformation ſhould be every where of one Sort and Faſhion, and eſpecially in all Collegiate and Cathedral Churches, where Coſt might more probably be allowed.

And for Churches where Latin *Prayers were ſaid;*

And whereas the Queen had cauſed a Book of Common Prayer to be tranſlated into *Latin*, for the Uſe and Exerciſe of ſuch Students and others as were learned in the *Latin* Tongue; it was her Will, that they the ſaid Commiſſioners, ſhould preſcribe ſome Order to the Collegiate Churches, to which ſhe had permitted the Uſe of the Divine Service in the *Latin* Tongue, in ſuch ſort as they ſhould judge meet to be uſed, in reſpect of their Companies, or of reſort of her Lay-Subjects to the ſaid Churches. So that her good Purpoſe in the ſaid Tranſlation might not be fruſtrated, nor yet corruptly abuſed, contrary to the Effect of her Meaning. And for the Publication of what ſhould be ſo ordered, ſhe required the ABp. of *Canterbury* to ſee the ſame put in execution throughout his Province. And that he and the reſt of the Commiſſioners ſhould preſcribe the ſame to the Archbiſhop nominated for *York*, for his Province.

And laſtly, That every Alteration ſo by them to be made, ſhould be done quietly, without ſhew of any Innovation in the Church. This Letter was dated from *Weſtminſter* in *January*, the Third of Her Reign.

What the Archbiſhop, the Biſhop of *London* and the reſt did according to the Queen's Command aforeſaid, in preſcribing Orders for the Places where the *Latin* Prayers were allowed; namely, that Proviſion might be made likewiſe for thoſe of the unlearned Laity that reſorted thither for Devotion, may be ſeen in the Concluſion of the Queen's Letters Patents where ſhe indulged the Colleges that Liberty, as was ſhewn before.

CHAP. XIX.

A Writing of an Expulſed Biſhop. Pope Pius IV. *his Practices about* England. *His Plot to ſow Diviſions.* Maſon *a Convert, his Report. Bible of* Geneva. *Biſhop* Pilkington's *Expoſition of* Aggee. *Dr.* Wylſon's *Books of* Logic *and* Rhetoric. Gerard Hœnrich, *a* German, *his Offer of Services to* England. Melancthon *dies. Merited well of the* Engliſh *Church.* Nowel's *and* Calfield's *Sermons at St.* Paul's *Croſs.* Horarium. *A* Spaniſh *Church in* London.

Endeavours to introduce Popery.

As the Archbiſhop and the reſt of the pious Biſhops and Divines were thus commendably induſtrious in ſhaking off the Pope's Fetters, and recovering Religion from his ſuperinduced Tyranny and Superſtitions: So the adverſe Party was as ſubtil and unwearied to undermine theſe good Enterprizes.

An Argument of an Expulſed Biſhop diſperſed.

They threw abroad Pamphlets and Writings to amuſe the People, and to bring them into a good Opinion of the abandoned Religion. One of the Expulſed Biſhops this Year wrote a little Scrole for the Authority of the Church, which he ſent about privily to his Friends, to comfort and confirm them in their *Popery:* And the Argument was that of *Succeſſion:* Aſſerting, ‘That in every See in *England* there had been a Succeſſion of Biſhops derived from *Rome;* and took that of *Canterbury* for Example. We can reckon, ſaid he, all the Biſhops there, ſince St. *Auſtin,* who was the firſt; and from him go to *Gregory* Biſhop of *Rome,* who ſent *Auſtin* hither: And from *Gregory* up to *Peter.*’ And thence he would prove that all our Religion came from *Rome* by Succeſſion from the Apoſtles: And that therefore we muſt hang on *Rome* ſtill. And added, That the like might be ſhewn in every See beſides. But this Book was ſoon taken notice of, and anſwered by *Pilkington,* afterwards Biſhop of *Durham,* in a Book he wrote concerning the Burning of St. *Paul's* Church, *London;* offering to ſtand with him in the Trial of this. But we have greater Things to tell concerning the Practices to reſtore *Popery.*

Anſwered.

Courſes of Pius IV.

And here we ſhall firſt relate what Courſes *Pius* IV. the preſent Pope took. He was, as is ſaid, ſollicited earneſtly by ſome of the Court of *Spain* to proceed roundly with the Queen by Excommunicating of her: but he choſe to take another Method firſt. In the Month of *May* this Year he writeth her a Letter dated from St. *Peter's* in *Rome,* compoſed in a gentle and loving Style, which is tranſlated into *Engliſh* in *Camden's Engliſh* Hiſtory of this Queen, and alſo in the Third Part of *Foxes* and *Firebrands:* And therefore it needs not here to be repeated. The Pope profeſſed therein how he tendred and deſired her Salvation and Honour. He bad her reject evil Counſillors, obeying his Fatherly Admonitions. He promiſed her all the Aſſiſtance ſhe could deſire, not only for the Comfort of her Soul, but for the Eſtabliſhment of her Royal Dignity, according to the Authority, Place and Charge committed unto him by God. And that if ſhe returned to the Boſom of

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the Church, he would receive her with like affectionate Love, as the Father in the Goſpel received his Son, when he returned. But that *Vincentio Parpalio* his Nuncio, whom he ſent with this Letter, ſhould more amply certify her of his Fatherly Affection: Deſiring her Highneſs to receive him courteouſly, and graciouſly, and to give Credit to what he ſhould declare to her, as ſhe would unto himſelf.

Offers made to the Queen by the Pope.

The Nuncio's Offers from the Pope were ſaid to be theſe; To confirm the *Engliſh Liturgy*: To allow the partaking of the Sacrament in both kinds, as it was in *Bohemia*: Nay, and that he would diſannul the Sentence againſt the Queen's Mother's Marriage, in caſe ſhe would rank herſelf and Subjects under the Pope of *Rome*, and own that See. But ſhe bravely refuſed, and ſlighted all theſe ſpecious Offers.

A Nuncio not ſuffered to ſet foot in England.

The ſame Pope *Pius* left not off yet his Dealing with the Queen, but ſent another Nuncio the next Year, named Abbot *Martinegues*, with other Letters full of Aſſurance of Love. But he was ſtayed in *Flanders*, and was not ſo much as admitted to ſet Foot in the Realm.

The Queen ſolicited to ſend to Trent.

When theſe Methods would not take effect, the *French* King and other Princes, *Romaniſts*, were laboured with by *Martinegues* and the Biſhop of *Viterbo*, the Nuncio in *France*. So that they were prevailed upon to write to the Queen, that ſhe would ſend over Ambaſſadors to the Council of *Trent*, to treat there about Matters of Religion. But ſhe quickly and prudently anſwered them, 'That ſhe deſired with 'all her Heart an *Oecumenical* Council, but that ſhe ſhould not ſend 'any Ambaſſadors from hence; as that Council was of the Pope, with 'whom ſhe had nothing to do, and as ſhe diſowned and rejected that 'Authority. Neither was that Council lawful, it being the Emperor's 'Property to appoint a Council, and not the Pope's, he having no 'more Authority than another Biſhop.'

ABp. Uſher's *MSS. in* Foxes *and* Firebr. *Part* 3.

Maſon a Convert.

But beſides theſe Courſes, the ſame crafty Biſhop of *Rome* hath other Irons in the Fire, There was one *Samuel Maſon*, an *Engliſhman*, bred a Jeſuit in *Paris*, a Man of Learning; who being in *Ireland*, was converted to the Goſpel in the Year 1566. Him Sir *Henry Sydney*, then L. Lieutenant of *Ireland*, made his Chaplain. This Man made a Speech of Recantation in *Chriſtchurch*, *Dublin*, and in a Narrative preſented to the ſaid Sir *Henry*, ſhewed Pope *Pius* IV. his Contrivance againſt the *Proteſtant* Religion newly ſtabliſhed in *England*; with what Policy and Craft you may eaſily perceive, but you not ſo eaſily diſcover the *Piety* thereof. It was thus. In this Year 1560. this Pope diſpenſed with ſeveral of the moſt active and learned *Franciſcans* and *Dominicans*, and of the Society of *Jeſus*, to preach among the *Proteſtants* in *England*, wild Doctrines, on purpoſe to ſow Diviſions; and allowed ſome of them to marry; ſaying, That the Marriage eſtabliſhed by the Queen and her Clergy was no Marriage. And theſe ſo diſpenſed with, were to give monthly Intelligence hence what Progreſs they made in theſe Practices. And for fear any of theſe their Miſſionaries might themſelves be ſeduced from their Orders, others were ſent to diſcover them, if they found their Inclinations ſo bending, before they came to be fully reſolved.

Fox *and* Firebrands, *Part* II.

Friars and Jeſuits ſent hither diſguiſed.

John Giles *Emiſſary.* Lodowick Freak *another.*

One of theſe Emiſſaries was *John Giles*, who being at *Glouceſter*, recanted. Directions were brought from the Council of *Trent* to the Jeſuits at *Paris* by another of them, one *Lodowicka Freak*, an *Engliſhman.*

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Directions for the Jeſuits.

man. Among theſe Directions this was one, ‘That they were not to preach all after one manner, but to obſerve the Places wherein they came. If *Lutheraniſm* were prevalent, then to preach *Calviniſm*; if *Calviniſm*, then *Lutheraniſm*. If they came into *England*, then either of theſe, or *John Huſſe*'s Opinions, *Anabaptiſm*, or any that were contrary to the Holy See of St. *Peter*; by which their Function would not be ſuſpected. And yet they might ſtill drive on the Intereſt of the Mother Church; there being, as the Council was agreed on, no better way to demoliſh this Church's Hereſy, than by Mixtures of Doctrines, and by adding of Ceremonies more than were at preſent permitted.’

But thanks be to God, though theſe Plots of Popes, and Popiſh Councils have ſo long and ſo earneſtly been carrying on, they have not been able yet to root out the Goſpel, ſince it was in theſe early Days replanted in the Kingdom.

The Reaſons of this; to divide Proteſtants.

Hunt. *of* Rom. Fox. *p.* 97. & *MSS. D.* Uſher. *Armac.*

That which gave the firſt Ground and Occaſion of this Vile Project of the Pope was this: That *Calvin* the great Miniſter of *Geneva* had written to ABp. *Parker* in the Year 1560. for a good Underſtanding and Union to be had among *Proteſtants*: Which Pope *Pius* having knowledge of, he laboured to obſtruct the good Motion from taking effect, by this way, with the Advice of his Cardinals, *viz.* as was ſaid before, To grant *Indulgences* to ſeveral Orders of *Rome*, to ſet up new Tenents and Principles of Religion, and ſuch as ſeemingly ſhould be againſt the Church of *Rome*; hereby to confound the *Proteſtant* Religion; and to hinder for the future all General Aſſemblies [of *Proteſtants*, moved by the ſaid *Calvin* to unite all *Proteſtants* together in one Doctrine and Worſhip,] leſt there ſhould be a General Union and Concurrence among them, whereſoever diſperſed. Upon theſe *Indulgences* ſeveral of the *Engliſh* Popiſh Clergy, lately fled from *England* upon the Change of Religion, joined with other Foreign Clergy, and came into *England* to diſtract the Common Peoples Heads with new-found Opinions and Fancies in Religion, and all againſt the Liturgy eſtabliſhed. Some of theſe were Dr. *Thomas Lacy*, *Tho. Tonſtal*, a *Franciſcan* Friar, Couſin German to Bp. *Tonſtal*, *James Scot*, Couſin to *Scot*, late Bp. of *Cheſter*, *Faithful Cumin*, a *Dominican* Friar, who, ſome Years after, for his Religious Hypocriſy, narrowly eſcaped hanging; and *William Blagrave*, of the ſame Order, who was caught and hanged at *York*, *May* the 10th, *An.* 1566. He being ſuſpected to be an Impoſtor, was ſeized; and divers Treaſonable Papers were found in his Cloſet. He was ſo hardened, that when he went up the Ladder, he laughed in the ABp of *York*'s Face, telling him that thoſe Converts that he had drawn unto him would hate the Church's Liturgy as much as his Grace did *Rome*. And when the Archbiſhop deſired him to tell who they were, he refuſed, but ſaid, *He hoped they would be aſhamed of their Folly*: [That is, in retaining the unſound Doctrines he had taught them on purpoſe to divide them from other *Proteſtants*;] *and that they would turn back again to their Mother Principles, and not to Hereſy.*

The Geneva *Bible publiſhed.*

Now was firſt printed at *Geneva*, in 4*to.* the Bible, commonly called, *The* Geneva *Bible*; being the *Engliſh* Tranſlation, reviſed and corrected by the *Engliſh* Exiles, ſojourning at *Geneva*, (who ſtayed there

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there after Queen *Mary*'s Death to finiſh it) with an Epiſtle to the Queen, and another to the Reader. Which are left out in the after Editions of this Bible. Theſe Epiſtles dated *April* 10. touched ſomewhat ſeverely upon certain Things ſtill remaining in the Church, which they excited the Queen to remove, as though they looked with a Popiſh Aſpect: And this might be the Reaſon theſe Epiſtles were afterwards left out. The Parties concerned in the Tranſlation were *Miles Coverdale*, *Chriſtopher Goodman*, *Anthony Gilby*, *Thomas Sampſon*, *William Cole* of *C. C. C. Oxon*, and *William Whittingham*. But before the greater part was finiſhed, Queen *Mary* died. And then the *Proteſtant* Divines there returned home. But *Whittingham* and one or two more ſtayed behind at *Geneva* a Year and an half after Queen *Elizabeth* took Poſſeſſion of the Crown, being reſolved to go thorough with the Work.

Troubles at Frankford, *p.* 164.

But this Bible would not be permitted to be printed in *England* for the uſe of the Publick: which the Favourers of the Church at *Geneva* took ill. For which an Author in thoſe Times makes this Complaint: 'If the Bible be ſuch as no Enemy of God could juſtly find 'fault with, then may Men marvel, that ſuch a Work, being ſo pro'fitable, ſhould find ſo ſmall Favour as not to be printed again. If 'it be not faithfully tranſlated, then let it ſtill find as little Favour 'as it doth.

Pilkington's *Expoſition of* Haggai.

An Expoſition of the Prophecy of *Haggee* was printed and ſet forth this Year 1560. the Author whereof was *James Pilkington*, then Maſter of St. *John*'s College *Cambridge*, and not long after Biſhop of *Durham*. It came forth ſeaſonably; and on Purpoſe to ſtir up well-minded People to go forward with the *Reformation* of Religion vigorouſly. For it was perceived there was too much Coldneſs in the Matter among thoſe that were chiefly employed about it. As this Prophecy was intended to excite the *Jews*, now after their Return from their Captivity, to ſet earneſtly upon building of the Lord's Houſe at *Jeruſalem*; So did this Divine effectually explain it and apply it to the preſent State and Time: Blaming the Negligence of ſuch as pretended to favour the Goſpel, and to quicken them in this great Work; as he declared this to be his End, toward the Concluſion of his Preface to the Reader; *Viz.* 'That he, a poor Workman in God's Houſe had 'ſaid theſe Things to encourage other Workmen, and eſpecially thoſe 'that ſhould be the chief Builders, and Pillars of his Church.' And in the beginning of the ſame Preface, he ſhewed how agreeable his preſent Undertaking was to the Prophet *Aggee*'s Meſſage to the *Jews*. 'That as that Prophet was ſent from God to the Prince, the High 'Prieſt and the People; ſo he ſpake to the Rulers, the Miniſters and 'Commonalty: And that as the chief Intent of the Prophecy was to 'ſtir up all to the ſpeedy building of God's Houſe, which they had ſo 'long neglected; ſo his Labour was to bring ſome of every ſort (for 'all was not poſſible) to an earneſt furthering of God's Truth, of late 'moſt mercifully reſtored to them; which not long ago moſt cruelly 'was perſecuted, of many yet hated, and of every Man almoſt too 'coldly followed and practiced. ———— That the State of Religion 'in thoſe miſerable Days of theirs was like to the troubleſome times 'that this Prophet lived in. And he prayed God to grant, that after

‘ many grievous Storms, it might take like root in us as it did in them: That as after the long Captivity of God's People in *Babylon*, God gave them gracious King *Cyrus*, which ſet them at liberty, and ſent them home to build God's Houſe; So after our long *Romiſh* Slavery God raiſed us up good Kings, which reſtored us God's Book, that long had been buried, and looſed us from the Bondage of ſtrange Gods, Foreign Powers, Cruel Hypocrites, and Wicked Idols. And as after that ſhort Freedom under good *Cyrus*, enſued the Cruelty of *Haman*, for negligently handling God's Building: and not long after Mild *Eſther*, came Bloody *Antiochus*, for their falling from God: So for our preſent talking of the Goſpel, and not worthily walking after, and following it under our late Gracious *Joſias*, crept out a Swarm of *Romiſh* Waſps, ſtinging to death all that would not worſhip their Gods, nor believe their Doctrine. And he prayed God for his Mercy ſake to grant, that now for their unthankful Coldneſs in God's Cauſe under their Mild *Eſther*, braſt not out again bloody *Antiochus* with his Whelps, juſtly to avenge their Slackneſs in God's Religion, and inſenſible Dulneſs.

The ſame Divine made an Expoſition upon *Nehemiah*, tending, as it ſeems, to the ſame Effect; but not publiſhed till the Year 1585. by *John Fox*, with his Preface to it; ſpeaking honourably of the ſaid Author, and ſhewing a Reverence to that Biſhop's Memory.

“ This Year *Tho. Wylſon* LL.D. (a very learned Man, afterwards Maſter of St. *Katharine's* near the Tower, and Principal Secretary of State) ſet forth two Books of the two Sciences, the one of *Logick* and the other of *Rhetorick* in *Engliſh*: which was the firſt time thoſe Arts ever appeared in our Tongue; wherein the Terms of Art were ſo difficult to be expreſſed.

The Art of Logic, *printed in* Engliſh.

The former was intitled, *The Rule of Reaſon*, Containing the *Art of Logic: Set forth in* Engliſh. This was a ſecond Edition. The Firſt Edition was by the Author Dedicated to K. *Edward* VI. Here he ſhews the Reaſon of his Work in publiſhing this Piece of Learning in our own Language; and occaſionally extolling that young Prince's Learning and Studies. The former he deſcribed after this Manner: ‘ That this Fruit was of a ſtrange kind; ſuch as no *Engliſh* Ground had before this Time, and in this Time, by any Tillage brought forth. And it might perhaps in the firſt Taſting ſeem ſomewhat tough and harſh in the Mouth, becauſe of the Strangeneſs. But a little Uſe and Familiarity accuſtoming thereunto, he doubted not, but the ſame would wax every day more pleaſant than other. That he had aſſayed through his Diligence to make *Logic* as familiar to the *Engliſhman*, as by divers Mens Induſtry the moſt part of other the Liberal Sciences were.

‘ And that conſidering the Forwardneſs of that preſent Age, wherein the very Multitude were prompt and ready in all Sciences [ſo much did Learning accompany the true Religion, that then began to flouriſh] that had been by any Man's Diligence ſet forth unto them. Weighing alſo that the Capacity of his Countrymen, the *Engliſh* Nation was ſo pregnant and quick to achieve any kind, or Art, of Knowledge, that they were not inferior to any other. And further, pondering, that divers learned Men of other Countries had heretofore for their Furtherance of Knowledge, not ſuffered any of the *Sciences Liberal*, to be hid in the *Greek* or *Latin* Tongue; but had with moſt earneſt Travail made every of them familiar to the Vulgar People; he thought that *Logic*, among all other, being an Art as apt for the *Engliſh* Wits, and as profitable for their Knowlege, as any of the other Sciences, might with as much Grace be ſet forth in the *Engliſh*, as the other Arts heretofore have been. Wherein, as he added modeſtly, he took not upon him ſo cunningly and perfectly to have writ of the ſaid Art, as tho' none could do it better: but becauſe no *Engliſhman* until now had gone through with this Enterprize, he thought it meet to declare that it might be done.

His Addreſs to K.Edward, *in reſpect of his Learning.*

And then addreſſing to the King, ‘That he knew his Grace, for his own Studies, little needed any Help of ſuch an *Engliſh* Enterprize, being ſo well travailed both in the *Greek* and the *Latin* for the ſame Purpoſe, through the Help of thoſe right worthy Men, Sir *John Cheke*, and Sir *Anthonie Cook*, his Majeſties Teachers and Schoolmaſters in all good Literature. But to feed and ſatisfy the Thirſt and Deſire of ſuch *Engliſhmen*, as for default of the ſaid Tongues, could not come to the Knowledge of *Logic*, he had judged it worth the Labour, to give the Precepts and Rules thereof in *Engliſh*. That all, according to the Gift that to every one is meaſured, might be the more provoked to follow the example of his Majeſty, as well in Studiouſneſs and deſire of Knowledge, as alſo in the Exerciſe of all Virtue and Princely Worthineſs. Wherein his Grace had made a goodly Entry. In which moſt godly Trade if his Grace ſhould continue, (with the Fear of God and the moſt reverent Obſervation of his moſt holy Commandments, and Goſpel; wherein at that Day all *England* to their incomparable Joy and Comfort, did ſee and find his Majeſties chief Delight to be) it could not be doubted, but that the ſame ſhould be to the Wicked a Terror, to the Godly a Comfort; to the Realm of *England* a perpetual Defence and Safeguard, and to all Chriſtian Kings, either then Living, or hereafter to come, an Example of Kingly Worthineſs, and a Miroir to Princely Governance.

The Art of Rhetoric *printed.*

Wylſon's other Book reprinted this Year was, *The Art of* Rhetoric: *For the Uſe of all ſuch as are ſtudious of Eloquence: Set forth in* Engliſh. The former Edition (which was about the Year 1552) was by the Author Dedicated to *The Right Honourable* Jhon Dudley, *Lord* Liſle, *Earl of* Warwick, *and Maſter of the Horſe to the King's Majeſty*. Wherein he ſhewed the Occaſion of his Writing this Book; that it was upon that Lord's Motion to him: ‘That it had pleaſed him among Talk of Learning earneſtly to wiſh, that he might one Day ſee the Precepts of *Rhetoric* ſet down by him in *Engliſh*; as he had erſt done the Rules of *Logic*, which he promiſed that Lord then that he would do. And ſoon after he [*Wylſon*] being retyred into his own Country, in a quiet Time of Vacation, with the Right Worſhipful, Sir *Edward Dimmoch*, he travailed as much as his Leiſure ſerved thereunto, to the fulfilling of his Lordſhip's Requeſt. And through that Motion to help the Forwardneſs of ſome others, not ſo well furniſhed, *&c.* And alſo becauſe, that by his Lordſhip's tender Embracing all ſuch as were learned, and

‘ by his own right ſtudious Exerciſes, he evidently declared, what Eſtimation he had of Learning, and excellent Qualities; and what a ſpecial Deſire and Affection he bore to Eloquence.

Duke of Northumberland.

This (that I may obſerve it *en paſſant*) is the Character that this Writer, that knew him, gives of him, who was afterwards the great Duke of *Northumberland*. That he was a ſtudious Man; a great Patron of Scholars; and that Eloquence naturally flowed in him.

Want of Utterance in ſome Learned.

In a certain Page of this Book, the Author hinted at ſome pretended Learned Men in his Time without Utterance; in theſe Words. ‘Enter into Talk with ſuch as are ſaid to be learned, and you ſhall find in them ſuch Lack of Utterance, that if you judge them by their Tongue and Expreſſing of their Minds, you muſt needs ſay, they have no Learning. And he compared ſuch barbarous Clerks to Slovens: Methinks they do like ſome rich Snudges, that have great Wealth, and go with their Hoſe out at Heels, their Shoes out at Toes, and their Coats out at Elboes: Jeſting at ſome Prieſts in thoſe Days, pretending to great Learning.

This Book as it hath great Learning and Inſtruction in the Uſe of it, ſo it hath much Pleaſure and Diverſion intermixed. But however it had like to have coſt him dear. For travailing abroad under Queen *Mary*'s Reign (when many learned and pious Men fled abroad to avoid Perſecution) he came as far as *Rome*: where ſome underſtanding who he was, for this his Book, he was taken up and caſt into the *Inquiſition*: but eſcaped by a wonderful Providence: as we may hereafter relate. Both theſe Books were ſo well eſteemed, that they were printed the Third Time in the Year 1567."

A German *Captain comes into* England, *and offers great Matters.*

A *German* Captain named *Gerard Hœnrich*, came this Year into *England*, pretending to deep Skill in Matters of War, Fortifications and other Mechanical Arts; and making himſelf known to Sir *William Cecyl*, offered to ſerve the Queen as a Captain, and undertook to ſhew in time of Peace, how to make ſuch Warlike Preparations, as to be able to reſiſt the Enemy by Land and Sea; and to teach to make Ships far more uſeful than thoſe which were then uſed, which he called by a Nick-Name, *Herring-Ships*, namely, ſuch as ſhould go with Oars, when no Wind were ſtirring, as well as Gallies, and in Storms might be kept out at Sea, and fit to enter into any Ports, and to tranſport as well Land as Sea Forces. He offered alſo to treat with the Queen, if ſhe deſired that he ſhould teach the Arts belonging to War. Moreover, he offered to ſhew the Art and Manner of producing Salt-Petre out of the Earth; for which he required Three hundred Pounds in Reward. Alſo, he offered to ſhew the manner and way of fortifying Buildings, and making Havens at much leſs charges, and ſooner than hitherto Fortifications had been made, either by *French* or *Engliſh*: For that he had the Art of carrying Earth to an higher Place to what heighth you pleaſe, and that with leſs labour: And this three manner of ways, by Horſe, by ſingular Art, and by the Labour of hired Men. All which ſhould be ſo united, that they might be fitted to all Places; and hitherto not ſeen. He knew alſo four ways of drawing up Water, and to erect Buildings needful to prevent the Water hindring the Miners, and whereby they might dig their Mines the deeper; never hitherto ſeen by the *Engliſh*. The way alſo of driving in Piles,

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wherein Foundations and Walls might be ſet: to the doing of which there ſhould be need but of Six Men, who by this Art ſhould do more than Four and Twenty. He had alſo a New Art of Building in the Water to ſtand dry: And laſtly, to remove a Rock placed in ſome River, ſo as to render the River Navigable, or ſo as to build upon it. And for the teaching theſe Arts he required 300*l.* more.

That all theſe Arts might be delineated and demonſtrated by certain Platforms, ſo as by them the Queen might paſs a Judgment, and ſee that her Charges ſhould not be to no purpoſe. He ſpake alſo of a ſort of Guns that ſhould be of great uſe both by Sea and Land; Which he was ready to ſhew to the Queen. Finally, he could ſhew a way, whereby Land ſeated near Rivers ſhould produce two Crops of Hay every Year, at very little charge.

The Queen rewards him.

This *Virtuoſo* the Queen ſomewhat liſtned to, and preſented him with a Sum of Money out of her own Royal Bounty. But of all his Propoſals ſhe moſt ſeemed to like of learning the way of extracting Salt-Petre out of the Earth. And about *Chriſtmas* concluded to give him a certain Reward, which he demanded for ſhewing the ſame; and intended to appoint ſomebody to treat with him concerning the other Projects. And in *March* he had Letters Patents from the Queen concerning the Nitre Buſineſs. And upon this, if the Queen would pay him Fifty Pounds, he promiſed to give her the Model of a Powder-Mill, which each Year ſhould bring to her as much as that Fifty Pound was worth. The Queen alſo deſired of this *German* to direct her how to procure ſome *Freezeland* Horſes and Mares for Breed.

Melancthon *dies.*

But to let this *German* paſs that ſeems to have been but a *Braggadocio*; there was another *German*, and he a Divine, that deſerveth to be more reſpectfully and honourably mentioned in this Place: Namely, *Philip Melancthon*, Profeſſor at *Wittenbergh*, where he died this Year on the 13th of the Kalends of *May* [*i. e. April* the 19th.] in his Grand *Climacteric*: A Man famous for his Learning, Wiſdom and Moderation, and the Service he did Religion in *Germany*, and in *England* alſo: having writ ſeveral Letters to K. *Henry* VIII. concerning reforming Corrupt Religion; who had earneſtly ſent for him to come into *England*, to conſult with him. He writ alſo to K. *Edward* VI. adviſing and encouraging him in his Proceedings. And he had thoughts in that King's Reign of coming over into this Kingdom, from the Violence of the Perſecution raiſed upon the *Interim*, as he wrote to *Alaſco*. And he was formerly ſent unto by that King *Anno* 1553, to come and ſucceed in the Place of *Bucer* deceaſed, late the King's Publick Profeſſor of Divinity in *Cambridge*; and ABp. *Cranmer* had ordered a Sum of Money to be ſent over to him for his *Viaticum*, to bear his Charges. But that King's Death prevented. *Melancthon*'s Judgment ran not ſo high in the Doctrine of the Preſence of *Chriſt*'s Body in the Sacrament, as other *German* Divines did: Whom he blamed much for their Expreſſions and Heights. But what his matureſt and laſt Thoughts were in that great controverted Point, may be ſeen by a Letter he wrote, not a Month before his Death to *John Crato*, Doctor of Phyſick in *Uratiſlaw*, who was under ſome Doubts concerning this Doctrine. In this Letter (which is not among the reſt of his publiſhed Letters, but in a little Book printed at *Baſil* a Year after his Death) he ſhewed

His Opinion of the Preſence. Pincier's *Antidote.* Baſil. 1561.

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the Doctor how the Ancient *Greek* and *Latin* Writers expreſly called the Bread and Wine *Symbols* and *Antitypes* of the Body; alſo the *Sign* and *Figure* of it. To which may be added his great Judgment of this Point in a Letter written about four Months before his Death, [*viz. Nov.* 1559.] to *Frederic*, Count Palatine of the *Rhine*. Wherein he ſaid, ‘That it would be beſt to retain the Words of St. *Paul*, *The* ‘*Bread which we break is the Communion of the Body.* And that ‘Divines ſhould ſpeak largely of the Fruits and Benefits of the Sup‘per, that Men might be invited to the love of this Pledge, and the ‘frequent Uſe of it. And the Word κοινωνία, *i. e. Communion*, ſhould ‘be declared. He doth not ſay, The Nature of the Bread is changed, ‘as the *Papiſts* ſay; he doth not ſay, The Bread is the Subſtantial ‘Body of *Chriſt*, as *Heſhuſius* ſaith; but that it is the *Communion*, ‘that is, that whereby is made a Conſociation, or a Conſortſhip with ‘the Body of *Chriſt*, *&c.*

His Endeavour for a Union among the Churches.

His great Endeavour was the Union of the Reformers; and that the Differences among them might be buried. And to effect this, his great Labour was the propoſing to the Church of *England*, and other Churches, to have a Meeting of Learned Men of each Church, who ſhould draw up Articles of Religion, and an Agreement of Faith and Doctrine, wherein all might conſent and ſubſcribe. This he propounded to ABp. *Cranmer*: and he ſpake of it but a few Months before his Death, to *Frederic* Prince Elector of the *Rhine*, and Duke of *Bavaria*: *Opto autem ut Sapientum Principum Conſilio*, &c. ‘I wiſh, ‘(as he wrote to him) that at laſt by the Counſil and Authority of ‘Wiſe Princes might be convened out of ours and the Churches of ‘other Nations, ſome Learned and Pious Men, to conſult of all the ‘Controverſies; and that one concordant, true and clear Form of ‘Doctrine, without any Ambiguity, might be delivered down to Po‘ſterity. In the mean time, that we cheriſh, as much as may be, the ‘Conjunction of our Churches with moderate Counſils.’ Thus that Excellent and Wiſe *Melancthon*. And with this Character and Memorial we leave him: adding only this further concerning him; that his Judgment was for the Government of the Church by Biſhops. *Camerarius*, who writ his Life, ſpeaking of his Moderation and Wiſdom, ſaith, There was one thing, that he ceaſed not to perſuade, to which alſo *Luther* agreed, *viz.* That if the *German* Biſhops would grant the Liberty and Uſe of the pure Doctrine of Heavenly Truth, according to the Expoſition of the [*Auguſtan*] Confeſſion, their Power and the Adminiſtration of their Dioceſes ſhould not be refuſed nor denied them. And *Melancthon* in one of his Letters writes to *Luther* in theſe Words, ‘You would not believe how I am hated by the *Noriſi*, ‘[a People near thoſe in *Bavaria*] and by others, becauſe the Juriſ‘diction of Biſhops is reſtored. Thus do thoſe of our Party quarrel ‘for their own Kingdom, and not for the Goſpel.’ See more concerning this great Divine's Opinion for Epiſcopacy in *Adrianus Saravia*'s Book *De diverſ. gradib. Miniſt. Evangel.*

Pincier's *Antidote.*

Page 235. *Edit. Francof.*

Philip Melancthon's *Monumental Inſcription.*

This moſt learned and chief Reformer of Religion was buried at *Wittenburgh*, whence *Randolph*, an *Engliſh* Traveller, long ſince tranſcribed his *Epigraph* in his Journal, *Viz.*

WITTEBERGÆ.

PHILIPPO MELANCTHONI *Sacrarum Literarum Solertiſſimo & fideliſſimo Explicatori; Veritatis cœleſtis Patrono, & Propugnatori imprimis ſtrenuo; optimarum diſciplinarum & Artium cum Inſtauratori, tum Conſervatori: Qui omnem Doctrinam quaſi vagam & diſſipatam collegit; & ad certam rationem revocavit: Viro Pietate, Studio puræ caſtæq; Religionis, Sapientia, Virtute, Humanitate, Benignitate erga omnes præſtanti, feliciter & ſanctè in terris mortuo* XIII. *Calend.* Maii C.V. *An.* LXIII. M.II.D.II.H.I. *Academ.* Witteberg. cui ille *totis Ann.* XLII. *operam navaſſet* H.M.P.C.

Dean of Paul's *Sermon miſrepreſented.*

A Sermon was preached at St. *Paul*'s the Third *Sunday* after *Epiphany*, by *Alexander Nowel* the Dean; a Paſſage whereof was much talked of, and groſly miſrepreſented by *Papiſts:* And *Dorman*, a *Popiſh* Writer, took the Confidence to charge him with it in Print. The Expreſſion charged upon him was, That *it would do him good to raze his Buckler upon a* Papiſt's *Face.* To this *Nowel* was forced to anſwer, and ſaid, 'It was a Falſe Lye; and that he had rather go a Thouſand Miles about, than to be put to that Neceſſity to ſave his Life by ſuch hard Means: And have his own Face razed ten times, than he would once raze another Man's Face; or hurt any Chriſtian Man: ſo little good would it do him.' The Truth was this, He preached on the ſaid *Sunday* upon the Epiſtle of that Day. There, upon theſe Words, *Non voſmetipſos ulciſcentes, dilecti*, or *Defendentes*, as it is in the Common and Old Tranſlation; after he had declared, that we may not avenge ourſelves, he obſerved, how the Common Tranſlation had it, That we ſhould not *defend* ourſelves. And hereupon he moved this Queſtion, Whether a Chriſtian Man might defend himſelf? Whereunto he anſwered by theſe Words: 'In caſe we be by any Magiſtrate or Officer, or at the Commandment of the Prince, by any Man wronged, I know no Defence, but patient Suffering. For no true Chriſtian hath any Hand to lift up againſt the Prince. But in Caſe a Thief would ſet upon me by the High-way, where I could have no help at the Magiſtrate's hand, I would, if I were able, defend myſelf; and rather than I would be ſlain, I would, if I could, *maim* him. For to kill the Thief, who being in that Cauſe ſlain, ſhould a Thouſand Pounds to a Penny be damned, would be moſt horrible. Yea, ſaid he, if any private Perſon without any Authority of Office, or Commandment of the Prince, ſhould quarrel with me, and call me Heretic, Thief, or would invade me forcibly, I would lift up my Buckler-Hand, and rather than he ſhould kill me, I would lay my Buckler upon his Face, if I could, tho' it were rough with Studs, and had a Pike in the middle: ſpeaking (as he ſaid in his Vindication) thoſe Words only in caſe of ſaving his own Life, if he could no otherwiſe do it.

Nowel *againſt* Dorm. *f.* 318.

Calfield *preaches at* Paul's *Croſs.*

Another notable Sermon was preached in the Month of *January*, at St. *Paul*'s Croſs, near the time the former was preached: the Preacher, *James Calfield*, or *Chalfhill*, an *Oxford* Man, afterwards Subdean of *Chriſtchurch* there. His Sermon was highly commended, both for the wholeſome Doctrine of it, and for the Preachers excellent Delivery, even to the amazement of the Auditors. Of this Sermon one *Prat*, a Friend of *John Fox*, being then at *Norwich*, wrote him ſome Account, *Viz.* 'A Young Man of *Oxford*, called Mr. *Cawfield*, 'Prebendary of *Chriſtchurch*, made a notable Sermon at *Paul*'s 'Croſs on *Sunday* was Seven-night. His Excellent Tongue and Rhe'torical Tale, filled with good and wholeſome Doctrine, ſo raviſhed 'the Minds of the Hearers, that we were all in an admiration of his 'Eloquence. Among other Things he lamented the Miſery of *Oxford*, 'and that it was yet under the Papiſtical Yoke. He publiſhed the 'Diſſimulations of the *Papiſts*, and their Practice to diſſuade Young 'Men from the Truth; in ſuch ſort that he moved a number of Tears. 'We are much bound to thank God, who hath raiſed up ſuch young 'Imps to publiſh the Name of his Son *Jeſus Chriſt*. Tho' the Pa'piſtical Perſecution took away the old Preachers, *Chriſt* never leaveth 'his Church deſtitute.' So he in his Letter. I give this Note of *Calfield* here, that we may the better know him, when we ſhall have occaſion to ſpeak more of him hereafter.

MSS. Foxian.

This Year was printed, if not reprinted, a Prayer Book, called *Horarium*, ſet out by the Queen's Authority. This *Horary* was printed again 1573. with Privilege at *London*, by *Will. Seres*. This Book doth Mr. *Coſins* mention in the Preface to his Book *Of Hours*, Entitled, *A Collection of Private Devotions in the Practice of the Ancient Church*; being of the ſame nature with that *Horarium*. *Coſins*'s Book was firſt printed *An.* 1626. with the Approbation of *George*, Biſhop of *London*, being compoſed for the uſe of the Lady *Denbigh*, then warping towards *Popery*. It was often printed, but at laſt gave ſome People great offence, as Popiſh; and *Prin* wrote againſt it.

The Horarium *printed.*

There had been many *Spaniards* in *England* ſince *Henry* the Eighth's Time, whoſe firſt Wife was a *Spaniard*; and whoſe Daughter *Mary*, that King's only Iſſue by her, had favoured and entertained them about her. But eſpecially their Numbers increaſed here upon the Perſecution in *Spain*; which was about the Reign of King *Edward*: Many whereof being *Proteſtants*, remained ſtill in this Realm. For I find now a Congregation of *Spaniards* in *London*; and one *Caſſiodorus* was their Preacher. Which Congregation began about the laſt Year, when they met in a private Houſe for their Devotion. But in this Year 1560. the Preacher did earneſtly requeſt of the Secretary, and Bp. of *London*, ſome Church to have their Religious Aſſemblies in, for the avoiding of Scandal, leſt it might be ſurmized they taught ſuch Doctrine, and uſed ſuch Worſhip as they were loth ſhould be publickly known. In the Year 1563. *Anthony Corranus*, another Learned *Spaniard*, and Profeſſor of Religion (whom we ſhall ſpeak more of hereafter) wrote out of *France* to this *Caſſiodorus*, to forward here the Impreſſion of a *Spaniſh* Bible. But a little before this Letter came to his Hand, *Caſſiodorus* was fled and gone, as was thought into *Germany*, upon an Accuſation againſt him *De peccato Sodomitico*.

A Spaniſh *Church in* London.

Caſſidorus.

Corranus.

CHAP.

CHAP. XX.

Some Engliſhmen *in the Inquiſition in* Spain. Frampton's *Narration of his Uſage there. Occurrences. Some Secular Matters.* Lent *Preachers.*

Two Engliſhmen *burnt in* Sevil *by the Inquiſition.*

THIS Year were two *Engliſhmen* clapt into the Cruel and Inhuman Inquiſition in *Spain:* The one was *Nicolas Burton* [or *Britton*] a Merchant of *London*, and the other a Mariner of *Southampton:* Who after a ſevere Impriſonment in a Priſon called *Triana*, in *Sevil*, were condemned to be burnt. And ſo they were immediately after the Sentence pronounced *Decemb.* 2. together with a great many others, both *French* and *Spaniards*; as namely theſe whoſe Names do follow:

And divers others. Diſcovery of the Subtle Practices of the Inquiſition. *Printed* 1569.

Julian Hernandes, born at *Valverda*. He had been a Corrector to the Preſs of ſuch Books as were printed at *Geneva* in the *Spaniſh* Tongue; and afterwards for the Zeal he had to ſet forward the Goſpel, returned into *Spain*; where, after he had continued certain Years diſtributing Teſtaments and other godly Books that were in the *Spaniſh* Tongue, to divers Men, and in ſundry Places; he returned into *Flanders*, and by occaſion of a certain Book which he had given a Smith, who ſhewed the ſame ſecretly to a Prieſt, and he complained thereof to the Inquiſitors, this *Julian* was ſought for and apprehended by certain Familiars, that hunted after him in his Way going to a City called *Palma*, and by them was caſt into Priſon, afterwards condemned by the Inquiſitors, and died moſt conſtantly for the Profeſſion of the Goſpel of *Chriſt:* Having great Diſputations during the time of his Impriſonment with a learned Clerk, and famous Divine, one D. *Hernand Rodrigues*.

Juan de Leon, born at *Pallentia*, a Monk of St. *Iſidores* Cloiſter; apprehended in *Zealand*, as he was taking Ship to go into *England*, at the departing of the *Engliſh* Men from *Geneva*, after the Death of Queen *Mary*.

Guiliermo Brocemolez, a Mariner.

Franciſca de Chavez, a Nun of the Cloiſter of St. *Elizabeth*, in the City of *Gibraleon*.

Bartolome Fabricio de Baiena, a *Frenchman*.

Anna de Ribera, Wife to *Hernando de Sant Juan*.

Franciſca Ruiz, Wife of *Franciſco Duran* of *Sevil*.

Leonor Gomez, Wife of D. *Hernando Nunnez*, a Phyſician in *Gibraleon*.

Elvira Nunnez, Daughter to the ſame D. *Hernando* by his former Wife.

Lucia Gomez, Daughter to the ſaid *Leonor Gomez* by her former Huſband.

Leonor Gomez, Wife to another *Hernando Nunnez*, an Apothecary in the City of *Lepe*.

Juana de Macuelos, of *Sevil*.

Melchior de Salto, a Citizen of *Granata*.

In this Act alſo were burnt the Bones and Picture of D. *Ægidio*, and the Bones and Picture of D. *Conſtantino de la Fuente.*

At the ſame time likewiſe was read the Sentence of the Inquiſitors given upon a Noble Woman, called *Doña Juana de Bohorques*, who died amidſt the Tormentors Hands; wherein ſhe was declared to be guiltleſs and innocent.

Divers other both Men and Women, as well as of Nobility as of Worſhip, were at the ſame time condemned to perpetual Impriſonment, and their Goods confiſcated.

The like Executions were done the Year before this, both in *Sevil* and *Valladolid:* Where both Men and Women of *Spain*, *Flanders*, *France*, Monks, Prieſts, Nuns and others, were burnt or impriſoned for Life.

Frampton *an* Engliſh *Merchant in the Inquiſition.*

But to keep ourſelves within the Bounds of *England:* When *Burton* [or *Britton*] was thus in the Inquiſition, his Goods were alſo ſeized and confiſcated. Which yet were not all his, but ſome belonged to Merchants in *England*. Among the reſt, to a certain Merchant, who to recover them ſent his Attorney, being alſo a Merchant Factor. Who arriving at *Sevil*, applied himſelf to the Holy Houſe, as they called it, to claim the ſaid Merchant's Goods, ſhewing for that purpoſe his Letters and Writings. They told him he muſt ſue by Bill, and retain an Advocate. Which he did for four Months. Then upon pretence that his Letters and Teſtimonials were not full, he went back into *England* for other and more ample Writings and Certificates, which he brought with him on his ſecond Arrival in *Spain*. But after all this, the Inquiſitors, loth to part with ſo good Effects, cauſed *Frampton* himſelf, (for that was his Name) to be ſeized by their Officer, and made their Priſoner. The Narration of which moſt baſe, treacherous uſage he wrote. The ſum of which was, as I have it from the MS. 'That being at *Cadiz*, or ſome other *Spaniſh* Port, he was taken; And that being ſet upon a Mule, he was tied with a Chain that came under the Belly of the Mule three times round about. And at the end of the Chain a great Iron Lock made faſt to the Saddle Bow. And this done, we took our Journey towards *Sevil;* the Familiar [that is, a Promoter employed by the Inquiſitor] and his Man well armed. We rid through many Towns and Villages before we came at *Sevil.* And at my coming thither, I was delivered at the Caſtle of *Triana;* which by eſtimation is as great as the *Tower* of *London;* and being delivered to the Hands of the Jaylor, he brought me into one of the Towers, God knows, dark and comfortleſs. In the which dark Houſe I found an Old Man of the City of *Sevil*, one of the Aldermen of the City, called there a *Jurado*. There was alſo a Friar of the Order of St. *Iſidore*. There was alſo a Scholar of *Salamanca*, and a Preacher, a Prieſt. Which Perſons were there apprehended for Matters of Religion. And being then Night, they had a little Oyl in a Diſh, with a Linnen Match lighted, to light them in that Houſe.

Penes me.

'I demanded of them the Orders of that Houſe, and they anſwered to all ſuch Queſtions as I aſked. And when the Time drew near that they ſhould go to ſleep, one of them gave me a piece of a Mattreſs of Straw to lie upon, and told me, That it were beſt

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‘for me to lay my Cloak under my Head, for that there was no other Thing in that Houſe; and ſo I did. And being locked up under five Locks, I remained there till the Morning: And then was I called before *Juan Gonſalius*, Bp. of *Tarazona*, and before two Inquiſitors, and a Notary, ready with Paper and Ink to make my Proceſs. The Biſhop aſked me, What my Name was? I told him *John Frampton*. He aſked me what Age I was of? I told him XXV Years. Where I was born? I told him, in *England*. What my Father's and Mother's Names were; I told him. And ſtill he went forward aſking me, and the Notary writing all that he aſked, and what I anſwered. He aſked, How long paſt I came out of *England*, and what Place I came firſt unto, and from thence, whither I went; and in every Town where I lay, at whoſe Houſe, and what their Names were; and what Goods and Money I had in the Country of *Spain*, and in whoſe Power it was. I told them the Truth as it was in all Points: And at the end of long Circumſtance, he commanded me that I ſhould declare what I knew of myſelf, or of any other Man, that we had committed againſt their Holy Catholick Faith of *Rome*. For otherwiſe if I did not declare it to them of mine own voluntary Mind, that then the Promoter, otherwiſe called *The Fiſcal*, ſhould accuſe me by Order of Law; and then they would proceed againſt me, and condemn me as an Heretick. And then by Law they would have no Mercy on me. So that with long Talk, and many threatning Words, I was committed to the Jaylor, and ſo to my Priſon.

‘I was called for again in the Afternoon, and was aſked by the Biſhop, What I had thought of, as touching my Buſineſs with them; and why I did not diſcloſe that I knew of myſelf, and others: For if I did not, I might lie there long enough. I anſwered, I knew not what they meant, nor knew nothing wherein I ſhould accuſe myſelf, nor any other Man. For that my coming into that Country was not to treat of any Matters of Faith, but as a Merchant to trade in the Trade of Merchandize, as by my Doings did appear; nor had not offended in any thing, nor knew not wherefore they commanded me to be brought thither after any ſuch ſort, as by their Order I came. For that I never offended any Law in *Spain*, in Word nor Deed. The Biſhop aſked me, Whether a Servant of mine landed my Cheſt of Apparel at *Cadiz*. I anſwered, Yea. He demanded of me, what other thing was in my Cheſt beſide my Apparel. I told him a ſmall Book of *Cato* in the *Engliſh* Tongue. He aſked me, if that I knew the Book, if it were ſhewed me. I ſaid, Yea. The Book was forthwith ſhewed me. I ſaid, it was the ſame Book. He demanded of me, to what Intent I brought it. I anſwered, to paſs the Time at Sea in reading of it. He aſked me, if I could ſay my *Ave Maria*. I told him, Yea. Then ſay it, ſays he. I ſaid it. *Ave Maria, gratia plena, Dominus tecum. Benedicta tu in Mulieribus, & benedictus fructus Ventris tui, Jeſus, Amen.* Say forth, ſaid the Biſhop of *Tarazona*. I have ſaid all that I can ſay. Then he ſaid, herein thou doſt deny the Interceſſion of Saints. I anſwered, that I never knew more, nor it was never otherwiſe taught in *England*; and I never ‘knew more, nor heard of more. Then ſaith he, There lacketh *Sancta* Maria, *Mater Dei, ora pro nobis peccatoribus.* I told him, I never heard it till then. Then, ſaid he, Remember thyſelf, and declare what thou knoweſt of thyſelf, and of others. For if thou do not, we mean to proceed by rigor of Juſtice. I anſwered always, that I knew nothing wherein I ſhould accuſe myſelf, or any other; for I had offended in nothing. And for the which I was commanded to my Priſon.

‘And at the end of twenty Days they called for me again; and being brought before the Inquiſitors, they aſked me, Why I did ſo ſlake the Time, and not declare the Truth? I always anſwered, I knew not what they would have. Well, ſaid he, there is no remedy but that we muſt proceed againſt thee by order of Juſtice: And ſo was I commanded to my Priſon. And after this Order was I called for three Times, and admoniſhed with much Violence: and every time twenty days between. And ſo at the end of three Admonitions, an Accuſation was laid in againſt me; which the *Fiſcal*, being a Prieſt, came into the Audience perſonally, and in a Sheet of Paper laid in by Writing. And alſo ſaid by Word of Mouth, when he put in the Accuſation, *I do accuſe this Man in theſe Articles, that I do lay in here againſt him. And thereupon I do aſk Juſtice to be done of him.* The Notary took the Paper, and began to read. In the which was written this that hereafter followeth.

‘I do accuſe this Man, for that he hath departed from our Catholick Faith of *Rome*, and hath paſt to the Sect of *Martin Luther*, not having reſpect to the true Faith, nor unto the Fear of God.

‘Secondly, He will not diſcover his Hereſies, nor other Hereticks that he knows of, but doth obſtinately remain an Heretick, and a Coverer of other Hereticks.

‘Thirdly, He is one that hath Hereticks Books, thinking them to be good, and will not diſcover where they be, nor what he hath done with them, and much againſt the Fear of God keepeth himſelf frowardly, and will not confeſs any thing of himſelf nor any other. Whereupon I do aſk, that you do proceed according to Juſtice by him. Then ſaid the Notary, Do thou anſwer to thy Accuſation.

‘I anſwered, That I had always believed in the Faith of Jeſus Chriſt; as from my Baptiſm I had no other. And by his Death I truſted to be ſaved. And for any other Sect I knew not.

‘Secondly, I knew not any other Perſon, that I ought to accuſe. But always I, for my own part, lived and believed as aforeſaid, without breaking of any Law here or elſewhere in Word or Deed.

‘Thirdly, I knew no Hereticks Books that I had: For the Book for which occaſion you brought me hither, was of *Cato*; which Book treateth of no manner of Religion, in the which there was no Fault to be found. And my coming hither into this Country is only in the Trade of Merchandize, and for no other intent.

‘Then ſaid one of them, It cannot otherwiſe be, but that thou being an *Engliſhman*, muſt needs live and believe according to the Laws of thy Country. I anſwered, That I had been always obedient to the Laws of the Country, and had believed always according as before in the Accuſation I had declared. Divers times in the Communi-

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cations I had with them in ſundry Points, they would command the Notary not to write what they aſked, nor what I anſwered.

‘The Anſwer of the Accuſation being ended, I was committed to my Priſon: and at the end of five Months, or thereabout, I was ſent for, and brought before the Biſhop, the two Inquiſitors, and the Provizor; and being in the Houſe of Audience, where they always ſat in Judgment, the Biſhop of *Tarazona*, called *John Gonſalius*, began with me, ſaying, *John Frampton*, thou haſt had time enough here to declare thy Faults, and alſo what thou knoweſt of others, tell the Truth, and yet we will do well by thee.

‘I anſwered, that I had ſaid what I knew, declaring to them the Hindrance and great Loſſes that they had put me unto in keeping me Priſoner ſo long time without a Cauſe: And alſo declaring to them, that I never offended them; as I did not certainly.

‘Then they aſked me if I would have a Man of Law to anſwer for me in the Suit that the *Fiſcal* had againſt me. I told them, Yea, if that thereby I might be the ſooner delivered. Then there came in one, called *Martin Alonſo*, a Man of Law, that doth ſpeak in the behalf of the Priſoners, incontinent after their Declarations be made, and anſwered upon their Accuſations. My Accuſation was read to him, and the Anſwer that I made; ſo that it ſeemed to me, that he ſpake in my behalf what he could, ſaying, That I ought to be put at liberty, and worthy of no Puniſhment, for that I gave no occaſion for it. And that I had been obedient to the Laws of my Native Countrey, and had no Fault: Wherein he made a great Circumſtance, I thinking thereby that the matter would have been ſomewhat eaſed: But all did not help; nor do they that kind of Ceremony, in giving any Priſoner a Man of Law, but to make them believe that they do them a great Pleaſure. For the Man of Law ſpeaketh not any Word to the Priſoner, but ſitteth by the Inquiſitors in their Conſult. And ſo the Priſoner is ſent away, and the Man of Law within a while after departeth. And he being departed, the Priſoner is forthwith ſent for again; as I was: And being brought before the Biſhop, the two Inquiſitors, and the Provizor, Well, ſaid the Biſhop, thou wilt not confeſs the Truth. I anſwered, I had no other Truth to ſay than I had ſaid.

‘Then forthwith the Biſhop commanded the Notary to read a Sentence that they had made againſt me: which was, that I ſhould be tormented. Then after Sentence was read, the Biſhop ſaid, If thou die in Torment, thank none but thyſelf. And forthwith the Jaylor was called for, and carried me to the Houſe of Torment, where he left me ſtanding alone, God knows, in a Place of great Sorrow. And forthwith came in to me two Men covered with White Canvas Coats, from their Heads to their Feet, and every of them a Vizard upon their Faces: And they ſaid never a Word to me, ſtanding by me. And incontinent came in to me two Inquiſitors and the Provizor, which is the Biſhop of *Sevil*'s Deputy, and a Notary to write. Which Four Perſons ſat at a Round Table: and upon the Table was two Candles lighted, for the Houſe was dark. And then the Inquiſitors began with me, ſaying, Now thou ſhalt tell the Truth; I anſwered, that I had told them what I knew. I was forthwith com-

‘manded to put off my Apparel, and the two Men that had the Vizards took me in hand, and ſtripped me of my Coat, Doublet and Hoſen, into my Shirt. And this being done, the Inquiſitors commanded them to bind me both my Arms behind me, even by my Hand Wriſts. The which they did with a ſmall Cord ſix times round about as hard as they could pull it. And there was a great Rope that did hang in the middle of the Houſe, in the Roof, on high, in a Pulley; which great Rope one end thereof was made faſt to the ſmall Cord that was put about my Arms; and they put a Pair of Fetters upon my bare Legs, and with a Windleſs made of Timber that went round beneath at the other end of the Rope, the two Men that had the Vizards began to pluck me up from the Ground, ſo that I thought that all my Body had been broken in pieces. And I being lifted from the Ground, the Inquiſitors called upon me to tell the Truth. By reaſon of the extream Pains that I was in, I willed them to ſay what they would I ſhould ſay, and I would ſay it.

‘And after a while they put me down, and aſked me, Whether there were any Maſs ſaid in *England?* I told them, No. They aſked me, How that I believed touching that? I told him, That I had believed in all things as it was taught in *England*, being my Native Country. Then ſaid they, What is that that thou believeſt? And how ſayeſt thou unto the Maſs? I told them, that their Maſs was not uſed according as that Sacrament was ordained by our Saviour *Jeſus Chriſt*. Thou didſt believe, ſaid they, even ſo as thou wert taught? I anſwered, Yea. Then, ſaid they, ſay forth the Truth. I told them, that I did confer in all things as I was taught in *England*. And forthwith I was plucked up again; and after a while let down again. And being put down well near dead, and very faint of this Torment of the *Stappado*, they aſked me in particular, What other thing touching the Church of *Rome*, I believed not in? I told them, that I had conferred in all things in Faith as it was taught in *England*. Then, ſaid they, ſay on, what it is. I told them, That there could be no Remiſſion of Sins bought for Money, as was in *Spain* by the Pope's Bulls. But that all Sins were forgiven only by the Death of Chriſt. And that this Doctrine was taught in *England*. Wherein I believed. What ſayeſt thou of Confeſſion, ſaid *Licentiado Gaſco?* I told them, that it was not neceſſary for Salvation. Nor Purgatory was there none; And Holy Water a Ceremony not good for any thing. Then ſaid the *Lic. Gaſco*, Truth it is, that thou mayeſt be ſaved without Holy Water, and with the Death of Chriſt only thou mayeſt be ſaved. But with the Ceremonies of the Church thou mayeſt be ſaved the better. As if thou go bare-foot on the Ground, thou mayeſt go the eaſier with a Pair of Shoes on thy Feet, and the Warmer. Even ſo likewiſe believing on the Sacraments, and Ceremonies of the Church, thou mayeſt be ſaved the better.

‘And the third time I was plucked up again, where I thought to have made an End of my Life. And after a while I was put down, and my Arms looſed from the ſmall Cords, and fell down by my Sides, not feeling any more than tho' I had no Arms. And I lay flat on the Ground, half dead, and half alive. And the two Men with the Vizards did take me up from the Ground, and chafed my Arms with hot Tallow. And after a good ſpace my Arms came to feeling, and the Blood ſprang out at my Hand-Wriſts, where I was tied. And this done, after a while that I was come to myſelf, the two Men with the Vizards put on my Apparel, and delivered me to the Gaoler, and ſo I was carried to my Priſon.

‘The Inquiſitors ſent for me the next day to ratify that I had confeſſed in Torment. And after, they aſked me, whether I would confer with their Religion. I anſwered, That I would do what they would command me. And I did confer with them in their Religion; and was committed to my Priſon. And in a few days after, the Promotor, called there the Fiſcal, brought in another Paper, called a Publication of Witneſſes that was againſt me. Wherein one Witneſs did ſay, that he had ſeen in a Cheſt landed at *Cadiz*, a ſuſpicious Book in a ſtrange Tongue. And this was all they were able to ſay againſt me by any manner of Information, more than that which they had forcibly made me confeſs in Torment, and otherwiſe as you have heard. Which Confeſſion, that they forcibly made me confeſs, was the Occaſion of the Confiſcation of my Goods; for I never offended them in any one Jot of their Laws.

‘I anſwered to their Publication, that the Book was mine; and ſo having conferred with them, they ſent me to my Priſon, where I remained to the end of Fourteen Months from the day that I came in. And at the end of the ſame Time, I was ſuddenly called with another that was in my Company, and commanded by the Gaoler to come forth. And ſo we were carried to another Priſon, where we were put in Company of 40 Perſons of all ſorts of Men. This being in the Evening.

‘But two Hours before day we were called, and every Man ſet in his Order to go as it were in Proceſſion towards a mighty great Scaffold, that was made in the City in the Place of St. *Francis*. So that of theſe Perſons that were put in my Company, ſome of them were condemned to wear a diſguiſed Coat, and to remain wearing that Coat in perpetual Priſon; whither they were commanded all the days of their Lives. Some of them, as they went towards the Scaffold, went in their Coats with Halters about their Necks. The moſt of all theſe were condemned to the Gallies, there to row, ſome for Six Years, ſome for Ten Years, and ſome all the days of their Lives. And ſome to the perpetual Priſon for a Year. But all in general loſt their Goods. And alſo it is an Order among them, that if a Man be put to wear a Coat, generally they do command that never more he ſhall be Witneſs in any Cauſe, neither to wear on his Perſon, Silk, Gold, Silver, Pearl, or precious Stone. And to this they added to me, that I ſhould never depart the Realm of *Spain*, during my Life, upon Pain of Death.

‘There was another Company, that came out of the Caſtle, which were brought out of another Priſon. Which Company came forth with Mitres of Paper upon their Heads. Which were Thirty of them, Men and Women: All condemned to be burnt, and were burnt that day. So this ſort came forth with Coats on their Backs to the likeneſs of Fire, and painted Devils, as it were. Of them there

‘ were divers notable learned Men, as Friars and others. And becauſe they ſhould not ſpeak, they had their Tongues plucked out of their Mouths, and Sticks bound to them. That day were burnt Dr. *Conſtantino* and Dr. *Egidio*, the greateſt famous learned Men, that ever preached in *Sevil*: I ſay their Pictures, as they preached in their Pulpits being alive, were burned. They died in the Caſtle, God knows after what Sort. *Nicolas Britton* of *London*, and a Mariner of *Hampton*, were burned that day, and Ten Women, and alſo Seven or Eight Friars.

‘ Another Company came out that day without Coats, and ſome of them, or moſt, were whipped upon an Aſs round about the City: Which was for ſpeaking of Words againſt their Religion. And theſe be baniſhed the Country for Years or Months, and loſt no Goods. Theſe went Bare-headed to the Scaffold, and in their own Coats, and a Candle lighted in their Hands.

‘ All the which aforeſaid Companies went in Proceſſion, by one and one; and two Familiars with every one Priſoner, leading them by the Arms, till they came to the Scaffold. And there every Priſoner's Sentence was read. They that were to be burned came all behind in the Proceſſion: And the Inquiſitors behind all, riding upon their Mules. And for the Inquiſitors another Scaffold was made very ſumptuous, where they ſate to hear the Sentences read of every Priſoner, and commanded in all points touching theſe Matters, like Men of mighty Authority.

‘ From the Scaffold were carried thoſe that went to the Fire to be burned. Every one was ſeverally ſet up upon a ſeveral Aſs by himſelf. And ſo were carried to the Stakes, where they died. All the reſt returned to the Caſtle. And the next day every Man ſent to the Place whither the Sentence of every one commanded.

‘ They kept me Fourteen Months in another Priſon at my own Charges, after they had taken all my Money and Goods, and Apparel from me. And at the end of that time they put me at my Liberty upon the Condition declared in my Sentence. So that I was in their Hands two Years and four Months, and loſt Seven Hundred and Sixty Pounds of mine and of my Friends, as appeareth evidently. The Goods that they confiſcated that day of the Priſoners for the King's Chamber, as the Sentences declared, were above Fifty Thouſand Pounds. Many other Matters are uſed in this kind of Tyranny, which are here to long to rehearſe.’

And here let me inſert a few Secular Matters belonging to this Year.

Peace with Scotland.

July the 5. The Queen's Ambaſſadors happily concluded the Peace with *Scotland*, (after the Treaty had been like to have been broken off, and the War renewed.) But as yet it was kept ſecret; but ſhortly to be publiſhed.

Cott. Libr. *Titus*, C. 10.

“ *Papa petijt Conſenſum Hiſpani, ut Reginam excommunicaret*, is writ in a Journal of this Year, 1560. and about this Time.”

The Queen at Wincheſter.

In *July* or *Auguſt*, the Queen in her Progreſs came to *Wincheſter*: And being in thoſe Parts, She went to *Baſing*, the Lord Treaſurer's Houſe, who was Marquis of *Wincheſter*: With whom She was moſt ſplendidly entertained, and with all Manner of good Cheer. Where She openly and merrily bemoaned herſelf, that the Marquis was ſo old. For elſe, by my Troth, ſaid She, if my Lord Treaſurer were but a young Man, I could find in my Heart to have him for my Huſband, before any Man in *England*.

Baſe Money to be cried down.

In *September*, was a Reſolution taken very ſhortly of calling down baſe Moneys. And the Queen ſwore (as one *Alen* wrote from Court to the Earl of *Shrewsbury*) that the day and time ſhould be kept ſecret to herſelf; and that few beſides ſhould know it: So that Men ſhould have but ſhort warning of the Matter.

King of Sweden *expected.*

About the beginning of *September*, She came to *Windſor*: And was there every Hour in an Expectation of the King of *Sweden*'s coming; being very ſhortly lookt for at *Weſtminſter*; where certain Works were in hand; and the Workmen wrought day and night to finiſh them againſt his Reception. His Buſineſs was to court the Queen for his Wife. But he came not himſelf, being adviſed to the contrary: Yet his Brother the Duke did; and was a paſſionate Advocate for his Brother with the Queen.

Preachers.

I ſhall conclude this Year with the Mention of ſome of the Public Sermons, and a few other Matters falling in, that may deſerve to be remembred.

Pilkington *preaches at* Paul*'s.*

February the 9th, *Pilkington*, Elect of *Durham*, preached at *Paul's* Croſs; there being preſent (beſide the Lord Mayor and Court of Aldermen) the Lord *Robert Dudley*, Secretary *Cecil*, and divers others of the Queen's Council: Who after Sermon repaired to the Lord Mayor's to Dinner.

Dr. Holland *buried.*

March the 5th, *Seth Holland*, (who had been Warden of *All-Souls* in *Oxon*, and Dean of *Worceſter*, and Chaplain to Cardinal *Pole*: And who had been ſent by the ſaid Cardinal to the Lady *Elizabeth* with a Meſſage a few days before his Death) was buried in St. *George's Southwark*, out of the *King's Bench*: Being in point of Reſpect brought to Church by about threeſcore Gentlemen of the *Inns* of Court and *Oxford*.

Proclamation for keeping Lent.

In the beginning of *Lent*, this Year, was a Proclamation iſſued out, that if any Butcher did kill any Fleſh that Time of *Lent*, he ſhould forfeit 20*l.* for each time he did ſo.

One *Adam* a Butcher dwelling in little *Eaſtcheap*, killed three Oxen this *Lent*: And an Inqueſt went upon him: And he was caſt to pay the ſaid Fine.

Lent-Sermons

February the 19th, *Nowel*, Dean of St. *Paul's*, preached before the Queen. He made a godly Sermon, and had a vaſt and honourable Audience.

The 22d, *Skamler*, now Biſhop of *Peterborough*, preached before the Queen, in his Rochet and Chimer.

The 24th, Mr. *Sampſon*, Dean of *Chriſtchurch*, *Oxon*, preached before Her at the Court.

The 27th, *Pilkington*, Elect of *Durham*, preached before Her there.

March the 6th, *Horn*, Biſhop of *Durham*, preached at the Queen's Chappel, and made a pious Sermon.

March the 10th, The Biſhop of *London* preached at Court.

And

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And the ſame day, Mr. *Greſſop* of *Oxford*, preached in the Shrowds at St. *Paul*'s. This Man read an *Engliſh* Divinity Lecture in that Univerſity.

The 16th, being Mid-Lent *Sunday*, the Biſhop of *Durham*, preached at Court.

The 19th, The Dean of St. *Paul*'s there.

The 23d, The Archbiſhop of *Canterbury*, preached at *Newington*, beyond St. *George*'s *Southwark*.

The ſame day, at the Court, preached the Biſhop of *Ely*. He inſiſted in his Sermon upon this Argument, *That none ſhould preach of high Matters in Divinity, but thoſe that were learned.*

The ſame day, a Biſhop unnamed preached at the Croſs.

March the 26th, (Now the Year 1561 entring) Mr. *Sampſon* preached at the Court.

April the 4th, At St. *Paul*'s Croſs, preached Mr. *Mulling*, Archdeacon of *London*. To which let me add the *Spittal* Sermons this *Eaſter*: Which were preached by *Horn*, Biſhop of *Winton*, *Pilkington*, Biſhop of *Durham*, and *Cole*, Parſon of *High Ongar* in *Eſſex*. And to conclude this Liſt of Preachers;

April the 13th, *Jewel*, Biſhop of *Saliſbury*, preached at St. *Paul*'s.

And ſo it was the Wiſdom of the preſent Governors to put up from time to time able, learned, diſcrete and aged Men to be the Teachers of the People at theſe ſolemn and great Aſſemblies. Who did commonly make it their Buſineſs in their Sermons, to prove and evince the Preſent Proceedings in Religion, and as Occaſion ſerved, to lay open the Errors and Corruptions of that Religion and Worſhip that was now lately rejected.

CHAP. XXI.

Archbiſhop of York *Confirmed. Three other Biſhops Conſecrated. The Church filled with her Biſhops. Papiſts Objections againſt them.* Richard Cheyney*'s Complaint.* Foxe*'s Martyrology comes forth. Vindicated.* Peter Martyr *invited over. Archdeacon* Wright*'s Sermon at* Oxford. Bullinger*'s Sermons upon the* Revelations, *come forth tranſlated: And* Calvin *of Relicks. His Judgment, approving ſome Rites uſed in the Engliſh Liturgy: And of Epiſcopal Government.*

Yong *made Archbiſhop of* York.

AS yet the See of *York* remained without an Archbiſhop, *William May*, Archbiſhop Elect, deceaſing before his Conſecration, as was ſaid before. But now was *Thomas Yong*, tranſlated from St. *David*'s, and Confirmed *Feb.* the 25. chief Paſtor of that Archiepiſcopal See: Tho' a certain Diary ſets the Confirmation at *March* 2. and to be done in the Biſhop of *London*'s Palace. He was charactered to be a virtuous godly Man; but yet there was a former Blot that ſtuck

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ſtuck upon him ſtill, that he the Chanter, and one *Conſtantine*, Regiſter of the Church of St. *David*'s in King *Edward*'s Reign, raiſed up a great many Enemies, and abundance of Trouble againſt *Farrar* their Biſhop (who died a Martyr under Q. *Mary*) chiefly becauſe he would viſit his Church. *Conſtantine* was dead, but *Yong* yet alive was not forgotten for this Behaviour. But to cover it as much as might be, now he was to be ſo highly advanced, one *Prat* a reverend Friend of Mr. *Fox*'s, (who in a Letter to him, dated in *January* 1560, had ſignified *Yong*'s intended Preferment) deſired, that as he had mentioned this Matter in his *Latin* Hiſtory, ſo he would leave it out in his *Engliſh* Martyrology, which he was now preparing; and to paſs it over in Silence, or elſe to write of it in ſuch ſort, as no Man might be defamed; whereby the Religion might ſuſtain hurt, or Papiſts take Occaſion to accuſe us of Perſecution, a Thing laid ſo cloſely by us to their Charge. Eſpecially ſince both *Yong* and *Conſtantine* were reconciled to that Biſhop before his Death; Coming to him and aſking him Forgiveneſs; and ſo were again united in Brotherly Love.

Pilkington *conſecrated Biſhop of* Durham. *Regiſt.* Dur. *Fol.* 57, 58. Tho. Baker, *S.T.B.*

Tho. Lever.

John Fox.

In this Province of *York* was placed *James Pilkington*, D.D. (whom we have had occaſion to mention before) for to govern the See of *Durham*. He was of a good Family in the *North*; and had learned Brothers that were Divines alſo, *viz. Leonard* and *John*. The Latter, being Profeſſor of Divinity, he made his Chaplain, and ſoon preferred to a Prebend in his Church, *Octob.* 2. 1561, and collated him to the Archdeaconry of *Durham*, *Decemb.* 5. two Years after. He alſo preferred to a Prebend in his Church another very learned Man and an Exile, *Viz. Thomas Lever*, S.T.B. formerly of St. *John*'s College and ſometime Maſter (as was the Biſhop himſelf.) He was alſo Maſter of *Sherborn* Hoſpital in the Dioceſe: Which Place he held to his Death. But of his Prebend he was deprived, (I ſuppoſe) for Refuſal to comply with the Eccleſiaſtical Orders preſcribed. The ſaid Biſhop alſo gave a Prebend in his ſaid Church to another eminent Exile of the ſame Stamp, *Viz. John Fox*, (for I make little doubt it was the ſame *John Fox* that was the Martyrologiſt) being entitled in the Regiſter of *Durham*, *Artium Magiſtri & ſacri Verbi Dei Profeſſoris*. It was the ſame Prebend that was held by another memorable Man, *Thomas Sparke* Suffragan Biſhop of *Berwick*. *Fox*'s Collation was dated *Septemb.* 2. 1572. But he reſigned it the next Year. But another Prebend, *viz.* of *Shipton*, in the Church of *Sarum*, he and his Poſterity enjoyed even to our Days.

A Biſhop of St. David'*s; and of St.* Aſaph. *And of* Cheſter.

In *May* 1561, was *Richard Davis* tranſlated from St. *Aſaph* to St. *David*'s; and *Thomas Davis* L.L.D. of *Oxon*, a *Welſhman*, aged 49 was Conſecrated *May* 26. Biſhop of St. *Aſaph*. And *William Downham*, of *Herefordſhire*, aged 50. an *Oxford* Man, was Conſecrated Biſhop of *Cheſter*, on the 4th day of *May*. Now were both the Provinces filled with their Biſhops.

The new and the old Biſhops compared.

And thus was the Church repleniſhed with a new Set of Biſhops, Profeſſors of the Goſpel, and moſt of them Sufferers for it: Men of good Learning and true Godlineſs, tho' in outward Appearance contemptible, in compariſon with thoſe that filled the Sees before. They were not ſo well learned in Canon Law, in Matters of Contention about Worldly Controverſies (I uſe the Words of Dean *Nowel*), in bearing of Temporal Office and Authority, in Income, Courtly Behaviour, and Worldly Pomp, as were thoſe Biſhops; yet in all kinds of Learning, Manners and Qualities, by St. *Paul* in the Office of a Biſhop required, there were found as many learned Biſhops, and as able and willing to do the Duty of good and godly Biſhops [*per ſe non per alium*] among them even at this day, as ever were among the Papiſts, or in *England*, ſince the firſt Biſhops were created in it. And he truſted likewiſe, that the Clergy next under the Biſhops ſhould not be found any whit inferior in Learning, nor Honeſty of Life to theirs.

Reproof, p. 18.

Papiſts Objections againſt the preſent Biſhops.

Inſtitut. Part. 4 p. 321, 322.

I will not concele the Cavils made by Papiſts againſt them. For the Adverſaries had divers Objections againſt our Archbiſhop and his Brethren the Biſhops; which were now made in the beginning of this Reign; (as the Lord *Coke*, whoſe Words I uſe, ſhews us) and by conſequence againſt the Biſhops ever ſince. 'Firſt, That they were never Conſecrated according to the Law, (ſee *Dier Mich.* 6. & 7. *Eliz.*) becauſe they had not Three Biſhops at leaſt at their Conſecration; nay, never a Biſhop at all, as was pretended. Becauſe that they being Biſhops in the Reign of King *Edward* VI. were Deprived in the Reign of Queen *Mary*, and were not, as was pretended, reſtored, before their Preſence at the Conſecration. Theſe Pretences being in Truth but mere Cavils, tending to the Scandal of the Clergy, being one of the greateſt States of the Realm, (as it is ſaid in the Statute of the 8. *Eliz.* Ca. 1.) are fully anſwered by the ſaid Statute, and Proviſion made by the Authority of that Parliament, for the Eſtabliſhing of the Archbiſhop and Biſhops, both *in præſenti* and *in futuro*, in their Biſhopricks. Of this Statute Archbiſhop *Parker*, in his Book *De Antiqu. Britann.* Speaking of himſelf ſaith, *Ann. Dom.* 1559. Cantuar. *Epiſc. electus eſt à Decano & Capitulo Eccleſ. Metropolit.* Cantuar. *Poſteaque eodem Anno* 17. *Dec. adhibitis quatuor Epiſcopis*, &c. Lege quadam de hac re lata *requiſitus Conſecratus eſt.* Another Objection was made againſt them; for that the Commiſſion being never Enrolled, whereby the Biſhops made in Queen *Mary*'s time were deprived before the Fourth Year of the Reign of Queen *Elizabeth*; or the Record of the Approbation [Deprivation perhaps] of them cannot be found. And therefore it was pretended, that the Archbiſhops and Biſhops made by Queen *Elizabeth*, Living the Former, ſhould be no lawful Biſhops. But by the Statute of the 39. *Eliz.* Ca. 8. the Archbiſhops and Biſhops are adjudged lawful, as by the ſaid Act appeareth. And by theſe two Statutes theſe and all other Objections againſt our Biſhops are anſwered.' Theſe are the Words of that great Lawyer.

De Antiq. Britann.

Rich. Cheney. *Complains to the Secretary.*

In *April*, *Rich. Cheney* a learned Man, made a Complaint to Secretary *Cecil* concerning a Wrong ſuſtained by the late Royal Viſitation. He was Incumbent of a Pariſh called *Halford* in *Warwickſhire*, of Ten Pounds *per Annum* [in the Kings Books as it ſeems;] Whereof he allowed his Prieſt Ten Pounds *per Ann.* and he lived on the reſt, (as he wrote) that is, on the Remainder, which was little more. But being in that Viſitation abſent from his ſaid Living, charitably Preaching about in the Country in the great Want of Preachers at this Time; the Harveſt being, as he ſaid great, but the Labourers Few, yea very few; whether it were his Abſence, or ſomething elſe, which the Viſi-

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tors took notice of and Offence at, but he was worſe by Forty Pounds ſince the Queen came in, than he was before. This Man, being Archdeacon of *Hereford* under King *Edward*, was one of the Convocation in the firſt Year of Queen *Mary*; and with five more did boldly diſpute in that Synod againſt Tranſubſtantiation with the learnedeſt Men there that held that Doctrine. In his younger days he was often at Court, I ſuppoſe a Preacher there; but now in his Age choſe a Country Retirement. *I began firſt in my Youth*, ſaid he in a Letter to *Cecil*, *at the Court, but I intend to make an end in mine Age at the Cart, at my circumciſed Benefice.* He was a good *Grecian*, and affected the true, tho' new, way of pronouncing it, which Mr. *Cheek* the *Greek* Lecturer, firſt ſet on foot in *Cambridge*. He had Friends, which offered to procure him a Biſhopric, or a Prebend in *Weſtminſter*: But he declined both, affecting rather a private Life. He was lately called up to preach at the Court. Where *Cecil* afterwards ſpying him, went, after his courteous way, towards him, and ſaluted him, offering him his hand. This gave Mr. *Cheney* a fair Encouragement to write to him, and to let him know what Damage he had lately ſuſtained in his poor Preferment. And ſo writ to him in *April*, after a facetious Stile, which was his way, hinting therein his wrong, and preſent poor Eſtate. His Letter in Memory of the Man, I have repoſited in the *Appendix*. N°.XXIII.

Cecyl *recommends him to the Archbiſhop.*

But this Complaint of his made ſuch an Impreſſion upon *Cecyl*'s tender Heart, that he ſent *Cheney*'s Letter to the Archbiſhop, and theſe kind Words endorſed upon it, 'I beſeech your Grace conſider of this 'poor Man's merry ſimple Requeſt. Indeed it is not his Shame to 'lack. And therefore for God's ſake let him be helped. I cannot 'with Leiſure do for him. But whatſoever your Grace will deviſe for 'me to do, I will not forbear.

Your Grace's at Commandment, *W. Cecil.*

Preferred.

This ſame Year *Eaton* College wanting a Provoſt (the former having been deprived at a Viſitation) the Archbiſhop put the Secretary in mind to recommend him to the Queen for that Preferment, ſtiling him *A Good, Grave, Prieſtly Man.* But failing of that, he was preferred the next Year to the Biſhopric of *Glouceſter*, as we ſhall ſee in due Place.

Fox's Martyrology comes forth.

About this Year did the laborious *John Fox* ſet forth the firſt Edition in *Engliſh* of his great Book of *Acts and Monuments*, in one thick Volume. Wherein he hath done ſuch exquiſite Service to the Proteſtant Cauſe, in ſhewing from abundance of ancient Books, Records, Regiſters, and choice *MSS.* the Encroachments of Popes and Papalins, and the ſtout Oppoſitions, that were made by learned and good Men in all Ages and in all Countries againſt them: And eſpecially under K. *Henry* and Q. *Mary* here in *England*: Preſerving to us the Memories of thoſe holy Men and Women, thoſe Biſhops and Divines, together with their Hiſtories, Acts, Sufferings, and their conſtant Deaths, willingly undergone for the ſake of Chriſt and his Goſpel, and for refuſing to comply with Popiſh Doctrines and Superſtitions. The Deſign of Writing this Hiſtory was firſt ſet on foot among the Exiles abroad in Q. *Mary*'s hard days: And many of them were concerned in it, to ſupply *Fox* with Matter from *England*. The chief of theſe were *Grindal,* afterward Biſhop of *London.* From him *Fox* had the Hiſtory of the holy *John Bradford,* and the Letters writ by him in Priſon, beſides many other things. It was agreed upon by them, that this Hiſtory of thoſe Days ſhould be written both in *Latin* and *Engliſh;* and printed, the former for the Uſe of Strangers, and the latter for the Uſe of our own Country. And ſo it was. And firſt it was printed beyond Sea, in *Latin:* The Overſeeing and finiſhing of which Edition detained the Author ſome while abroad, after the Entrance of Queen *Elizabeth* upon her Government.

What Reception it had among Papiſts.

Great was the Expectation of the Book here in *England* before it came abroad. The Papiſts then called it ſcurrilouſly *Foxes Golden Legend.* When it firſt appeared, there was extraordinary Fretting and Fuming at it through all Quarters of *England,* even to *Lovain.* They charged it with Lies, and that there was much Falſhood in it. But indeed they ſaid this, becauſe they were afraid it ſhould betray their Cruelty and their Lies, as the Author ſpeaks in the Epiſtle before his Book. His Kalendar ſtanding before his ſaid Book, which he made on purpoſe to ſet down the Names of all that ſuffered for pure Religion in thoſe evil days, gave the Papiſts great Offence; taking it in that Senſe as tho' he had caſt out of the Kalendar the ancient Saints, and in their Places put new ones. But he ſaid for himſelf, that he compoſed this Kalendar only for an *Index,* deſigning the Month and Year of each Martyr. Yet, as he added, that if the Cauſe, and not the Puniſhment made a Martyr, he judged one *Cranmer* to be preferred before ſix hundred *Beckets* of *Canterbury;* and that there was in one *Nicolas Ridley* what might be compared with any that went by the Name of St. *Nicolas.*

The Kalendar.

In Epiſt. Præf. Latin.

Fox *charged with ſpoiling Records.*

Parſon's *Three* Converſ.

Parſons alſo in his Book of the *Three Converſions* of *England,* chargeth him with ſpoiling of the Biſhops Regiſters and ancient Records. Which he ſpake without any aſſured ground, more than his own uncharitable Gueſs. He pretended, 'That he could have found abundant 'Matter to have confuted *Fox* out of the Records he uſed, had not he 'and his Fellows made away and defaced the ſaid Records; which 'were to be found before him in the Regiſters of every Biſhopric and 'Cathedral Church; but now no more, as we preſume.' Which laſt Words, *As we preſume,* do plainly let us know, that what he had ſeverely charged upon him expreſly before, depended indeed upon nothing but his own, and his Parties mere *Preſumption. Fox* was an indefatigable Searcher into old Regiſters, and left them as he found them, after he had made his Collections and Tranſcriptions out of them. Many whereof I have ſeen, and do poſſeſs. And it was his Intereſt that they ſhould remain to be ſeen by Poſterity. And therefore we frequently find References thereunto in the Margins of his Book. Many have diligently compared his Books with Regiſters, and Council Books, and have always found him faithful.

Matters in the firſt Edition omitted in the After-Editions

He dedicated this firſt Edition to Q. *Elizabeth;* and another Edition, many Years after done by him, he alſo dedicated to Her. In this firſt Edition, which is rarely to be met with, are many things, as Commiſſions, Inſtruments, Letters in *Latin,* and divers other Matters,

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which are left out in the After-Editions for Brevity ſake, there being ſuch ſtore of other things coming to light to be inſerted.

Fox *rewarded by the Queen.*

And for ſome Reward of theſe his Labours, the Queen in the Sixth of her Reign, gratified him with the Prebend and Parſonage of *Shipton* in the County of *Oxon*, belonging to the Church of *Sarum*: Which his Poſterity enjoyed unto Sir *Richard Willys*, Kt. and Bart. who married the Heir of the Family, Daughter of *Robert Fox*, M.D. ſometime an eminent Phyſician in *London*.

Mr. Fox's *Credit.*

The Credit of this Book of Mr. *Fox* is mightily undermined by the *Papiſts*, as was ſaid before, and moſt profeſſedly and earneſtly by *Parſons* in his Book before mentioned. I leave it to others to vindicate him, (that being not my preſent Buſineſs) but yet he muſt not go without the Commendation of a moſt painful Searcher into Records, Archives and Repoſitories of Original Acts, and Letters of State, and a great Collector of MSS. And the World is infinitely beholden to him for abundance of Extracts thence, communicated to us in his Volumes. And as he hath been found moſt diligent, ſo moſt ſtrictly true and faithful in his Tranſcriptions. And this I myſelf in part have found. And ſeveral Paſſages in his Book have been compared with King *Edward*'s Council Book lately diſcovered, and found to agree well together.

A Paſſage in Fox *vindicated.*

The *Papiſts* do endeavour to ſhake the Credit of the reſt of his Story by his ſuppoſed Falſhood in one part of it. Namely, concerning one *Grimwood*, who, being a great Perſecutor, and withal, one mightily addicted to Curſing and Swearing, a great Judgment from God is related to have fallen upon him, to the depriving him of his Life. Once it happened that a Miniſter in his Sermon quoted this Paſſage of *Grimwood*, and propounded it as a Warning to Sinners; and for them to take Example by him. But *Grimwood* was then alive, and preſent in the Church. Whereupon he ſued the Miniſter for ſcandalizing him. But the Judge, after due hearing, would not ſuffer the Action to lie, becauſe he did it not maliciouſly, and had alledged what he ſaid out of a Book, and ſo none of his own Invention. This Caſe is extant in Judge *Croke*'s Reports. And hence *Fox*'s Enemies have triumphed, and charged him as a Man to whom little Credit ought to be given, as taking up Reports upon little or no good ground at all. This ſuppoſed Falſhood of *Fox*, the Author of the *Athenæ Oxonienſes* makes a great flouriſh with, and uſeth it to make the Story improbable which the ſaid *Fox* relates of Judge *Morgan*, who condemned Lady *Jane Grey*, and died mad ſoon after. But to return to *Grimwood*'s Story; It could not be avoided but that *Fox* muſt make uſe of other Men to bring Relations of Matters to him, to furniſh his Book; and he truſting to their Fidelities, ſet them down as he received them. Whence in ſuch vaſt Collections, it is no marvel if ſome Failures ſometimes happen. But what if after all this, the Relation of *Grimwood*'s Judgment was true? I have been aſſured ſo from a very careful Enquirer,† after ſuch Matters. Who told me that he had read it in a very Authentick Paper, carrying ſo much evidence with it, that he did not in the leaſt miſdoubt it: The Judgment indeed not falling upon that *Grimwood* that ſued the Miniſter, but another of the ſame, both Chriſtian and Sur-Name, as was well known afterwards.

Vol. I. *p.* 591.

† *Mr.* Roger Morris.

There

A ſuppoſed Error in Fox *conſidered.*

There is another Paſſage, as it ſeems, erroneouſly ſet down by *Fox*, which he is to be vindicated in alſo, ſo far forth as taking the Relation from another hand. It is concerning one *Cooper*, who ſuffered under Queen *Mary* for Rebellious Words ſpoken againſt her, rather than for Religion: and concerning a Judgment from God falling upon one *Grimward* (perhaps the aforeſaid Perſon) for his falſe-Witneſs bearing againſt the ſaid *Cooper*. But this Relation, as *Fox* had inſerted it in his Hiſtory, be it true or falſe, he had from *William Punt*, who under Queen *Mary* had been a diligent Enquirer into the Sufferings of the Profeſſors; and taking the ſame in Writing, had procured the printing of them beyond Sea; and then vended the Books here in *England*. The ſame *Punt* was informed againſt by *Tye*, Bp. *Boner*'s Commiſſary in the Parts about *Colcheſter*, as a leading Heretick. This is the Character of the Man. But to purſue this Matter further, and to ſearch whence this *Punt* had his Information: He had it from Credible Witneſſes, who gave in this Account before him and *Sutton*, a Miniſter of *Ipſwich*, and one *Fox*, Brother to our *Martyrologiſt*. But after the Martyrology was printed, *Will. Ruſhbrook*, Miniſter of *Byldeſton*, a neighbouring Pariſh to *Ipſwich*, reading the aforeſaid Relation of *Cooper* in the ſaid Book, and knowing ſomething of the Buſineſs, perceived ſeveral Errors therein. Therefore out of a care of conſulting for the Credit of the Author and Book, in the Year 1563. and Month of *April*, he wrote hereupon to Mr. *Walker*, an eminent Miniſter in *Ipſwich*, ſhewing wherein *Punt*'s Information failed, and wiſhing it had not been put into Mr. *Fox*'s Book, and deſiring him to inform the ſaid Author thereof; *Cooper*'s Puniſhment, as he aſſerted, having been juſtly inflicted, not ſo much for Religion, as Treaſonous Words againſt the Queen. The Sum of his Letter was, 'That he 'had talked with thoſe which he judged could beſt certify the Truth 'of the Matter, which was reported of *Cooper*. That if every Man 'indeed might be a Martyr, which was then puniſhed for Rebellious 'Words, we ſhould have many Martyrs indeed. That *Will. Punt* 'was much to blame, becauſe that he, *Ruſhbrook*, told him more 'than two Years paſt, that his Paper that contained that Report, 'was untrue, which as he had then writ it, was now put into Print: 'That in this Report he committed theſe Faults, *Viz.* That *Cooper* 'was no ſuch Man that ought in Commendation to be named in that 'Book. That whereas *Whyte* was named to be a Falſe Witneſs, he 'witneſſed truly. That *Grimward* was unjuſtly reported to be a 'Witneſs, much more a falſe Witneſs. That what was ſaid to come 'upon the ſaid *Grimward*, was as true as the reſt. That *Cooper* 'was valued more than he was worth, as to his Goods, which were 'ſeized by the Sheriff. A true Account whereof in Kine, Horſes and 'other Cattle, and Houſhold-ſtuff came but to 61 *l.* 7 *s.* 4 *d.*

Will. Punt.

Int. Fox. Epiſt.

When all this was underſtood by Mr. *Fox*, he came himſelf to *Ipſwich*, to inform himſelf truly about it. *Punt* alſo went to Mr. *Sutton* beforeſaid, who remembred it very well every part thereof as it was then imprinted. Notwithſtanding, theſe two, with another honeſt Man, went to the Partie, that had related it, and read the Story unto them; who boldly affirmed the ſame to be true, and would ſo confeſs before any Man, as they ſaid. There were two that atteſted this,

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being one and twenty Years of Age apiece. He alſo procured Mr. *Candiſh*, a Juſtice of Peace, as it ſeems, and the Wife of *Cooper*, to meet at *Iſpwich*; whom with the Children they minded to bring before *Candiſh* and others; and ſo to make a true Certificate thereof with their Hands, as Witneſſes of their Words; and then would ſend it up with ſpeed; as *Punt* wrote up to *London*, to *Fox*'s Brother, living at the Duke of *Norfolk*'s Houſe by *Aldgate*. He wrote alſo, that Mr. *Sutton* had, and would take great pains therein. And ſo I leave the Matter undecided to the Reader's Judgment and Diſcretion. I have ſet down all this at this length, to ſhew what diligence and care was uſed, that no Falſhood might be obtruded upon the Readers; and *Fox* and his Friends readineſs to correct any Miſtakes that might happen.

Fox *thanked for his Book.*

By John Loud.

Fox, as he had thus ſeveral that clamoured againſt him, ſo on the other hand he had many Encouragers; and many Letters and Applications made to him, giving him thanks for his great and uſeful Pains, and exhorting him to go forward. One of theſe was *John Loud*, an eminent Man in his Time; who wrote him a Letter to this purpoſe in the Year 1579. and withal furniſhed him with many other remarkable Paſſages of the Sufferings and Stories of the Profeſſors of Religion under King *Henry* and Queen *Mary*, and of the Judgments of God upon Perſecutors. This *Loud*, however his very Name is now loſt, yet in his Time made a Figure, being an earneſt Profeſſor of Religion in the Reign of King *Henry* VIII. and a Companion with Mr. *Philpot* the Martyr, both in *Oxford*, *Wincheſter* and *London*. He ſtudied alſo in *Benet* College in *Cambridge*, where he was Tutor to Sir *Richard Southwel*, a Man advanced to be a Privy Counſillor, and dwelt in the *Charterhouſe*, *London*. Here *Loud* dwelt with him, and inſtructed his Son in *Latin*, and in the Laws Civil and Temporal. For *Loud*, after his leaving the Univerſity, had been a Student of the Laws in *Lincoln*'s Inn.

And ſeveral other Learned Men. Penes me.

Beſides this Letter of *Loud*'s before mentioned, I have ſeen theſe Letters likewiſe concerning Mr. *Fox*'s ſaid Book; One in the Year 1565. from *Morice* (once the Famous Secretary of Archbiſhop *Cranmer*) to *John Day*, *Fox*'s Printer. Another *Anno* 1567. from Dr. *Turner*, Dean of *Wells*, to *Fox*. Another to him writ *Anno* 1565. from Dr. *Humfrey* of *Oxford*, concerning *Alan Cope*, and other Popiſh Adverſaries of this Book, and Diſparagers of his Martyrs, exciting him to anſwer them ſharply. Another to him from the ſame *Humfrey* and one *Parret*, from *Oxford*, *Anno* 1582. And laſtly, another from *Richard Taverner*, ſignifying his ſending to *Fox* Cardinal *Pole*'s laſt Will: In which Letters are ſome things worth the reading.

P. Martyr *invited into* England.

Peter Martyr, the great Divine, and Publick Profeſſor of Divinity in the Univerſity of *Oxford* under King *Edward*, upon the new Eſtabliſhment of Religion here in *England*, was ardently invited to come again hither. And that this Invitation might have the greater force with him, one unnamed, but entitled by *P. Martyr* in his Anſwers *Illuſtriſſimus Princeps* (whom therefore I believe to be *Thomas* Duke of *Norfolk*, and he ſet on by his Tutor *John Fox*) wrote a kind and earneſt Letter to him to come over, and ſent it by his Friend *Julius*, that then was in *England* about ſome Buſineſs: Whom this Nobleman had aſſiſted in his Affair with much Humanity. In his Letter to *Martyr* he ſignified to him, how he had ſuggeſted to the Queen, that he might be recalled into *England*, and had ſpoke to her in his Favour. In his ſaid Letter he expreſſed exceeding good Will towards *Martyr*; and that the Reaſon he loved him was only his Piety and Religion. He promiſed him all the Favour and Benefit from him that he could do; and added, that it was the Love of this his own Country, and his Care to have the Word of God furthered, that were the Cauſes of his Affection to him. This Endeavour of getting *Martyr* into *England*, proceeded no Queſtion from an Order made by the Archbiſhop and Biſhops at *Lambeth*, where they ſat by Commiſſion; which was to raiſe a Contribution out of their own Revenues for learned Strangers to be placed Readers in the Univerſities, both for their Stipends, and for the defraying of their Expences in their Journey.

But declines it, and why. Peter Mart. *Epiſt.* 223.

But *Martyr* excuſed his coming, partly becauſe he was obliged to the City and Church of *Zurick* (whence he wrote his Letter *July* 22. 1561.) and ſo not his own Man. And therefore with them, both Magiſtrates and Miniſters, he had conſulted; who indeed very readily, for the good of *England*, were willing he ſhould depart thither. But on the other hand they conſidered his Age and Weakneſs, and how he was not able to bear ſuch a Journey. They conſidered alſo the great Danger he might run in divers Places thro' which he ſhould paſs: And moreover, how he was called into *England* to bear greater Labours by far than there he had: And therefore they concluded it beſt for him to tarry with them; and that there both by Teaching, Writing and Publiſhing what he had ready, he might ſerve them in *England*, and others alſo. And ſo *Martyr* taking this Advice, ſtayed at *Zurick*, and there died in Peace.

Archdeacon Wright's *Sermon and Death.*

The Pulpits ſounded every where with the approaching Happineſs of this Nation, under the Influence of ſo gracious and well educated a Princeſs, and under the joyful Expectation of the entrance of God's true Worſhip into *England* again. And even in *Oxford*, where, to all outward appearance, every the leaſt Footſtep of pure Religion was utterly worn out, was a very notable Sermon preached: and that by a Perſon of as great Eminency as any there. It was Dr. *Wright*, Archdeacon of *Oxon*, and Head of a College there. He was Vice-Chancellor when Dr. *Richard Smith* made his Challenge to *P. Martyr* to diſpute with him; and in that dangerous Hurleburly he conveyed *Martyr* away through the Rout and Croud at that time aſſembled, to his own Houſe. Upon the Turn under Queen *Mary*, he made a ſhift to comply; and for his Wiſdom and Learning was one of the Viſitors of *Magdalen* College, *Oxon*; when both the Preſident and ſo many of the Fellows were put out, ſoon after that Queen's Acceſs to the Crown; and was noted to be the equalleſt in hearing, and the readieſt to abſolve. He was alſo afterwards one of Cardinal *Pole's* Viſitors of that Univerſity, complying with the Time and Orders then in force, and concealing his Opinion during her Five Years Reign; with what Conſcience himſelf beſt knew. But as occaſion ſerved he would ſpeak favourably of the Goſpellers. So when they of *Corpus Chriſti* College had expelled Mr. *Jewel*, he knowing the worth of that *Jewel*, told ſome of the College what an Ornament he was to them.

Vita *Juel. per Humfred.*

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them. He had but one Eye, yet, ſaith my Author, he was *Homo Oculatus.* But the Reaſon I have here taken occaſion to mention him is this, That at Queen *Elizabeth*'s firſt coming to the Crown, he openly in *All-Saints* preached with a great Spirit, though with a weak Voice; *That Chriſt was not mixed nor leavened, but ſimple and crucified.* In the ſame Sermon he commended to the Clergy the *Liturgy* of the Church of *England*, the Celebration of Prayers and Sacraments in the *Engliſh* Tongue; and learnedly and ſolidly aſſerted it out of Scripture, and *Origen* againſt *Celſus.* *Saunders* added in his Relation of him, that alledging that Place of St. *Paul*, *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers,* he ſaid, *Ye ſee here is not a Word of the* POPE. And *May* the 10th, being eight days after this publick and godly Confeſſion, he died. The foreſaid famous *Popiſh* Calumniator ſaid of him, ‘That his Recantation of the Pope was the Cauſe of his ‘Death, and the beginning of the Defect of his Underſtanding.’ Tho' he had his Underſtanding and Memory to the laſt, making his Will; as many could atteſt that were then preſent.

De Viſibili Monarch.

Bullinger's *Sermons upon the* Revelations *printed.*

This Year 1561. came forth an hundred Sermons upon the *Apocalypſe*, made by *Henry Bullinger*, Chief Paſtor of *Zuric*, tranſlated out of *Latin* into *Engliſh* by *John Daus* of *Ipſwich*, dedicated to Sir *Thomas Wentworth*, Lord *Wentworth*, Lieutenant of the County of *Suffolk:* ſet forth and allowed according to the Queen's Order appointed in her Injunctions. *Bullinger*'s Preface was, ‘To all the ‘Exiles of *France*, *England*, *Italy* and other Realms and Nations in ‘*Germany* and *Switzerland*, for the Name of Chriſt, and to all the ‘Faithful whereſoever they be, abiding and looking for the Coming ‘of Chriſt, our Lord and Judge.’ This Preface was writ by him in the Year 1557. The publiſhing of theſe Sermons in theſe perſecuting Times was very ſeaſonable, conſidering the Sum and End of this Revelation of Jeſus Chriſt to his Servant *John* was, as the learned Author ſhewed, ‘That he would never fail his Church on Earth, but ‘would govern it with his Spirit and Word through the Eccleſiaſtical ‘Miniſtry. But that the Church itſelf, whilſt it remained in this ‘World, ſhould ſuffer many things, and that for Chriſt and the ‘Truth of his Goſpel profeſſed: And that it opened all and ſingular ‘Evils in a manner that the Church ſhould ſuffer; ſhewing, how it ‘muſt be exerciſed with common Calamities, as War, Plague, Famine, *&c.* What it ſhould privately ſuffer of the Falſe Brethren ‘through Hereſies and Schiſms, and grievous and continual Strifes, ‘Contentions and Corruptions in the Matter of Religion: Finally ‘how terribly it ſhould be vexed by the moſt cruel Perſecution of the ‘Old *Roman* Empire: And laſtly, by the wicked Crafts, and extreme Tyranny of Anti-Chriſt. All which Things appertain to this ‘End, that all his choſen, being ſufficiently warned before, and provided in all Ages, whilſt this World ſhall endure, might with true ‘Faith cleave unto Chriſt our Redeemer, King and High-Prieſt, *&c.* ‘and in Innocency of Life ſerve him, and patiently attend him, coming ‘to Judgment, *&c.* And chiefly, that they ſhould flee Antichriſt ‘which ſhould come in the end of the World, uſurping unto himſelf 'moſt unjuſtly the Kingdom and Prieſthood of Chriſt, grievouſly perſecuting the Church of Chriſt even to the laſt Judgment.

Calvin *of Relicks tranſlated.*

This Year alſo was tranſlated out of *French* into *Engliſh*, by *Steven Withers*, a Treatiſe of *Relicks*, writ by another learned Foreigner, *Viz.* Mr. *Calvin:* It began, 'St. *Auguſtine* in the Book which he 'entituled, *Of the Labour of Monks*; complaining of certain Triflebearers, who already in his Time did exerciſe a moſt villainous and 'filthy kind of carrying hither and thither Relicks of Martyrs, addeth, *yea, if they be Reliques of Martyrs.* By the which Word 'he ſignifieth, that even then the Abuſe and Deceit herein was committed, in making the poor ſimple People to believe that Bones gathered here and there, were the Bones of Saints. But ſeeing the 'Original of this Abuſe is of ſuch Antiquity, it is not to be doubted, 'but that it hath been in the mean while by ſo long continuance of 'Time greatly multiplied: eſpecially ſeeing the World ſince that 'Time is marvellouſly corrupted, and hath declined from worſe to 'worſe, even until it be come to the Extremity in the which we ſee 'it.' A Book, which by relating what Reliques were in divers Countries, and of what ſort, and of what quantity, abundantly evinceth the horrible abuſes of them. It bore this Title, *A very profitable Treatiſe made by Mr.* John Calvin, *declaring what great Profit might come to all* Chriſtendom, *if there were a Regiſter made of all Saints Bodies and other Reliques, which are as well in* Italy *as in* France, Dutchland, Spain, *and other Kingdoms and Countries.*

Calvin*'s Reſolution of ſome Rites in the Liturgy.*

The Mention of *Calvin*, muſt bring in a very remarkable Letter which he wrote in the Month of *Auguſt* this Year, concerning certain Eccleſiaſtical Rites, uſed in our Office of Public Prayer newly eſtabliſhed: Which were ſcrupled by ſome of the *Engliſh* Exiles, upon their Return; chiefly becauſe not uſed by the Reformed Church in *Geneva.* Concerning which they had ſent to *Calvin* for his Reſolution and Judgment. Wherein he gave his Opinion generally in favour and approbation of them. For ſo I take that Epiſtle of his, which he wrote as an Anſwer to ſeveral Perſons, whom he ſtiled, *Eximii viri & ex animo colendi fratres: i. e.* Worthy Men, and very much eſteemed Brethren: Whom I am apt to think were the Divines and Scholars that lately ſojourned at *Geneva.* By the Anſwers he made, the Queſtions propounded by theſe Brethren, I ſuppoſe, were theſe:

Aug. 12. *Ep. num.* 361.

Abſolution.

Firſt, Whether it was expedient, after the Publick Confeſſion, to have any Abſolution, declaring the gracious Promiſe of God to Repenting Sinners; becauſe there was none ſuch uſed in the Church of *Geneva. Calvin* approves it, ſaying, That there was none of them but acknowledged it very profitable to join to the Publick Confeſſion ſome ſingular Promiſe to raiſe Penitent Sinners to the hope of Pardon and Reconciliation. He added, That from the beginning it was his mind to bring in this Practice. But ſome feared Offence would be taken at the Novelty of the Thing: Whereupon he was too eaſy to yield: and ſo the thing was omitted; that is, to be inſerted into their Office. But he wiſhed that the People to the Paſtors whereof he wrote, were accuſtomed to both.

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The Words to the Communicants.

Secondly, Another Query was concerning the uſing of certain proper Words to every Communicant ſingly: Which *Calvin* uſed not to do. To which he anſwered, That in adminiſtring the Supper he ſometimes uſed St. *Paul*'s Words. But becauſe he could not repeat them to every one without taking up more time than could well be ſpared, he rather deſiſted.

Sacrament three times a Year.

Thirdly, The Third Queſtion ſeemed to be, How often the Sacrament of the Lord's Supper ſhould be adminiſtred? And whether it were not fit to have it Monthly, rather than as it was enjoined but Three times a Year, *viz.* in the great Feſtivals. *Calvin* did moſt of all like to have it adminiſtred every Month; ſo that the more frequent uſe of it begat not Negligence. Which ſeemed to go ſo far with him, that he ſomewhat inclined to have (it on that Account) not ſo frequent: For, ſaid he, while the greater part abſtain from the Communion [as they would do, if it were celebrated every Month] the Church is after a manner ſcattered from one another. But that he had rather the Church were invited to the Sacrament every Month, than four times a Year only, as was the Cuſtom then with them. He added, That when he came firſt to *Geneva*, the Sacrament was communicated but thrice in the Year, [that is, at *Chriſtmas*, *Eaſter* and *Whitſontide*] when there were ſeven Months coming between *Whitſontide* and *Chriſtmas*, without any Sacrament of the Lord's Supper miniſtred at all. Whereupon he declared his liking of Monthly Sacraments. But that when he could not prevail, he thought it good to ſpare the Weakneſs of the People, than more ſtiffly to contend about it. Whereby he ſignified his Advice in effect to the Brethren here in this Church, where the People were alſo uſed to the ſaid three publick Times of receiving the Sacrament, and would at preſent be hardly brought to an Alteration. And all that *Calvin* did in this Caſe was to omit the Reformation of this more ſeldom receiving the Euchariſt, till a more convenient Opportunity ſhould offer hereafter. Yet he cauſed it to be entred into the publick Acts, that this Cuſtom was faulty: that it might be more eaſy and free to correct it by thoſe that came hereafter.

Communicating the Sick, &c.

Fourthly, The Fourth Query was, Whether it were convenient to communicate the Sick? And if ſo, with what Number and Company? And whether in this Private Communion the Publick Office ſhould be uſed, or no Office, but the Conſecrated Bread only brought from the Church, unto the Party home to his Houſe. To which *Calvin* gave in ſubſtance this Anſwer, That the Sick ſhould not be denied the Sacrament, many and weighty Cauſes moved him: For ſhould they not be communicated, it would be a very blameworthy Neglect of Chriſt's Inſtitution. But that when the Sick Party was to partake, there ſhould be ſome Aſſembly of the Kindred, Friends and Neighbours; that ſo there might be a Diſtribution according to Chriſt's Commandment. And that the Holy Action ſhould be joined with an Explication of the Myſtery: And that nothing ſhould be done differently from the Common Form and Way of the Church. He liked not carrying the Sacrament up and down promiſcuouſly; for the avoiding of Superſtition in ſome, and Ambition and vain Oſtentation in others: many for ſuch Ends being apt in thoſe days to come to theſe Private Sacraments. Which he eſteemed a very difficult thing to prevent. And that therefore the greater Judgment and Care ſhould be uſed to whom they gave it. And laſtly, he looked upon it as a prepoſterous thing to bring Bread as holy from the Church; but to carry it in Pomp, by no means tolerable.

His Judgment of Epiſcopal Government.

To this Judgment of this great *French* Divine concerning Rites uſed in this Church, I will briefly ſubjoin his Approbation of the Epiſcopal Government of the Church; which is alledged out of his *Inſtitutions* by Dr. *Whitgift*: 'That every Province had among their 'Biſhops an Archbiſhop; and that the Council of *Nice* did appoint 'Patriarchs which ſhould be in Order and Dignity above Archbiſhops, 'it was for the Preſervation of Diſcipline. Therefore for this Cauſe 'eſpecially were thoſe Degrees appointed, that if any thing ſhould 'happen in any particular Church which could not be decided, it might 'be removed to a Provincial Synod. If the greatneſs or difficulty of 'the Cauſe required yet greater Conſultation, then were there added 'Patriarchs together with the Synods: From whom there was no 'Appeal but unto a General Council. This kind of Government ſome 'called *Hierarchia*, an improper Name [which he diſliked, becauſe 'it imported *Dominion* and *Rule.*] But if omitting the Name we 'ſhall conſider the Thing itſelf, we ſhall find that theſe Old Biſhops 'did not frame any other kind of Government in the Church from 'that which the Lord hath preſcribed in his Word.' And ſo much concerning *Calvin's* Senſe of our Churches Liturgy and Government.

Anſw to the Admonit. 4to. *p.* 74.

CHAP. XXII.

A Reflexion upon what was already done in the Church. Papiſts write againſt it; Take Occaſion at the Fire of St. Paul's. *Anſwered by Biſhop* Pilkington. *Popiſh Queſtions and Caſes diſperſed. Anſwered. Reformation of the Coin of the Nation, Sir* Richard Shelly, *Lord Prior of St.* John's, *and* Turcopolier *at* Malta.

The Progreſs of the Reformation hitherto.

AND now we may look back and obſerve what good Progreſs was already made in the Reformation of Religion. The Dioceſes were ſupplied with learned, pious, Proteſtant Biſhops; Images were removed out of the Churches; the Common Prayers celebrated in the *Engliſh* Tongue; the Sacrament of the Lords Supper adminiſtred to the People in both Kinds; Maſs and Tranſubſtantiation exploded; the Pope's pretended Juriſdiction in *England* rejected; Sound Articles of Chriſtian Faith framed, and profeſſed by the Clergy; Homilies, that is, plain practical Sermons, ſet forth, to be read to the People, where Preaching could not be had. So that the

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Letters of the Mart. fol. 84.

Church of *England* was reduced to the ſame good State wherein it was in the latter Years of King *Edward*. Which was thus deſcribed by good Biſhop *Ridley* a little before his Death, when Queen *Mary* had unhappily overthrown all.

Word and Sacraments.

The Catechiſm

Lord's Supper.

The Vulgar Tongue.

DivineService

Homilies.

Articles.

‘The Church of *England* had of late, of the infinite Goodneſs and abundant Grace of Almighty God, great Subſtance, great Riches of Heavenly Treaſure, great Plenty of God's true and ſincere Word, the true and wholeſome Adminiſtration of Chriſt's holy Sacraments, the whole Profeſſion of Chriſt's Religion truly and plainly ſet forth in Baptiſm, the plain Declaration and Underſtanding of the ſame taught in the holy Catechiſm, to have been learned by all true Chriſtians. The Church had alſo a true and ſincere Form and Manner of the Lord's Supper, wherein, according to Jeſus Chriſt's own Ordinance and holy Inſtitution, Chriſt's Commandments were executed and done. For upon the Bread and Wine, ſet upon the Lord's Table, Thanks were given, and the Commemoration of the Lord's Death was had; the Bread in remembrance of Chriſt's Body, torn upon the Croſs, was broken, and the Cup in remembrance of Chriſt's Blood ſhed, was diſtributed; and both communicated unto all that were preſent, and would receive them; and alſo they were exhorted of the Miniſter ſo to do. All was done openly in the Vulgar Tongue, ſo that every thing might be eaſily and plainly underſtood of all the People, to God's high Glory, and the Edification of the whole Church. This Church had of late the whole Divine Service, at Common publick Prayers, ordained to be ſaid and heard in the common Congregation; not only framed and faſhioned to the true Vein of holy Scripture, but alſo all things ſet forth according to the Commandment of the Lord, and St. *Paul's* Doctrine, for the Peoples Edification in their Vulgar Tongue. It had alſo holy and wholeſome *Homilies*, in Commendation of the principal Vertues which are commended in Scripture: and likewiſe other Homilies againſt the moſt pernicious and capital Vices that uſed always to reign in this Realm of *England*. This Church had, in Matter of Controverſy, *Articles* ſo penned and framed after the Holy Scripture, and grounded upon the true underſtanding of God's Word, that in ſhort time, if they had been univerſally received, they would have been able to ſet in Chriſt's Church much Concord, and Unity in Chriſt's true Religion, and to have expelled many falſe Errors and Hereſies wherewith this Church (alas!) was almoſt overgone.

All this Reformation the holy Biſhop ſo lamented the Overthrow of, was now again in ſo few Years in this happy Reign re-eſtabliſhed.

The Papiſts Oppoſition.

But the Popiſh Party in *England*, blinded with old Prejudices, would not ſee the preſent Happineſs of the *Engliſh* Church: but laboured all they could to oppoſe and diſparage, and undermine this Reformation. Which they did partly by their Writings privately diſperſed. Thus when by Lightning on the 4th Day of *June* this Year, the Steeple, the Bells and Roof of St. *Paul's* Church were burnt, a Papiſt, ſoon after this Accident, ſpread certain Papers about at *Weſt-Cheſter* concerning it: wherein were theſe Words, ‘In St. *Paul's*

A Paper about the burning of St. Paul's.

‘Church in *London*, by the Decree of the bleſſed Fathers every Night at Midnight, they had Mattins; all the Forenoon Maſſes in the Church, with other Divine Service, and continual Prayer. And in the Steeple Anthems and Prayers were had at certain times. But conſider, how far now contrary the Church hath been uſed: and it is no marvel, if God hath ſent down Fire to burn part of the Church, as a Sign of his Wrath.

Pilkington's *Sermon at* Paul's *Croſs.*

And whereas *June* 8. that is, the next *Sunday* after this Fire, *Pilkington* Biſhop of *Durham* preached at *Paul's* Croſs, and took notice in his Sermon of the dreadful Devaſtation of this Church, exhorting the People to take it to be a Warning of a greater Plague to follow to the City of *London*, if Amendment of Life were not had in all Eſtates; he did alſo recite certain Abuſes of the ſaid Church; as Talking, Buying and Selling, Fighting and Brawling there; he ſhewed alſo how the Virtue of Obedience to Superiors was much decayed in thoſe Days. Theſe Cauſes aſſigned for this Judgment were reflected upon in the ſaid Paper; Making the chief Cauſes rather to be, ‘That the old Fathers and the old ways were left, together with Blaſpheming God in lying Sermons, preached there, polluting the Temple with Schiſmatical Service, and deſtroying and pulling down Altars, ſet up by bleſſed Men, and where the Sacrifice of the Maſs was miniſtred.’ This occaſioned the Writing of a Tract in Confutation of the Paper aforeſaid: printed by *Will. Seres*, *An.* 1563.

A Tract vindicating the Biſhop's Sermon.

The which Tract ſeems to have been writ by the ſame Biſhop in Vindication of his Sermon. There the Writer ſhewed more at large, How that Church and all Parts of it had been defiled partly by Popery, and partly by other groſs Profanations. ‘That no Place had been more abuſed than *Pauls* had been, nor more againſt the receiving of Chriſt's Goſpel. Wherefore it was more marvel, that God ſpared it ſo long, than that he overthrew it now. That from the Top of the Steeple down within the Ground, no Place had been free. From the Top of the Spire, at Coronations, or other Solemn Triumphs, ſome for Vain-glory had uſed to throw themſelves down by a Rope, and ſo killed themſelves, vainly to pleaſe other Mens Eyes. At the Battlements of the Steeple ſundry times were uſed their Popiſh Anthems, to call upon their Gods, with Torch and Taper, in the Evenings. In the Top of one of the Pinacles was *Lollard's* Tower, where many an innocent Soul had been by them cruelly tormented and murthered. In the middeſt Alley was their long Cenſer, reaching from the Roof to the Ground; as tho' the Holy Ghoſt came down in their cenſing, in likeneſs of a Dove. In the Arches, Men commonly complained of wrong and delayed Judgment in Eccleſiaſtical Cauſes: and divers had been condemned there by *Annas* and *Caiaphas* for Chriſt's Cauſe. Their Images hung on every Wall, Pillar and Door, with their Pilgrimages and Worſhippings of them: paſſing over their Maſſing and many Altars, and the reſt of their Popiſh Service. The *South* Alley was for Uſury and Popery; the *North* for Simony; and the Horſe-Fair in the midſt for all kind of Bargins, Meetings, Brawlings, Murthers, Conſpiracies. The Font for Ordinary Payments of Money, as well known to all Men, as the Beggar knows his Diſh. That the Popiſh Cler-

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'gy began and maintained theſe, and godleſs Worldlings defended 'them, whereas the poor Proteſtants lamented and would have 'amended them. *Judas* Chappel [miſnamed on purpoſe for *Jeſus* 'Chappel] under the Ground, with the Apoſtles Maſs, ſo early in 'the Morning, was counted by report, as fit a Place to work a Feat 'in, as the Stews or Tavern.

'So that without and within, above the Ground and under, over 'the Roof and beneath, on the Top of the Steeple and Spire down 'to the low Floor, not one Spot was free from Wickedneſs, as the 'Biſhop had in his Sermon declared. So that the whole ſhould praiſe 'God (ſaith he) for his Mercy in ſparing it ſo long: and now tremble 'at his fearful Judgments in juſtly revenging ſuch Filthineſs.

And again a little before, 'God's Houſe muſt be a Houſe of 'Prayer, and not the proud Tower of *Babylon*, nor the Pope's Market-place, nor a Stews for Bauds and Ruffians, nor a Horſe-Fair 'for Brokers; no, nor yet a Burſe for Merchants, nor a Meeting-place 'for walking and talking. And that if a convenient Place to meet for 'honeſt Aſſemblies could not be found, nor had conveniently otherwhere; a Partition might be had, to cloſe up and ſhut the *Praters* 'from the *Prayers*, the Walkers and Janglers from well-diſpoſed 'Perſons; that they ſhould not trouble the Devout Hearers of God's 'Word.

And laſtly, the ſaid Author, making this Judgment upon this Church of St. *Paul's*, to be a Signification of what God had done in the preſent Reformation of the Church of *England* from its Superſtitions, hath theſe Words; 'That God had once again with the Trumpet of 'his Word, and the glad receiving of his People, thrown down the 'Walls of *Jericho*, and the Pope's Bulwark there, by his own Might, 'without the Power of Man, if Men would ſo conſider it, and fear 'the Lord.

Popiſh Queſtions and Caſes diſperſed.

There were alſo about this time, or the Year enſuing, Queſtions and Caſes of Conſcience propounded, and conveyed up and down by ſome Papiſts, with Solutions to them, agreeable to their Purpoſe; to keep the Laity, as well as the Prieſts, from Compliance and Conformity to the preſent Orders about Religion. And they were theſe;

'What is the Catholick Church?

'Who is an Heretick?

'Whether be Prieſts in Schiſm, that have ſubſcribed to the Religion now uſed in *England*?

'Whether be Prieſts in Schiſm, that miniſter the Communion and 'other Sacraments according to the Book of Common Prayer now ſet 'forth?

'Whether be they in Schiſm that miniſter no Sacraments, but only 'inſtead of Divine Service, read Chapters and Pſalms, *&c.* afore the 'People.

'Whether it be lawful for Prieſts that ſay the Communion, alſo to 'celebrate Maſs?

'Whether it be lawful for Prieſts to ſay Maſs, which ſay no Communion, but only read Pſalms and Chapters to the People inſtead of 'Service?

'Whether is this to be called a wicked Time, that ſuch Hereſy 'and Schiſm doth reign in?

'Whether it is lawful for the Laity to receive the Communion, as 'is now uſed?

'Whether the People compelled with fear for loſs of worldly 'Goods, may receive the Communion, as Bread and Wine, not con-'ſenting to it in the Heart?

'How ſhould the People do, that cannot have the Sacrament mi-'niſtred to them according to the Ordinance of Chriſt's Church?

'Whether is not every one, as well Prieſts as Laity, bound to obey 'the Queen and her Laws?

Anſwered by Biſhop Pilkington.

Theſe dangerous and captious Queſtions with their Solutions, falling at length into the Hands of the before-mentioned Biſhop *Pilkington* (and diſperſed perhaps in his Dioceſe) were well anſwered by him: and his little Book publiſhed for the Common Good, being printed alſo by *Will. Seres*, *An.* 1563.

The Solutions made to ſome of the Queſtions by Papiſts.

But to give a Taſte of the Popiſh Solutions to two or three of theſe Caſes; only enough to ſhew what earneſt Endeavour they uſed to keep both Prieſts and People from uniting with the preſent Church, or to call off thoſe that had. To the Caſe, *Whether it were lawful for the Laity to receive the Communion as now uſed*; it was anſwered, That in receiving the Communion as now uſed, they broke their Profeſſion made in Baptiſm, and fell into Schiſm; ſeparating themſelves from God and his Church, refuſing the Biſhops [*i. e.* late Depoſed] their true Paſtors; and ſo entering into the malignant Church of Satan, *&c.* And that the Biſhops were in Priſon, ready to ſuffer Death, afore they would either miniſter, or receive the Communion, like true Paſtors, *&c.* That the Catholic Church, which they profeſſed at their Baptiſm to believe and obey, taught them to receive Chriſt's Body conſecrate at Maſs with Prayers, Invocations and Benedictions, with the Sign of the Holy Croſs, and not bare Bread and Wine without Conſecration and Benediction, as they uſed in this Communion; being againſt the Decrees and Ordinances of Chriſt's Catholic Church. That God Almighty commanded them to ſeparate themſelves from ſuch, *&c.*

To the next Queſtion, *Whether the People compelled with fear or loſs of worldly Goods, or temporal Puniſhment, might receive the Communion, as Bread and Wine, and not conſenting to it in the Heart*; the Anſwer was, That St. *Paul* ſaid, It was requiſite to our Salvation, with our Mouths to confeſs the Truth. Alſo, that our Saviour ſaid, he that denieth him afore Men, he will deny afore his Father in Heaven. And to kneel down to receive their *curſed and polluted Bread*, was to commit Idolatry. Nor was it lawful to diſſemble herein.—For no puniſhment the good Catholic People would receive with the *Arians*: Much leſs ought they to receive the Communion now uſed for any puniſhment.

To the next Queſtion, *How ſhould the People do that could not have the Sacrament miniſtred to them according to the Ordinance of Chriſt's Church?* The Anſwer was, That in no wiſe they ought to receive the Communion, but to commend their Minds and Wills to God with devout Prayer, firmly continuing in that Doctrine which they were chriſtned in.—And ſo doing in Will to receive the Bleſſed Sacrament, if they were not in place where it was miniſtred according to the Ordinance of Chriſt's Church, God would accept their Will and good Intent, as if they did receive it corporally.-----But that if they received this Communion, they ſeparated and divided themſelves from the Sacraments and Prayers of all the Univerſal Church of Chriſt.

The Reaſon of Pilkington*'s Anſwer of theſe Queſtions.*

But all this, and other the like Caſes and Reſolutions of theſe Papiſts own making, did Biſhop *Pilkington* briefly diſpatch, and clearly lay open the Folly and Falſity of. ‘And that, as he ſaid, for the ſake of ſimple ones he undertook this Labour; that they ſhould not be deceived and overcome with fond Fancies of idle Brains: and leſt God's Enemies ſhould crack, that none could or durſt anſwer them.-----That [in reſpect of the Fooliſhneſs of this Writer] it was the Polity of Papiſts to ſet out a Broker to utter their Wares, and catch the unlearned: but that the ſubtiler ſort held their Tongues; ſtood aloof, to ſee how this Forerunner would take place; and were thought by their Silence to be able to ſay much more, whenas they feared indeed, leſt in being anſwered they might take the Foil, to the clear Overthrow of their Cauſe.------That if the miſerable State of the People had not moved him, he would have holden his Tongue. But that, with the poor ſimple ones, whom they deceive in Corners with ſuch Lies as theſe, ſuch common bald Reaſons ſhould not prevail, he thought good, for pity ſake, to ſay thus much; to ſtay them whoſe Eyes God ſhould open to ſee. And that his Reaſons and Authorities on purpoſe were commonly taken out of their own Doctors and Writers, and ſuch as were not counted Proteſtant, nor made uſe of by any of this New Learning. And for the nonce he forbore to alledge the learneder ſort, leſt the unlearned ſhould ſay, they did not ſkill of ſuch Books, nor knew whether they were truly brought in.

The Queen reduceth Mony to its true value.

Tho' it be not ſo ſutable to the Eccleſiaſtical Story of theſe Times, (of which my profeſſed Purpoſe is to write) yet let me relate a Paſſage that happened this Year in the State, ſo much tending to the Honour of the Nation, and to the ingratiating the Queen to her People. As ſhe had called in before Copper and mixed Money, and allowed thoſe that brought them in to the Exchequer as much in good Money as thoſe Pieces ordinarily went for, to her own conſiderable Charge, that her Subjects might not be Looſers; ſo ſhe now made another ſtep to the Amendment of the currant Coin, reducing all fine Money to the true Standard; and appointing the ſeveral Gold and Silver Pieces to paſs at a lower Rate than they went at before, that ſo they might come to the exact old *Engliſh* Standard. This I do the rather relate here, becauſe it is ſo imperfectly and uncertainly, if at all, ſet down by our Hiſtorians: and becauſe I make ſome doubt, whether the Queen's Proclamation thereof were ever printed, I have exemplified it from a Written Copy thereof in the *Appendix*. By which it appeareth, that the *Michaelmas* laſt paſt, 1560, the Queen turned baſe Copper mony to Mony that was good Sterling. And all this coarſe Mony being called in, and fine, that is, Gold and Silver, Mony made current, She then ſignified her Intention to reduce that fine Mony to its true Worth, ſo that it ſhould paſs for no more than its true intrinſic value, which hitherto it had not done. Yet for ſome Reaſons ſhe for-

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bore for ſome time to put this her Purpoſe in execution. But this was ſoon noiſed abroad how Monies were to be taken down to the lower Value; ſo that they who were worth an hundred pounds before, now ſhould not be worth, it may be, four Score, tho' he had the ſame quantity of Caſh as before. This had many Inconveniences attending it, beſide the Diſcontent of the People. Rumours of it ran from one Market-day to another; and the Markets roſe, and Proviſions grew dear. This unſeaſonably prevented the Queen's Determinations: So that ſhe was fain in the midſt of theſe Bruits to iſſue out a Proclamation to ſtay them. But neither could this remedy it, the ſame Rumours being before-hand univerſally ſpread into Mens Heads by ſiniſter means. And another Sort took hold of theſe Rumours out of Covetouſneſs. And ſo the Prices of all things were univerſally enhanced, that were to be ſold for Mony. Pitiful hereby was the Condition of the meaner ſort of People, as Labourers in Huſbandry, Handicrafts-men, Serving-men, Soldiers, and others living by Wages or Penſions, who muſt buy their Victuals and Suſtinence with Money: theſe were miſerably oppreſt with unreaſonable Prices and Dearth.

What the Standard was.

Ann. 1524.

This moved the Queen; and for the remedying hereof ſhe thought fit to delay no longer putting her Intent into Execution. And ſo ſhe reduced the Monies of her Realm to ſuch a true Standard, as ſhould never hereafter be changed nor altered; being indeed the Standard that remained in the Kingdom ſince the Sixth of K. *Edward* IV. and ſo continued down to the Sixteenth Year of K. *Henry* VIII. *An.* 1524. who then firſt debaſed the Mony by mixing it with Braſs.

The ſeveral Gold and Silver Pieces now current, and their Values.

All Monies now were either fine Gold, Crown Gold, Strangers Gold, or fine Sterling Silver. Of the *fine Gold* was the *Soveraign*, that went at Thirty Shillings; which was brought down to Twenty: for no more was it worth: the *Royal*, that went at Fifteen Shillings; which was brought to Ten, according to its true Value: the *Angel*, that went at Ten, was made current at ſix Shillings and eight Pence: the *half Angel* five Shillings, to Three and four Pence. The *Crown Gold* pieces were the Sovereign, half Sovereign, Crown, half Crown. The *Strangers Gold* pieces were the *French* Crown, and the *Burgundian* Crown. The *Sterling Silver* pieces were the Shilling, and the half Shilling, the quarter Shilling, the three Half-pence, the three Farthings. What theſe Pieces hitherto went at, and to what Value reduced, may be ſeen in the Proclamation. And in Concluſion, this the Queen would have to be accepted of all her good Subjects, as one of the principal Acts, tending to the Recovery of the antient Fame and Wealth of the Kingdom; and deſired that none, that out of Malice or Ignorance depraved this noble Act, ſhould have Credit given to them; wherein ſhe evidently ſuſtained ſo great burthen in her Treaſure, as it ran in the ſaid Proclamation.

Sir Rich. Shelly *Turcopolier of* Malta

Richard Shelly, ſtiling himſelf *of St. Johns*, afterwards calling himſelf Lord Prior of St. *Johns* of *Jeruſalem* (Sir *Tho. Treſham* was the laſt Lord Prior in *England*, who dyed *Anno* 1558. and was carried down to *Northampton* to be buried amongſt his Anceſtors, *Mar.* 16.) went this Year 1561. from *Spain*, where he was a Penſioner of that King's, to *Malta*, to eſtabliſh his Office and Dignity of *Turcopolier* for the *Engliſh* Nation, as he wrote in a Letter to Sir. *Tho. Chaloner*

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Takes the Title of Prior of St. John's.

When he was at *Genua*, the King of *Spain* ſent a Letter to him to return in Poſt, becauſe he would ſend him Ambaſſador into *Perſia*. And at the ſame time the Lord Great Maſter of *Malta* ſent him a Letter, charging him to defer no longer to take upon him the Title of his Priory; and that upon pain of taking away his Croſs, and upon his Oath of Obedience. And this was the reaſon he took the Title of *Prior* upon him, and upon a Force declined that of *Turcopolier*. For this Office in the Convent was of high Pre-eminence, and was above all Priors. But it could not be brooked, that he ſhould then enjoy ſo high a Title; and therefore was commanded to call himſelf *Prior of St. Johns*. And there he lived ſome time with great Honour and Favour, till a Conteſt happened between him and the Prior of *Capua*, who came to be Grand Maſter by Simony, and would have uſurped his Place, that in Right ſhould have ſucceeded there. This put an end to his being at *Malta*; otherwiſe there he reckoned to have been reſident all his Life. If he would have born, as he ſaid, the abaſing of his Nation; *which neither as a Chriſtian Man, nor as an* Engliſhman, *nor as a* SHELLY, *he might no way endure.*

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CHAP. XXIII.

A Journal of memorable Matters falling out within this Year, not hitherto noted. A Common Prayer Book with Pictures of the Saints laid before the Queen at St. Paul's*; Diſliked by her. Paintings in Churches.*

Short Memorials of Matters.

I Shall conclude this Year with a brief Relation of ſeveral Matters that happened from Month to Month; which (in my Judgment) deſerve a Memorial to be made of them, and to be reſcued from Oblivion; ſince they may give a further View of theſe Times, and let in Light into Things of greater Moment.

Lady Jane Seimour *buried.*

March the 26th. The young Lady *Jane Seimour*, Daughter to the late Duke of *Somerſet*, and one of the Queen's Maids of Honour, and in great Favour with her Royal Miſtreſs, (dying the 20th of the ſame Month) was brought in the Afternoon from the Queen's Armory, to the Abby of *Weſtminſter*, to be buried, with all the Quire of the ſaid Abby, and two Hundred of the Court, and threeſcore Mourners; conſiſting of Lords and Ladies, Gentlemen and Gentlewomen, all clad in Black; beſides others of the Queen's Privy-Chamber. She had a great Banner of Arms born; Mr. *Clarenceux* was the Herald attending. And *Scambler*, Bp. of *Peterborough* added to the Solemnity a Funeral Sermon. And being a Duke's Daughter, was buried in the ſame Chappel where the Dutcheſs of *Suffolk* was.

Certain Blaſphemers puniſhed.

April the 10th. One was brought out of *Bethlem*, and whipt thro' the Streets. His Crime was Blaſphemy, for ſaying, *he was Chriſt.* And one *Peter* taken out of the *Marſhalſea* was likewiſe whipt; for that he ſaid, *he was the ſame* Peter, *that did follow Chriſt.*

April the 12th. One who was a Stranger, was ſet in the Stocks at *Weſtminſter* Market, being clad all in Red, for ſaying, *he was the Lord of all Lords, and King of all Kings.*

Altars in Weſtminſter-*Abby.*

April the 16th. Were all the Altars in *Weſtminſter* Abby demoliſhed; and ſo was the Altar in the Chappel of *Henry* VII. where that King, and King *Edward* VI. lay buried. And all the Stones thereof carried where the late Queen *Mary* was buried: [Perhaps toward the making of her Monument with thoſe religious Stones.]

Maſs-hearers impriſoned.

Ditto the 22d. Sir *Edward Walgrave*, Knt. (who was a great Officer in Queen *Mary*'s Court, and a Privy Counſellor) and his Lady, were carried to the Tower. It was for hearing Maſs, having a Popiſh Prieſt in their Houſe. Others were brought to the Tower at that Time; and, as it ſeems, for the ſame Breach of the Law. This Knight and his Lady had the Character of very good *Alms-folkes*, in reſpect, no doubt, of their great Liberality to the Poor.

Ditto the 23d. Sir *Edward Haſtings*, Lord of *Loughborough*, Knight of the Garter, and another great Counſellor with the late Queen *Mary*, was brought unto the Earl of *Pembroke*'s [at *Baynard* Caſtle] for the ſame Fault, I preſume, in being preſent at Maſs.

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Feſtival of St. George *kept.*

The ſame 23d. of *April*, being St. *George*'s Day, the Feſtival was kept ſolemnly at Court in this manner; All her Majeſty's Chappel came through her Hall in Copes, to the Number of Thirty, ſinging, *O God, the Father of Heaven, &c.* the outward Court to the Gate, and round about being ſtrewed with green Ruſhes. After came Mr. *Garter*, and Mr. *Norroy*, and Maſter Dean of the Chapel, in Robes of Crimſon Satin, with a red Croſs of St. *George*. And after, Eleven Knights of the Garter in their Robes. Then came the Queen, the Soveraign of the Order, in her Robes; and all the Guard following in their rich Coats. And ſo to the Chapel. And after Service done, back through the Hall to her Grace's great Chamber. And that done, her Grace and the Lords went to Dinner. Where ſhe was moſt nobly ſerved; and the Lords ſitting on one ſide were ſerved in Gold and Silver. After Dinner were Two new Knights of the Garter elected, *viz.* the Earl of *Shrewsbury* and the Earl of *Hunſdon*. There were attending all the Heralds in their Coat-Armour before her Grace. Theſe were inſtalled at St. *George*'s Feaſt held at *Windſor* the 18th day of *May* following, the Earl of *Arundel* being the Queen's Deputy.

Great Thundering and Lightning.

June the 4th. *Corpus Chriſti* Eve, between 11 and 12 of the Clock at Noon, began great Thundering and Lightning. At St. *Martin*'s Church by *Ludgate* a Thunderbolt ſmote down certain great Stones from the Battlement of the Steeple; which fell down upon the Leads of the Church, and brake the Leads and Boards, and a great Cheſt in two pieces.

S.Paul's *burnt. The Fire braſt forth Two or Three Yards beneath the Foot of the Croſs, and thence down the Spire to the Bells.*

The ſame Day about 4 or 5 of the Clock at Afternoon, the Lightning took St. *Paul*'s Church, and entred at one of the Holes in the outward Part of the Steeple, about two Yards under the Bells, and ſet the Steeple on fire; and never left, till the Steeple and Bells, and top of the Church were all conſumed, unto the Arches; burning both Wood and Lead, and the Bells, and the Timber under which ſtood the great Organs; and the Chappel where the old Biſhop was buried.

And in divers other Places of *England* great Hurt was done with Lightning.

Dean of St. Paul's *preaches at the Croſs.*

June the 15. which was the next *Sunday* but one after this dreadful Burning of St. *Paul*'s, *Nowel* the Dean preached at the Croſs an excellent Sermon, the Lord Mayor and Aldermen, and moſt of the Crafts preſent, and a great Audience beſides. Whoſe Subject, no doubt, was the rueful Spectacle of their Cathedral lying in Aſhes; and he exciting them with all his Rhetorick, to ſet upon the Reparation of it. For but Two Days after, *viz.*

The City provides for the Repair of St. Paul's.

June the 17th. the Lord Mayor, and Common-Council agreed and concluded, to what Men to commit the Care of Overlooking ſuch as ſhould be ſet on work for *Pauls*; and who might be vigilant in all Places for carrying on the Building vigorouſly; reſolving to chooſe Men of Knowledge and Ability to overſee both the Work and the Workmen. Which was in purſuance of what the ſaid Court had done *June* 10. when they granted Three Fifteens towards the building of the Church and Steeple with great ſpeed, as ſoon as they might poſſibly get Timber, and other Materials, and Workmen.

Skinner *recants a Book at the Croſs.*

The 22d. Mr. *Ralph Skinner*, belonging to the Church of *Durham*, being appointed Dean there, preached a Recantation Sermon at the Croſs: giving men warning of a Note-Book which he had printed: and bade every man take heed of it: for it was, he ſaid, *very Hereſy*.

St. Gregories.

The 23. Began the Service to be ſaid at St. *Gregory*'s Church, by the *Paul*'s Quire, till St. *Paul*'s might be got ready.

Conjurors.

The ſame Day. At *Weſtminſter* Seven men were ſet on the Pillory for Conjuring and other Miſdemeanors: whereof one was a Prieſt, named *Bettiſon*.

The 25. The ſame men were ſet on two Pillories in *Cheapſide*.

The Repair of St. Paul's *begins.*

July the 1. The Work began at St. *Paul*'s for the Reparation of the Church and Steeple: Mr. *Grafton* Grocer, Mr. *Harriſon* Goldſmith, and others, Overſeers, and Directors of the Works.

Ambaſſador of Sweden.

July the 4. All the Queen's Council dined with the Ambaſſador of *Sweden*, who came hither to tranſact a Match between the Queen and his Maſter.

Gray-Friars.

The 6. The *Paul*'s-Croſs Sermon was preached at the *Gray Friars* [i. e. *Chriſt*'s-*Church*] it being very rainy Weather, and the *Shrouds* at *Paul*'s (where, in ſuch Seaſons the Sermons were preached) being, I ſuppoſe, demoliſhed in the late great Fire.

The Mint viſited by the Queen.

She comes to the Charter-houſe.

The 10. The Queen came by Water unto the *Tower* of *London* by 12 of the Clock: Her Buſineſs now was to viſit her Mints: which ſhe did in Perſon: Where ſhe coined certain Pieces of Gold; and gave them away, to ſeveral about her: whereof one ſhe gave to the Marquis of *Northampton*, and another to the Earl of *Hunſdon*. About five a Clock ſhe went out at the Iron-gate, and ſo over *Towerhill* unto *Aldgate* Church: and ſo down *Hounſditch*, to the *Spittle*, and down *Hoglane*: and ſo over the Fields unto the *Charterhouſe*, being the Lord *North*'s Place: attended in great State, (as was cuſtomary when ſhe went abroad) before her, going on Horſeback, Trumpeters, the Gentlemen Penſioners, the Heralds of Arms, the Sergeants at Arms; then Gentlemen; then Lords, and the Lord *Hunſdon* bearing the Sword immediately before the Queen: after the Queen the Ladies riding. Here at the *Charterhouſe* ſhe tarried till

Then to the Savoy.

The 13. Day; when ſhe took her way from thence by *Clerkenwell* over the Fields unto the *Savoy* to Mr. Secretary *Cecyll*, where ſhe ſupped. Here her Council waited on her, with many Lords and Knights, and Ladies; and great cheere made till Midnight: and then her Grace rode back to the *Charterhouſe*, where ſhe lay that Night. And

Takes her Progreſs into Eſſex *through the City.*

The next Day, ſhe departed thence on her Progreſs into *Eſſex*: and the chief Streets of the City being renewed with freſh Sand and Gravel for her Equipage, ſhe paſſed from the *Charterhouſe*, through *Smithfield*, under *Newgate*, and ſo along S. *Nicolas Shambles*, *Cheapſide*, *Cornhil*, unto *Aldgate* and *Whitechappel*. All the Houſes were hung with Cloth of Arras and rich Carpets, and Silk. But *Cheapſide* was hung with Cloth of Gold and Silver, and Velvets of all Colours: All the Crafts of *London* ſtanding in their Liveries from St. *Michael* the *Quern* as far as to *Aldgate*. The Cavalcade was after this manner: Firſt Serving men riding: then the Queen's Penſioners,

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Gentlemen, Knights, Lords, the Aldermen in Scarlet; the Sergeants of Arms, the Heralds in their Coat Armour. Then my Lord Maior bearing the Scepter; then the L. *Hunſdon* bearing the Sword. And then came the Queens Grace, and her Footmen richly habited. The Ladies and Gentlewomen followed. After all the Lords and Knights Men in their Maſters Liveries. And at *Whitechappel* the L. Maior and Aldermen took their Leave of her Grace: and ſo ſhe took her way toward *Eſſex:* and I ſuppoſe lodged that Night at *Wanſted* Houſe in the Foreſt.

Dr. Bill *dies.*

The 20. of *July*, dyed Dr. *Bill*; who was Dean of *Weſtminſter*, Provoſt of *Eaton* College, and Maſter of St. *Johns* in *Cambridge*; the Queens chief Almoner.

Terrible Thunders, Lightnings and Rains.

The 30. about 8 or 9, was a great Thundering and Lightning as any man had ever heard, till paſt ten. After that great Rains till midnight: inſomuch that the People thought the World was at an end, and the day of Doom was come, it was ſo terrible. This tempeſtuous Weather was much this Summer. Thus the 21. of this *July* it rained ſore, beginning on *Sunday* night, and laſting till *Monday* night. And the 5. and 6. of the ſame Month were great Rains and Thundering in *London*. What Miſchief was done by the dreadful Thundering and Lightning *June* the 4. was told before. And before this, *April* the 20. were great Thunder, Lightning, Rain and Hail Stones, for Bigneſs the like whereof had ſcarce ever been ſeen.

Sir Ed. Walgrave *dies.*

Sept. the 1. Sir *Edward Walgrave*, who was brought to the *Tower* laſt *April*, dyed there. His Confinement here was thought to have been the Cauſe of his Death. He was much ſwoln. The 3. day of *September* he was buried in the Quire of the *Tower* Church beſide the High Altar by Torch-light. And the 6. day the Lady *Walgrave* came out of the *Tower*.

Superſtitious Utenſils.

The 5. Superſtitious Utenſils were burnt at *Oxon* by *Sampſon* Dean of *Chriſts-Church*.

The 8. being the Day of the Nativity of our Lady, they began to ſet up the Rails of *Pauls* Steeple, upon the Battlements.

The Queen returns home.

The ſame day, the Queen who had been in her Progreſs, now removed from *Hartford* Caſtle to *Enfield*. And the 22. ſhe came from *Enfield* to St. *James*'s beyond *Charing-Croſs*. From *Iſlington* thither, the Hedges and Ditches were cut down to make the next way for her. There might be Ten Thouſand People met to ſee her; ſuch was their Gladneſs and Affection to her. It was Night e're ſhe came over St. *Giles* in the Fields.

No Wives to be in Colleges and Cathedral Churches.

The 20. a Commandment came from the Queen unto the College of *Windſor*, that the Prieſts belonging thereunto that had Wives, ſhould put them out of the College: and for time to come to lye no more within that Place. And the ſame to be obſerved in all Colleges and Cathedral Churches, and likewiſe in both the Univerſities.

Dr. G. Goodman.

The 23. Dr. *Gabriel Goodman* was made Dean of *Weſtminſter* in the room of Dr. *Bill* late deceaſed.

The King of Sweden'*s Preſents to the Queen.*

October the 3. A Royal Preſent of the King of *Sweden* to her Majeſty (whom that King courted for his Wife) came to *London*: being 18 great Horſes, all of them pyed Coloured. They were brought and ſet up at the Croſkeys in *Graſchurchſtreet*. The next day came two Ships likewiſe from *Sweden* to *Woolwich* laden with more Royal Preſents for the Queen. And the 6. day thoſe Preſents, whatever they were, having been put into certain Veſſels, the ſaid Veſſels being brought up to *London* were unladen at the Water-ſide, and carried into the *Tower*. What theſe Preſents were is not related: but *Auguſt* the 30. laſt paſt, the News were, that the King of *Sweden* was ſending a great number of Waggons laden with maſſy Bullion, and other Things of Value to *England*. Nay, and on the 15. of *September* News came to *London*, that the King of *Sweden* himſelf was landed in the *North*. And indeed he was himſelf determined to come, had not the Queen by a Letter diſſuaded him.

The Queen miſrepreſented to the King of Sweden.

This King's Name was *Ericus*. He continued his Courtſhip of her Majeſty moſt eagerly from 1560. when his Father was alive, (who firſt ſet it on foot) to the Year 1562. with aſſured hopes of marrying her at laſt; deluded by ſome *Engliſh-men*. Which was the reaſon of his Reſolution of taking a Voyage into *England*. For ſome idle Cheats of this Nation pretending themſelves well acquainted with the Court, and the Intrigues of it, had ſignified by Letters to the King, that they knew the Mind of the Queen and her Council and that ſhe had uſed ſuch Expreſſions, (which they feigned themſelves) that ſhe deſired nothing more than his coming over. Of all this the Lords of the Queen's Council in a Letter informed that King's Chancellor: and that in truth theſe Perſons were ſome obſcure impudent Fellows, that knew little of the Affairs of the Queen or Court; and that they did but befool his Maſter: But that they had taken two or three of the Framers of theſe Letters to the King: Who upon Examination had acknowledged that Poverty and Hope of Gain put them upon what they did; hoping by this means to have fiſhed out Money either of the King or him. And therefore upon them they reſolved to inflict ſome exemplary Puniſhment, for the Terror of all ſuch Sycophants for the future. This Letter was dated from the Court at *Greenwich* the 5. of *Auguſt*, 1562.

Service begun at St. Paul's.

About the laſt of *October* they began to ſing Service at St. *Paul's*: being it ſeems the firſt time of opening the Quire after the Fire. The Biſhop began the Service himſelf. There was then alſo a great Communion.

The Mayor, Aldermen and Companies come thither.

November 1. The Mayor and Aldermen went in the Afternoon to St. *Paul's* with all the Crafts in their Liveries, attended with four ſcore Men all in Blue carrying Torches. The Biſhop of *London* preached the Sermon. They tarried in the Church till Night: and ſo the Lord Mayor with his Company went home all with Torch-light.

Penance done for defaming Veron *a Prebendary of* Paul's.

November 2. A young Man ſtood at *Paul's-Croſs* in Sermon-time with a Sheet about him, for ſpeaking certain Words againſt *Veron* the Preacher: who had often preached the *Paul's-Croſs* Sermon, and before the Queen at Court, and was a learned and zealous Proteſtant and Prebendary of that Church. And on that Account it was thought fit that the Scandalizing of ſuch a Perſon ſhould not be paſſed over without publick Satisfaction. This Penitent perhaps had charged that Reverend Man with Incontinency. Certain it is, that on the 23d of this ſame Month, whilſt Mr. *Reneger* the Queen's Chaplain

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Chaplain preached the Sermon at *Paul's Croſs*, a certain *French* Gentleman, named *de Machin*, ſat at the Sermon-time [*i.e.* in the Place of Penance] for reporting, as he had heard, that *Veron* the Frenchman and Preacher was taken with a Wench. And he kneeled down before the ſaid *Veron* and the Biſhop, to forgive him, having alſo ſeveral worſhipful Men his Friends interceding for him. This *Veron* was alſo Rector of *Ludgate*.

A Fray in St. Paul's *puniſhed.*

December the 15. A Pillory was ſet up in *Paul's* Church-yard again the Biſhop's Place, for the puniſhment of a Man that had made an Affray in St. *Paul's* Church. His Ears were nailed to the Poſt, and after cut off.

A Cheat does Penance.

Jan. the 4. While the Dean of St. *Paul's* preached at the Croſs, one did Penance for a Cheat: who pretended himſelf to be dumb. But the Maſter of *Bridewel* made him ſpeak. For which Cauſe he was brought there, by his own Mouth to acknowledge and confeſs his Impoſture, and to aſk the Church pardon.

Lent enjoined.

The 31. A Proclamation for the ſtrict keeping of Lent, upon great Charge and Penalty. Such Proclamations came out yearly. Some of the Preachers this Lent at Court before the Queen were theſe.

Febr. the 11. being Aſhwedneſday, *Goodman* Dean of *Weſtminſter*. The firſt Sunday this Lent, *Sandys* Biſhop of *Worceſter*. The firſt Wedneſday the Second Week, *Nowel* Dean of St. *Paul's*. The next Sunday, *Alley* Biſhop of *Exeter*. *March* the 8. *Horn* Biſhop of *Wincheſter*. *March* the 11. Wedneſday, *Nowel* again. *March* the 13. being Paſſion Friday, *Nowel* again. *March* the 15. Paſſion Sunday, *Nowel* again. For the Biſhop of *London* who ſhould have preached, was Sick. *March* the 20. *Jewel* Biſhop of *Sarum*.

March 27. 1562. Being *Good-Friday*, in the Afternoon (as all the Sermons at Court were on Afternoons, that they might not interfere with the Sermons at St. *Paul's*) the Biſhop of *London* preached before the Queen.

Coverdale *at* Paul's *Croſs.*

The ſame *Good-Friday* in the Forenoon, old, venerable *Miles Coverdale*, formerly Biſhop of *Exeter*, the Tranſlator of the Bible into *Engliſh*, a Confeſſor and an Exile, and one that lately aſſiſted at the Conſecration of Archbiſhop *Parker*; now more lately Rector of St. *Magnus* at the Bridge-foot, preached at *Paul's* Croſs.

Spittal Sermons.

Let me mention alſo the Spittal Sermons for the Concluſion, *March* the 30. Monday, preached Mr. *Renager* the Queen's Chaplain. *Mar.* the 31. Tueſday, Mr. *Nowel* Dean of St. *Paul's*. *April* the 1. Wedneſday, Mr. *Turner* of *Canterbury*. The 5. being Low-Sunday, *Sampſon* Dean of *Chriſts-church Oxon*, preached at *Paul's* Croſs:

RehearſalSermon by Sampſon.

Where he declared the three former Spittal-Sermons in *Eaſter* Week: as he had done, I think twice before; being appointed thereunto in regard of his excellent Elocution and Memory.

A ServiceBook with Pictures laid before the Queen at St. Paul's.

Sir H. Sydney *Memo. among Abp.* Uſher's *MSS.* Fox *and* Firebr. *Pt.* 3.

The aforeſaid Dean ſo often noted before for his frequent preaching before the Queen, and in other great and Honourable Aſſemblies, preached on the Feſtival of the *Circumciſion*, being New-year's day at St. *Paul's*, whither the Queen reſorted. Here a remarkable Paſſage happened, as is recorded in a great Man's Memorials, who lived in thoſe times. The Dean, having gotten from a Foreigner ſeveral fine Cuts and Pictures, repreſenting the Stories and Paſſions of the

Saints and Martyrs, had placed them againſt the Epiſtles and Goſpels of their Feſtivals in a Common-Prayer Book. And this Book he had cauſed to be richly bound, and laid on the Cuſhion for the Queen's Uſe, in the Place where ſhe commonly ſat: intending it for a New-year's Gift to her Majeſty, and thinking to have pleaſed her Fancy therewith. But it had not that Effect, but the contrary. For ſhe conſidered how this varied from her late open Injunctions and Proclamations againſt the Superſtitious Uſe of Images in Churches, and for the taking away all ſuch Reliques of Popery. When ſhe came to her Place ſhe opened the Book, and peruſed it, and ſaw the Pictures; but frowned and bluſhed: and then ſhut it, (of which ſeveral took notice) and calling the Verger, bad him bring her the Old Book, wherein ſhe was formerly wont to read. After Sermon, whereas ſhe was wont to get immediately on Horſeback, or into her Chariot, ſhe went ſtrait to the Veſtry, and applying herſelf to the Dean, thus ſhe ſpoke to him:

Queſtions with the Dean about it.

Q. Mr. *Dean*, How came it to paſs that a new Service Book was placed on my Cuſhion? To which the Dean anſwered.

D. May it pleaſe your Majeſty, I cauſed it to be placed there. Then ſaid the Queen.

Q. Wherefore did you ſo?

D. To preſent your Majeſty with a New-year's Gift.

Q. You could never preſent me with a worſe.

D. Why ſo, Madam?

Q. You know I have an Averſion to Idolatry; to Images and Pictures of this kind.

D. Wherein is the Idolatry, may it pleaſe your Majeſty?

Q. In the Cuts reſembling Angels and Saints; nay groſſer Abſurdities, Pictures reſembling the Bleſſed Trinity.

D. I meant no harm: nor did I think it would offend your Majeſty, when I intended it for a New-year's Gift.

Q. You muſt needs be ignorant then. Have you forgot our Proclamation againſt Images, Pictures and *Romiſh* Reliques in the Churches? Was it not read in your Deanry?

D. It was read. But be your Majeſty aſſured, I meant no harm, when I cauſed the Cuts to be bound with the Service-Book.

Q. You muſt needs be very ignorant to do this after our Prohibition of them.

D. It being my Ignorance, your Majeſty may the better pardon me.

Q. I am ſorry for it: yet glad to hear it was your Ignorance, rather than your Opinion.

D. Be your Majeſty aſſured, it was my Ignorance.

Q. If ſo, Mr. *Dean*, God grant you his Spirit, and more Wiſdom for the future.

D. Amen, I pray God.

Q. I pray, Mr. *Dean*, how came you by theſe Pictures? Who engraved them?

D. I know not who engraved them. I bought them.

Q. From whom bought you them?

D. From a *German*.

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Q, It is well it was from a Stranger. Had it been any of our Subjects, we ſhould have queſtioned the Matter. Pray let no more of theſe Miſtakes, or of this kind, be committed within the Churches of our Realm for the future.

D. There ſhall not.

Paintings in Churches defaced.

This Matter occaſioned all the Clergy in and about *London*, and the Churchwardens of each Pariſh, to ſearch their Churches and Chappels: and cauſed them to waſh out of the Walls all Paintings that ſeemed to be *Romiſh* and Idolatrous; and in lieu thereof ſuitable Texts taken out of the Holy Scriptures to be written.

CHAP. XXIV.

The Papiſtical Clergy buſy. Liſts of the Names of the Popiſh Recuſants, late Dignitaries in the Church, or otherwiſe. And their Confinements, and Bounds; Preſcribed by the Eccleſiaſtical Commiſſioners.

What Courſe was taken with the Popiſh Clergy.

SUCH as bore Affection to the old Popiſh Religion were now very buſy about the Kingdom, to diſaffect the Minds of the Queen's Subjects. Theſe were both of the Laity, and of the Clergy, and of the Univerſities; whom it was therefore thought neceſſary to watch diligently. This was a great part of the Charge lying upon the Commiſſion Eccleſiaſtical. Several of the Buſieſt of theſe that could be found were taken up, and placed under Cuſtody in the Priſons of *London* and *Southwark*. And Informations were given in againſt ſeveral more in the North Parts of the Land that could not yet be found. And many were about this time brought before the Eccleſiaſtical Commiſſioners: From whom yet they received favourable handling. For they did not put or continue them in Priſon, nor proſecute the Law upon them; but only prohibited them certain Places, and circumſcribed them within ſome particular Countries or Places, or number of Miles thence, and generally to abide there where they were beſt known, and their Friends lived. And ſuch as had been Scholars of the Univerſities were reſtrained from going thither. And ſo all to give Security to behave themſelves quietly in the Realm. And thus they might have lived and died here ſafely and ſecurely, as ſeveral did; but many or moſt, acted by a turbulent Spirit, ſoon after this fled away beyond the Seas, and ſettled themſelves in *Louvain*, *Antwerp*, and other Places in the *Low Countries*, or elſewhere, where they writ Books, or otherwiſe practiſed maliciouſly againſt their own Prince and Country.

Four Liſts of them. Paper Houſe.

I have met with a particular Liſt of the Names of theſe Men, whether *Deans*, *Archdeacons*, *Prebendaries*, *Beneficed Prieſts*, *Scholars* of the Univerſities, *&c.* the ſeveral Bounds wherein they were to be confined; with their Characters added in the Margin: And another Liſt of the Names of ſuch who were known to be dangerous Perſons,

ſons, but not taken. Alſo a Third, of the Names of ſuch as were fled: And a Fourth, of ſuch as were in Hold. Theſe ſeveral Scrols ſeem to have been tranſcribed for the Privy Council, being ſigned by the Hands of ſeveral of the Commiſſioners, *viz.* *Edmund London*, *Richard Ely*, *William Cheſter*, Biſhops; *Godfrey Goodman*, D. D. *Walter Haddon*, *T. Huicke*, Civilians. But behold theſe Catalogues.

Recuſants which are abroad, and bound to certain Places.

Alexander Belſar, [or *Belſire*] Clerk, [the firſt Preſident of S. *John Baptiſt*'s College, *Oxon*] to remain in the Town of *Hanborough*, in the County of *Oxford*, or within two Miles compaſs within the ſame. [Where he had been Rector: and there lived and died.]

Old, Wealthy and Stubborn.

Dr. *Pool*, late Biſhop of *Peterborough*, to remain in the City of *London*, or Suburbs, or within three Miles compaſs about the ſame.

A Man known, and reported to live quietly; and therefore hitherto tolerated.

Thomas Willanton, late Chaplain to Dr. *Boner*, to remain in the County of *Middleſex* or *Buckingham*, or in the City of *London*; and bound to appear once every Term.

Stiff and not unlearned.

Robert Purſeglove, late Suffragan of *Hull*, and before an Abbot, or a Prior; to remain in the Town of *Ugthorp* in the County of *York*, or within twelve Miles compaſs about the ſame.

Wealthy and Stiff in Papiſtry, and of Eſtate in the Country.

Thomas Seagiſwick, D. D. to remain in the Town of *Richmond*, or within ten Miles compaſs about the ſame.

Learned, but not very wiſe.

William Carter, D. D. late Archdeacon of *Northumberland*; to remain in the Town of *Thirsk*, in the County of *York*, or within ten Miles compaſs about the ſame.

Not unlearned but very Stubborn, and to be conſidered.

Thomas Harding, D. D. to remain in the Town of *Moncton Farly* in the County of *Wilts*; or ſixteen Miles compaſs about the ſame: or within the Town of *Tollerwilme* in the County of *Dorſet*, or twenty Miles compaſs about the ſame.

Learned: in King Edward*'s Time preached the Truth; and now Stiff in Papiſtry, and thinking very much good of himſelf.*

Richard Dominick, Clerk, late Parſon of *Stradford* in the Dioceſe of *Sarum*; to remain in the Town of *Eaſt Knoyle* in the County of *Wilts*, or within ſixteen Miles compaſs about the ſame.

An unlearned Prieſt, but very Stubborn.

William Boys, Clerk, late Parſon of *Gyſeley* in *Yorkſhire*; to remain in the Town of *Southwell* in the County of *Nottingham*, or within four and twenty Miles compaſs about the ſame.

Not unlearned but very Wilful and Stubborn.

David de la Hyde, an *Iriſhman*, late Scholar of *Oxford*; at his Liberty, ſaving that he is reſtrained to come within twenty Miles of either of the Univerſities.

Very Stubborn, and worthy to be looked unto.

Edward Brunbrough, *Robert Dawks*, *George Simpſon*, late Scholars of *Oxford*, reſtrained as before.

Wilful Scholars.

Anthony Atkins, Clerk, late of *Oxford*; to remain within the Counties of *Glouceſter* or *Salop*.

A learned Prieſt, very wilful.

William Thules, late School-maſter of *Durham*, bound for his good Behaviour in Matters of Religion, and reſtrained from the Dioceſe of *Durham*.

Roger Thompſon, Clerk, reſtrained from the Dioceſes of *York* and *Durham*.

Late a Superſtitious Monk of Mountager *and unlearned*

Wilful Scholars, and learned in Divinity.

John Raſtal, *Nicolas Fox*, *Robert Davies*, *William Gibbet*, *John Durham*, late Scholars of *Oxford*; reſtrained from the Univerſities, and bound for their quiet Behaviour in Matters of Religion.

An unlearned Prieſt.

Richard Halſe, late Prebendary of *Exeter*; to remain in the Counties of *Devon* or *Cornwal*: the City of *Exeter*, and within three Miles of either of his late Benefices always excepted.

Two ſtubborn Perſons, divers Proceſſes being ſent for them, and ſo ſupported in Herefordſhire, *that the ſame cannot be executed againſt them: and reported to be maintained by Mr.* John Skedmore, *Mr.* Pye, *and one* William Luſty, *a Prebendary of* Hereford.

John Blaxton, and *Walter Mugg*, late Prebendaries of *Exeter*; to remain in the County of *Hereford*.

Unlearned, Wealthy and Stiff.

Robert Dalton, Clerk, late Prebendary of *Durham*; to remain with the Lord *Dakers* [or *Dacres*] of the *North*.

Unlearned.

Nicolas Marley, late Prebendary of *Durham*; to remain in the Biſhoprick of *Durham*; ſo that he come not within eight Miles of *Durham*.

Unlearned.

Thomas Redman, late Chaplain to the late Biſhop of *Ely*; to remain in the Counties of *York*, *Weſtmorland* and *Lancaſter*.

Learned, but wilful, and meet to be conſidered.

Henry Comberford, late of *Litchfield*; to remain in the County of *Suffolk*, with Liberty to travel twice every Year into *Staffordſhire*: allowing ſix Weeks at every time of his Travel.

Sometime Dean of Litchfield.

John Ramridg lately puniſhed, bound to be quiet, and to go to the Service; and Sureties bound for his Appearance, when he ſhall be called.

Learned; ſettled in Vaviſtry.

John Ceaton, [or *Seaton*] D. D. to remain in the City of *London*, or within twenty Miles compaſs within the ſame.

An unlearned Prieſt.

John Erle, Clerk, late of *Winton*; to remain in the County of *Southampton*. So that he always give notice at *Hyde* in the ſame County, where at all times he ſhall make his Abode. And that he come not to the *Trinity* Church, or College of *Winton*.

Laurence Vawce, [*or Vaux*] late Warden of *Mancheſter*; to remain in the County of *Worceſter*.

Theſe two are thought to behave themſelves very Seditious, and contrary to their Recognizances; ſecretly lurking in Lancaſhire; *and are ſaid to be maintained there by Rulers, and Gentlemen of that Country.*

Richard Hart, late one of the Curates of *Mancheſter*; to remain in the County of *Kent* or *Suſſex*.

Meanly learned, but of Eſtimation in the Country.

Anthony Sabryn, late Prebendary of *Durham*; to remain in the Town of *Kirkby Mooreſide* in the County of *York*, or elſewhere within the ſaid County, the City of *York* only excepted. So that he paſs not above five Miles Northward of *Kirkby Mooreſide* aforeſaid.

An unlearned Prieſt.

Robert Manners, late Parſon of *Wotton* at *Stone*; to remain in the Town of *Baldock* in the County of *Hertford*, or within twenty Miles compaſs about the ſame.

One that pretendeth a Sobriety, but yet Stubborn.

Edmund Daniel, late Dean of *Hereford*; to remain with the Lord Treaſurer, or within twelve Miles compaſs of his Lordſhip's Houſe, where he maketh his Abode.

One very Stiff and Perverſe.

Thomas Hide, late School-maſter of *Winton*, with the Lord Treaſurer.

Robert Hill, late Commiſſary at *Calice*; to remain in the Town of *Burton* upon *Trent* in the County of *Stafford*, or elſewhere within the ſaid County.

Very Perverſe in Religion.

Nicolas Baniſter, late School-maſter at *Preſton*; to remain in the County of *Lancaſter*, the Town of *Preſton* in *Amaunders* always excepted.

An unlearned Prieſt.

William Winck, late of *Cambridge*; to remain in *Norfolk*.

Not unlearned Subtil and Stiff.

Clement Burdet, late of *Bath*; to remain at *Crondal* in *Hampſhire*, or elſe at *Sonning* in *Barkſhire*.

An unlearned Prieſt.

Dr. *Treſham*, late of *Oxford*; to remain in *Northamptonſhire*.

A Man, whoſe Qualities are well known.

Albone Langdale, D. D. to remain with the Lord *Montacute*, or where his Lordſhip ſhall appoint: and to appear within twelve Days after Monition given to the ſaid Lord *Montacute* or his Officers, before the Commiſſioners.

Learned and very earneſt in Papiſtry.

John Porter, late Parſon of *Crondal* in *Kent*; to remain in *Maidſtone* in the County of *Kent*, or in the City of *London* or Suburbs, or in any other Place within the ſaid County of *Kent*, the City of *Canterbury* excepted. So that always he give Intimation to the Sheriff of *Kent* of his preſent Abode.

An unlearned Prieſt.

John Dale of *Cambridge*; to remain in the Town of *Newmarket*, or ten Miles compaſs about the ſame, ſaving towards *London* and *Cambridge* but four Miles.

Not altogether unlearned, but very perverſe.

Alan Cope, and *William Lewis*, late Scholars of *Oxford*. The ſaid *Cope* is bound to appear once within fourteen Days: And the ſaid *Lewis* reſtrained from the Univerſities; otherwiſe at Liberty.

Stephen Hopkins, Clerk, Confeſſor, as he ſaith, to the Biſhop of *Aquila* [the *Spaniſh* Ambaſſador] and a daily Reſorter unto him. He was delivered out of the *Fleet* by the Queen's Majeſty's Special Commandment, to the Lord Archbiſhop of *Canterbury*.

Triſtram Swadell, late Dr. *Boner*'s Servant: and yet thought to be a Practitioner for him.

Altogether unlearned, but yet very Subtil.

Thomas Dormer, late Scholar of *Oxford*; reſtrained from the Univerſities.

Henry Johnſon, Clerk, late Parſon of *Brodwas* in *Worceſterſhire*; to remain in the County of *Hereford*.

Robert Shawe, late Prebendary of *Worceſter*; to remain in the County of *Salop*.

Robert Shelmerden, Clerk; to remain in the County of *Northampton*.

William Burton, Clerk; to remain in *Oxfordſhire*.

Henry Saunders, Clerk; to remain in the County of *Warwick*.

Unlearned, Stubborn Prieſts, late of the Dioceſe of Worceſter.

Edward Atſlowe, Walter Ruſſel, Robert Young, Robert Fenne, Raſe Keat, late Scholars of *Oxford*; reſtrained from the Univerſities.

Wilful Scholars.

A Liſt

ANNO 1561.

A Liſt of certain evil diſpoſed Perſons, of whom Complaint hath been made: Which lurk ſo ſecretly, that Proceſs cannot be ſerved upon them.

Are ſuppoſed to be in Herefordſhire: *eſpecially by the Parties abovenamed.*

Philip Morgan, late of *Oxford*.

John Arden, late Prebendary of *Worceſter*.

Frier *Gregory*, alias *Gregory Baſſet*, a common Maſs-Sayer.

One *Ely*, late Maſter of St. *John*'s College in *Oxford*.

One *Haverde*, late Chaplain to Mrs. *Clarentieux*, [a Gentlewoman very much about the late Queen *Mary*.]

Willam Northfolk, late Prebendary of *Worceſter*.

Dr. *Marſhall*, late Dean of *Chriſt's-Church* in *Oxon*, who hath had recourſe to the Earl of *Cumberland*. And one

Mr. *Metcalf*, his Brother-in-Law, in *Weneſdale* in *York*, as it is ſuppoſed.

Dr. *Robinſon*, [or *Robertſon*, Archdeacon of *Leiceſter*, and] late Dean of *Durham*, is excuſed by his Lameneſs. One thought to do much Hurt in *Yorkſhire*.

One *Morren*, [or *Morwen*] late Chaplain to Dr. *Boner*, wandreth in *Cheſhire*, *Staffordſhire* and *Lancaſhire*, very ſeditiouſly. It is he that did caſt abroad the Seditious Libel in *Cheſter* [that I ſuppoſe upon the Burning of St. *Paul*'s, *London*, *Anno* 1561. which Libel was anſwered by Biſhop *Pilkington*.]

Robert Grey, Prieſt, who hath been much ſupported at Sir *Thomas Fitz-Herbert*'s: and now it is ſaid wandreth in like ſort. A Man meet to be looked unto.

One Dr. *Hoskyns*, late of *Salisbury*: a ſubtil Adverſary.

Baldwin Norton, late Chaplain to the Archbiſhop of *York*.

Staffordſhire *and* Darbyſhire *moſt diſaffected.*

Item, We are informed, That through the Example of Sir *Thomas Fitz-Herbert*, *John Secheverel*, and one *John Draycot*, Eſquires, by us committed to Priſon, and ſo remaining; and through the bearing and ſuccouring of their Wives. Friends, Kinsfolks, Allies and Servants; a great part of the Shires of *Stafford* and *Derby* are generally illy inclined towards Religion, and forbear coming to Church, and participating of the Sacraments: uſing alſo very broad Speeches in Ale-houſes, and elſewhere. And therefore it may pleaſe your Honours to have ſpecial Regard unto theſe Parts.

Others Fled, as was reported, over the Seas, Viz.

Dr. *Bullock*, late Prebendary of *Durham*.

Dr. *Darbiſhire*, late Chancellor to Dr. *Boner*, and his Kinſman.

William Tayler, late Chaplain to the Archbiſhop of *York*.

John Hanſon, late Chaplain to Dr. *Scot* [Biſhop of *Cheſter*.]

John Parſeu, Nephew to the late Biſhop of *Hereford*.

Henry Henſhaw, late Rector of *Lincoln*-College, *Oxon*.

One *Bovel*, late Prebendary of *Southwel*.

Priſoners in the Fleet by Order from the Commiſſioners.

Sir *Thomas Fitz-Herbert*, Knight.
Dr. *Scot*, late Biſhop of *Cheſter*.
Dr. *Harpsfield*, late Archdeacon of *London*.
Thomas Wood, late Parſon of *High Ongar* in *Eſſex*, and Chaplain to Queen *Mary*, [and nominated by her to the Pope for a Biſhoprick then Vacant.]
Dr. *Cole*, late Dean of St. *Paul*'s.
Thomas Somerſet, Gent.
Dr. *Draycot*, [ſometime Archdeacon of *Huntingdon*.]
Dr. *Chadſey*, or *Chedſey*, [late one of Dr. *Boner*'s Chaplains and Archdeacon of *Middleſex*.]

Priſoners in the Marſhalſea *by Order from the Commiſſioners.*

Dr. *Boner*, late Biſhop of *London*.
John Symms, a Prieſt of *Somerſetſhire*.

Priſoner in the Counter *in the* Poultry *by Order as before.*

John Draycot, Gent.

Priſoners in the Counter *in* Woodſtreet *by Order as before.*

Dr. *Yong*. *John Secheveral*, Eſq; *Thomas Atkinſon*, Clerk, late one of the Fellows of *Lincoln*-College, *Oxon*. *John Greete*, a Prieſt, late beneficed in *Hampſhire*.

In the King's Bench *by Order as before.*

John Baker, Clerk, late Parſon of *Stanford Rivers* in *Eſſex*.'

CHAP. XXV.

Cheny, *Biſhop of* Glouceſter, *Conſecrated. Some Paſſages concerning him. Commiſſions for* Briſtow. *The great Bible printed; And Biſhop* Jewel's *Apology.* Peter Martyr *dies. A Non-reſident proceeded againſt.* Elizeus Hall, *a notorious Impoſtor.*

Cheny *Biſhop of* Glouceſter *and Commendatory of* Briſtol.

THE Biſhoprick of *Glouceſter* being yet without a Paſtor, *April* 19. was conſecrated Biſhop thereof, *Richard Cheny*, B. D. educated at *Cambridge*, aged forty nine Years: who was famous for being one of the Six, that in the firſt Convocation under Queen *Mary*, being

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ing then Archdeacon of *Hereford*, undertook boldly the Cauſe of the Goſpel in a Diſputation againſt almoſt the whole Synod.

His Character and Merit.

“ What his Character and Merits were in the former Reign may further be gathered from a Letter of his to Secretary *Cecyll*, his good Friend. He ſeemed to be well inſtructed in *Greek* Literature, which was rare in thoſe Days. Wherein he ſhewed his Skill once at *Oxford*, in Diſcourſe with ſome of the Univerſity there; and blaming the old corrupt Way of pronouncing ſome of the *Greek* Letters, (which ſome of them defended) he inſtanced particularly in the ſound of the Letter ἦτα, in the ſame manner, as the *Engliſh* Letter *I:* and ſhewing them the Abſurdity thereof, he told them of a certain Biſhop, in whoſe Company he once was, ſitting at the Table with him, (who ſtiffly maintained the common way of pronouncing the *Greek*) he directed him to read thoſe Words in the xxvii. Chap. of St. *Matthew*, ἠλὶ, ἠλὶ, λαμὰ σαβαχθανί. Which Biſhop preſently calling for the *Greek* Teſtament, read it *I ly*, *I ly*, *Lama ſab* ------- reading falſe *Greek*, but true *Engliſh*, as he merrily told thoſe *Oxford* Scholars.

He was called by ſome of his Friends to *London* from his Country Living to take a Biſhopric, or a Prebend of *Weſtminſter*, ſo well eſteemed he was upon the Queen's Acceſs to the Throne; but he refuſed it, as requiring Reſidence; and chooſing rather Retirement. And being of Note for his Learning and Ability in Preaching was appointed one of thoſe that preached before the Queen in the beginning of her Reign. In whoſe Sermon he took the Liberty to tell her of certain her Commiſſioners, as *Viſitors*, who were pretty ſevere upon the Incomes of the Clergy, whom he called therefore the Queen's *Takers:* Who had taken a Quantity of Wheat from him of the Value of 10*l.* and by ſo much leſs yearly his Living was like to prove. Of which he complained in his Letter to the Secretary: Uſing this Expreſſion, ‘ That he was in his younger Years employed at the Court, ‘ but he thought he muſt make an End at the Cart, in his Circumciſed Benefice, [as he ſaid, in his facetious Way of Speech.] And ‘ that he thought it hard, that he only ſhould be a Looſer now, that ‘ had more Conference with the learned men of the contrary ſide in ‘ Q. *Mary*'s Time, than many others had, that were now Favourites.’

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But ſee his whole Letter in the *Appendix*, as ſome Remembrance of this Biſhop. ”

He had alſo, by Secretary *Cecyl*'s means, the Biſhoprick of *Briſtol*, then void alſo, in *Commendam*. Which *Commendam* was granted him by the Queen's Letters Patents, bearing date *April* 29. in the Fourth Year of her Reign. He was a *Londoner:* and thirty Years after I meet with a *Richard Cheney*, a Goldſmith in *London*, whether his Nephew or Relation, I do not determine.

Made the Archbiſhop's Commiſſary. Park. *Regiſt.*

The Archbiſhop of *Canterbury* iſſued out a Commiſſion to him, under the Title of Biſhop of *Glouceſter*, and Commendatory of the Cathedral Church of *Briſtol*, appointing him his Vicar-General, Delegate, and Commiſſary General in Spirituals, and Keeper of the Spiritualty of the City and Dioceſe of *Briſtol:* To Viſit the Church of

The Archbiſhop withdraws his Commiſſion.

Briſtol, &c. And this during the Vacancy of the See. This Commiſſion was dated at *Lambeth*, *May* 3. But it was not long before this Commiſſion was taken away from him again by the Archbiſhop, diſliking moſt probably ſome of his Principles and Opinions. At which Biſhop *Cheny* took ſuch Diſtaſt, that he wrot to Sir *William Cecil* to releaſe him of the Biſhoprick of *Glouceſter*. And in in *September* he renewed his Requeſt that he might have leave to reſign his Office, conſidering the Juriſdiction of *Briſtol* was taken from him: and ſuch Preaching in the Raſh and Ignorant, he ſaid, was continued in *Glouceſter* Dioceſe, as his poor Conſcience could not think to be good. What this Preaching was we may gueſs, and but gueſs at, by the remembrance of a former Biſhop there; namely *Hooper*; who did not much affect Ceremonies, either of Habits or Ornaments of Religion, nor allowed of any manner of Corporeal Preſence in the Sacrament: Which Sentiments moſt probably were by him or his Chaplains ſo diligently ſown in that Dioceſe, that much of them remained to this Day; Opinions, by no means liked of by Biſhop *Cheney*, who was, as *Camden* ſaith of him, moſt addicted to *Luther*, both in reſpect, I ſuppoſe of the Doctrine of the Preſence, as alſo for the retaining of many old Cuſtoms, as Crucifixes and Pictures of Saints in the Churches, and ſuch like. He had made ſome Complaints to the Archbiſhop of raſh Preaching, when he was at *London*; and the Archbiſhop promiſed him Countenance in Suppreſſing it. And accordingly he had a Commiſſion from his Grace, as was before ſaid. But after ſome ſhort time he and his Principles were better known, and leſs approved: Which cauſed the Archbiſhop, as we may conclude, to withdraw his Commiſſion. This made him tell the Secretary, that his Grace of *Canterbury* acted contrary to his Promiſe with him.

Hiſtory of Qu. Elizabeth.

And indeed I find divers Commiſſions directed from the Archbiſhop to others, for the Inſpection of that Dioceſe of *Briſtol*: as one dated *May* 23. 1563. to *John Cottrell*, LL.D. to be his Commiſſary and Delegate, during the Vacancy. Another Commiſſion, *May* 18. 1571. to *John*, Biſhop of *Sarum*, to be the Keeper of the Spiritualties, and his Commiſſary General for *Briſtol* vacant. Which Biſhop, being in his Journey to viſit this Dioceſe, died at *Monckton Farley*; which created a great Sorrow to the Archbiſhop, who loved him dearly. Yet another Commiſſion there was iſſued out, dated *Sept.* 29. 1571. to Dr. *Cottrell*, Archdeacon of *Dorſet*, to be the Commiſſary for *Briſtol*: And another dated *Nov.* 21. 1571. to the Biſhop of *Bath* and *Wells* for the ſame Dioceſe. And beſides theſe there were ſome other Commiſſions for that Place: *Cheny* all this while alive. By which it appears that the Government of *Glouceſter*, of which he was Conſecrated Biſhop, was only left him, but not that of *Briſtol*, tho' the Revenue thereof, I believe, remained to him.

Commiſſions for Briſtol *from the Archbiſhop.*

But theſe latter Commiſſions to others are no wonder, ſince in the Synod in *April*, *Anno* 1571. he was ſolemnly denounced Excommunicate by the Preſident, the Lord Archbiſhop himſelf, for Abſence and Contumacy, in *Henry* the Seventh's Chappel, before the whole Synod.

Biſhop of Glouceſter *excommunicated.* An. 1571.

Upon theſe Diſcontents, taken at the Beginning of his Epiſcopal Honour, he was deſirous to reſign. He ſaid, 'He had rather live a 'private Life, as he did before, like a poor Man, than to continue 'with ſuch burden and torment of Conſcience, beſide Cares for great

Cheny *would reſign.* *MSS.* Cecilian.

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‘Payments and Charges of Houſhold; that he had enough of Lording; whereof he found nothing but *Splendidam Miſeriam.* He complained how the Charges of his Houſe-keeping were exceeding large, living in a great City, as *Glouceſter* was, and in his own hired Houſe, and all upon the Penny, and now in the time of his Firſt-fruits, and a dear World. And that if he had not had the help of the Revenue of *Briſtol*, he could not have ſubſiſted. But yet he would gladly leave both, if he might reſign at ſuch a time, that he might depart from his Living out of Debt, as he ſuppoſed he might do, if he reſigned between *Michaelmas* and *Alhollowtide.* This was the Sum of a Letter he wrote to the Secretary. In what Year exactly this was written I cannot ſay, only that he was not yet paſt his Firſt-fruits. But notwithſtanding his Letter he continued Biſhop of *Glouceſter* many a Year after. He affected good Houſekeeping, and kept many Servants, which ran him much into Debt. So that in the Year 1576, which was but two Years before his Death, he was behind hand with the Queen, and was got 500 *l.* in her Debt. The iſſue of which was, that Proceſs came down to the Sheriff of *Glouceſter*, to ſeize his Land and Goods for Payment.

Charged to be a Papiſt. Review of the Court of King James. Ath. Oxon. *p.* 593.

One of his Succeſſors in the See of *Glouceſter*, named *Godfrey Goodman* (who indeed turned Papiſt) in a certain MS. Book of his own Writing, makes the World believe that this Biſhop *Cheney* was a Papiſt, and was ſuſpended in the Court of Arches for Popery, and had brought up his Servants Papiſts. But I do not find any where that he was indeed of that Faith any further than that he was for the Real, that is, the Corporeal, Preſence of Chriſt in the Sacrament. By a Letter wrote unto him in *November*, 1571. by *Campian* the Jeſuit, who knew him well, we rather collect the contrary. For therein he earneſtly exhorted him to return to the Church, ‘That he was more tolerable than the reſt of the Hereticks, becauſe he held the Preſence of Chriſt in the Altar, profeſſed the Freedom of Man's Will, and puniſhed not Catholicks in his Dioceſe; whereby he got the Hatred of the *Puritans*; yet he tells him that he was *Hæreticorum Odium & Catholicorum Pudor*; that is, *Such a one as the Hereticks hated, and the Catholicks were aſhamed of.*’ And his Suſpenſion which is ſpoken of, (if true) related, no Queſtion, partly to his being in the Queen's Debt, partly to his *Lutheran* Doctrine; but chiefly to his Excommunication.

Campian *Opuſc. Select.* Antw. 1631.

A Character of Bp. Cheny.

But we will give this brief Character of him, taken from the aforeſaid *Campian*, and ſo paſs away to other Things. He was an excellent Man, both in his Nature and his Learning, his Urbanity and his Manners. He kept good Hoſpitality for the Citizens and other good Men, and preſerved his Palace and Farms in good Caſe and Condition. He was in Judgment for the unerring of General Councils. And when that of *Carthage* was objected to him, how it erred about the Baptiſm of Hereticks, he ſaid, That the Holy Ghoſt was promiſed not to one Province, but to the Church; adding, That no Doctrine could be ſhewn that had univerſally deceived an Oecumenical Council. And on this he built his Real Preſence in the Sacrament; becauſe this was the ancient Faith, and the Chriſtian World, and the Company of Biſhops, who were the Keepers of that which was committed

mitted to the Church, (*Cuſtodes Depoſiti*) held this Doctrine. And he uſed to commend theſe as the Interpreters of Scripture. I ſhall add no more of him, but that he died at the Age of 65 or 66, and was buried at his own Cathedral of *Glouceſter*, *Anno* 1578.

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The Queen now taking Compaſſion upon the poor perſecuted Proteſtants in *France*, and ſeeing withal her own Welfare and Proſperity undermined by the *Guiſian* Faction there, both out of Pity and Policy reſolved to aid thoſe perſecuted Chriſtians, and ſent a conſiderable Force of Men thither. And that God might bleſs this Expedition, and give Succeſs to the Queen, a Form of Prayer was enjoined to be uſed for the preſent Eſtate in the Churches, at the End of the Litany, on *Sundays*, *Wedneſdays* and *Fridays*, throughout the whole Realm: and was as follows: (which I ſet down the rather, as being inſtructive of the juſt Reaſons of this Undertaking.)

The Queen Aids the French *Proteſtants.*

'O Moſt Mighty Lord God, the Lord of Hoſts, the Governor of all Creatures, the only giver of all Victories, who alone art able to ſtrengthen the Weak againſt the Mighty, and to vanquiſh infinite Multitudes of thine Enemies with the Countenance of a few of thy Servants, calling upon thy Name, and truſting in thee. Defend, O Lord, thy Servant and our Governour under thee, our Queen *ELIZABETH*, and all the People committed to her Charge. And eſpecially at this time, O Lord, have regard to thoſe her Subjects which be ſent over the Seas to the Aid of ſuch as be proſecuted for Profeſſion of thy Holy Name, and to withſtand the Cruelty of thoſe which be common Enemies, as well to the Truth of thy Eternal Word, as to their own natural Prince and Country-men, and manifeſtly to this Crown and Realm of *England*, which thou haſt of thy Divine Providence aſſigned in theſe our Days to the Government of thy Servant, our Sovereign and Gracious Queen. O moſt Merciful Father, if it be thy Holy Will, make ſoft and tender the ſtony Hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek to oppreſs this Crown and Realm of *England*; and convert them to the Knowledge of thy Son, the only Saviour of the World, Jeſus Chriſt. That we and they may jointly glorify thy Mercies. Lighten, we beſeech thee, their ignorant Hearts to embrace the Truth of thy Word; or elſe ſo abate their Cruelty, O moſt Mighty Lord, that this our Chriſtian Region, with others that confeſs thy Holy Goſpel, may obtain by thy Aid and Strength, Surety from our Enemies without ſhedding of Chriſtian and Innocent Blood: whereby all they which be oppreſt with their Tyranny may be relieved; and all which be in fear of their Cruelty may be comforted. And finally, That all Chriſtian Realms, and eſpecially this Realm of *England*, by thy Defence and Protection, may enjoy perfect Peace, Quietneſs and Security. And that we for theſe thy Mercies jointly altogether, with one conſonant Heart and Voice, may thankfully render to thee all Laud and Praiſe; and in one godly Concord and Unity among ourſelves may continually magnify thy Glorious Name: Who with thy Son, our Saviour, Jeſus Chriſt, and the Holy Ghoſt,

A Prayer appointed on this Occaſion. Regiſt. Grind.

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‘art one Eternal, Almighty and moſt Merciful God, to whom be all Laud and Praiſe World without End. *Amen.*

The great Bible printed.

The *Great Bible* was this Year printed, *viz.* that of *Coverdale*'s Tranſlation; that had been printed in the Time of King *Henry* VIII. and dedicated to that King; and alſo in the Time of King *Edward* VI. for the uſe of the Church; and now again under Queen *Elizabeth*, having again undergone his Review. And this was to ſerve till the Biſhops, who were to take their particular Portions of the Holy Scriptures, had finiſhed their Review, in order to the ſetting it forth more correctly. But this was not done till ſome Years after: and this is that, which when it came forth, was called, *The Biſhops Bible.* Whereto the Archbiſhop ſet a Preface, and whereupon he beſtowed a great deal of Pains, as we have ſhewn in his Life.

Jewel's Apology *printed.*

And as an Handmaid to the Holy Bible, this Year alſo Biſhop *Jewel*'s *Latin Apology* was firſt printed, tho' written the Year before. Which Book was approved by the Allowance and Authority of the Queen, and publiſhed by the Conſent of the Biſhops and others.

The Occaſion of Writing it.

This Book was entituled in *Engliſh*, *An Apology or Anſwer in Defence of the Church of* England: *with a brief and plain Declaration of the true Religion profeſſed and uſed in the ſame.* The Occaſion and Grounds of writing it, as the Author himſelf reported, were the Slander deviſed by Papiſts againſt this late Reformed Church: as, ‘That we were Hereticks; that we were departed from the Faith; that we with our new Perſuaſion and wicked Doctrine had broken the Conſent of the Church; that we raiſed, as it were out of Hell, and reſtored to Life again, old Hereſies, and ſuch as long ago were condemned: that we ſowed abroad new Sects and furious Fancies, that never before were heard of. Alſo, that we were now divided into contrary Factions and Opinions, and could never agree by any means among ourſelves. That we were wicked Men, and made War, after the manner of Giants, (as the Fable is) againſt God himſelf; and did live together without Care or Reverence of God: That we deſpiſed all good Deeds, and uſed no Diſcipline of Virtue, maintained no Laws, no Cuſtoms, no Equity, no Juſtice, no Right; that we looſed the Bridle to all Miſchief, and allured the People to all kind of Licence and Luſt. That we went about and ſought, how all the States of Monarchies and Kingdoms might be overthrown; and all Things might be brought unto the raſh Government of the People, and to the Rule of the unſkilful Multitude. That we had rebelliouſly withdrawn ourſelves from the Catholick Church, and ſhaken the whole World with a curſed Schiſm; and had troubled the common Peace and general Quietneſs of the Church. And that, like as in Time paſt, *Dathan* and *Abiram* ſevered themſelves from *Moſes* and *Aaron*, ſo we at this Day departed from the Pope of *Rome* without any ſufficient and juſt Cauſe. As for the Authority of the ancient Fathers and old Councils we ſet them at nought. That all ancient Ceremonies, ſuch as by our Grand-fathers, and great Grand-fathers, now many Ages paſt, when better Manners and Days did flouriſh, were approved, we had raſhly and arrogantly aboliſhed; and had brought into the Church by our own pri-

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‘ vate Authority, without any Commandment of any holy and ſa-
‘ cred General Council, new Rites and Ceremonies. And that we
‘ had done all theſe things, not for any Reſpect of Religion, but only
‘ for a Deſire to maintain Strife and Contention. But as for them,
‘ they had changed nothing at all; but all things even as they recei-
‘ ved them from the Apoſtles, and were approved by the moſt an-
‘ cient Fathers, ſo they had kept them from Age to Age unto this Day.

Theſe were hideous Charges againſt what had been lately doing in the Church of *England:* and highly neceſſary it was, that a Juſtification ſhould be ſet forth of what was done by the Reformation; upon which all theſe Aſperſions were caſt. Which *Jewell*'s able Pen happily undertook. And of what Eſteem and Reputation it was in the Church of *England* in theſe Times, appears by a State-Book ſet forth the Year after; ‘ I refer you to the *Apology*, which our Church hath ‘ placed openly before the Eyes of the whole Chriſtian World, as the ‘ common and certain Pledge of our Religion.

Ad Apologiam ablego, quam Eccleſia noſtra tanquam communem & certam noſtræ Religionis obſidem, palam in oculis Orbis Chriſtiani collocavit. *Gual. Haddon. Ep. Hier. Oſorio.*

Written upon a State Account.

So that it was written upon a State Account by the common Advice and Conſultation, no doubt, of the College of Divines that were then met about Reformation of the Church. And ſo the Reverend Author himſelf ſhewed in his Epiſtle to Queen *Elizabeth* before his *Defence*, *viz.* That it contained the whole Subſtance of the Catholick Faith, then profeſſed and freely preached throughout all the Queen's Dominions: That thereby all Foreign Nations might underſtand the Conſiderations and Cauſes of her Doings in that behalf. As in old Times did *Quadratus*, *Melito*, *Juſtin Martyr*, *Tertullian*, and other godly learned Fathers upon the like Occaſion, as well to make known the Truth of God, and to open the Grounds of their Profeſſion, as alſo to put the Infidels to ſilence, and to ſtop the Mouths of the wicked.

Jewel's *Def.*

Made Common to moſt Parts of Europe.

This *Apology* was tranſlated out of *Latin* into ſundry Tongues, and ſo made common to moſt Parts of *Europe*, and was well allowed and liked of by the Learned and Godly, who gave open Teſtimonies of the ſame. And it was never reproved in *Latin* or otherwiſe, either by any one private Writing, or by the Publick Authority of any Nation; till Mr. *Harding*, Reſiant at *Louvain*, publiſhed an open *Confutation* of it, and offered the ſame to the Queen. But the main Ground of his whole Plea was, That the Biſhop of *Rome*, whenſoever it ſhall like him to determine in Judgment, can never err: That he is always undoubtedly poſſeſt of God's Holy Spirit: That at his only Hand we muſt learn to know the Will of God; and in his only Holineſs ſtands the Unity and Safety of the Church: That whoſoever is divided from him muſt be an Heretick: And that without Obedience to him there is no hope of Salvation. Nay, he affirms, that he is not only a Biſhop, but a King; and that all Kings and Emperors receive their Power at his Hand, and ought to ſwear Obedience and Fealty unto him. *Jewell*, in his ſaid Epiſtle to the Queen, quotes the particular Places and *Folio*'s in the *Confutation* where *Harding* aſſerts all this. The Biſhop publiſhed ſome Anſwer to

Harding *ſets forth a Confutation of it.*

Anſwered by Biſhop Jewell.

Harding in the Year 1567, dated from *London*, *October* the 27th, that Year. And again in the Year 1568, there came forth written by the ſame *Harding*, *A Detection of ſundry foul Errors*, &c. printed at *Louvain*. Both which *Confutation* and *Detection*, the Biſhop moſt learnedly anſwered at large in his Book called, *A Defence of the Apology*, and dedicated it to the Queen about the Year 1569. as he dated the Preface to the Reader, from *Sarisbury*, *December* the 11th that Year. But to go back to the *Apology* itſelf:

The Sum of the Apology. Vit. Juell. *p.* 177.

It was compoſed and written by this Reverend Father as the publick Confeſſion of the Catholick and Chriſtian Faith of all *Engliſhmen*. Wherein is taught our Conſent with the *German*, *Helvetian*, *French*, *Scotch*, *Genevian*, and other Reformed Churches. The Cauſe is ſhewn of our Departure from the *Roman* See, and Anſwer is given to thoſe Slanderers, who complained that the *Engliſh* came not to the pretended General Council of *Trent*, called by the Pope, nor ſent any Legate thither, nor excuſed their Abſence by any Letters or Meſſengers. The Reaſon of Writing this *Apology* was, that Papiſts might ſee all the Parts and Foundations of the Doctrine we defended, and might underſtand the Strength of the Arguments on which our Religion ſtands. And it is ſo compoſed, that the firſt Part is an Illuſtration of the true Doctrine, and a paraphraſtical Expoſition of the Twelve Articles of the Chriſtian Faith. The Second, a Succinct and Solid Reprehenſion of Objections. If the Order of the Book be regarded, nothing could be more diſtinct; if the Perſpicuity, nothing more clear; if the Stile, nothing more terſe; if the Words, nothing more eloquent; if the Matter, nothing more nervous. ‘A Book, added Dr. *Humphrey*, the Writer of *Jewell*'s Life, which I would not have *Hoſorius* only take into his Hand, but alſo be propounded to Chriſtian Youth in all Schools, whence they might ſafely and fully be attracted by Tropes of Eloquence and Principles of Piety.

P. 185.

P. 187.

Wrote againſt by Papiſts.

This Book nettled the Papiſts; and many ſharpened their Pens againſt it, and ſome wrote their Invectives in *Latin*, and ſome in *Engliſh*. In *Latin* wrote *Alan Cope*; in *Engliſh*, *Nicolas Sanders*, *Stapleton*, *Raſtal*, *Dorman*, *Heskins*, and *Harding*. With this laſt *Alexander Nowel* contended, but ſpecially with *Thomas Dorman*; *Jewell* eſpecially with *Harding* in Vindication of his own Book, and by the way with others.

Tranſlated into Engliſh.

This famous *Apology* was ſoon after tranſlated into proper *Engliſh* by a very learned Lady, (the Lady *Bacon*) and publiſhed for common Uſe, which we ſhall mention under the Year 1564. There was alſo another *Engliſh* Tranſlation of the *Apology* before this, done by the ſaid Lady, came forth, *viz.* this Year 1562.

Let me add concerning this Book, that it was made much of by thoſe of *Zurich*, where *Jewell* was well known; nay, of all Proteſtants: and was, beſides the *Engliſh*, tranſlated almoſt into all Languages, as *German*, *French*, *Italian*, *Spaniſh*. The Council of *Trent* held about this time, ſaw it, and cenſured it: and appointed one *French-man*, and another *Italian*, to anſwer it; but they gave no Anſwer to it: though ſeveral afterwards ventured to do, and were ſufficiently confuted.

And other Languages.

Jewell's *Works, p.* 2, 3.

“ Let

ANNO 1562.

Epiſt. Theolog. P. Mart. p. 804.

Peter Martyr *to* Jewel *concerning his Book.*

“ Let me add. *Grindal* Biſhop of *London* ſent this *Apology of the Church of* England to *Peter Martyr* at *Tigur*. Which came to his Hands about the Calends of *Auguſt*. The 24. Day of which Month the ſame *Peter* wrote a Letter to Biſhop *Jewel* the Author. Concerning which Book he gave his great Approbation in theſe Words: *Ea verò non tantum mihi, cui omnia tua probantur, & mirifice placent, omnibus modis & numeris ſatisfecit, verum etiam* Bullingero, *ejuſq; filiis & generis, necnon* Gualthero & Wolphio, *tam ſapiens, mirabilis & eloquens viſa eſt, ut ejus laudandi nullum modum faciant, nec arbitrantur hoc tempore quicquam perfectius editum fuiſſe. Hanc ingenio tuo felicitatem, hanc edificationem Eccleſiæ, hoc Angliæ Decus vehementer gratulor: Téque obteſtor, ut quam ingreſſus es viam, pergas tuis veſtigiis premere. Etenim bonam licet habeamus cauſam, tamen præ hoſtium numero pauci ſunt, qui eam tueantur. Et illi jam videntur experrecti, ut bonitate ſtili & argutis ſophiſmatis multum ſe probent imperitæ Multitudini. Loquor autem de Staphylis, Oſiis, & pleriſq; aliis hujus farinæ Scriptoribus: qui hoc tempore mendaciorum Papæ ſtrenuos patronos agunt. Quare cum in Apologia tua illa doctiſſima & elegantiſſima tantum ſpes de te concitaveris, certò ſcias, omnes bonos & doctos, jam ſibi polliceri, Veritatem Evangelicam, te vivo, non eſſe ab hoſtibus impunè laceſſendam.*

Ego verò plurimum lætor, quod illum diem viderim, quo factus ſis parens tam illuſtris & elegantis filii. Largiatur Deus cæleſtis Pater, pro ſua bonitate, ut ſobole non abſimili frequenter augearis.

To this Senſe in *Engliſh*: ‘That his Book, in all Reſpects and Accounts, gave him Satisfaction, and to whom every thing that came from him was approved. And not only himſelf, but alſo *Bullinger*, his Sons and Sons-in-Law, *Gualter* and *Wolph* [chief Miniſters there] were infinitely pleaſed with it: To whom it ſeemed ſo wiſe, ſo admirable and eloquent a Piece, that they could not ſufficiently commend it: And that theſe thought there had nothing at this Time been ſet forth more perfect. He exceedingly gratulated this Felicity to his Wit and Parts, to the Church this Edification, and this Glory to *England*. He beſeeched him that he would go on vigorouſly in this Way that he had entred into. For We, ſaid he, have a good Cauſe, yet in reſpect of the Number of Adverſaries, there were but few that defended it. And that they themſelves ſeemed to be awakened, that by the Smoothneſs of their Stile, and cunning Sophiſms, they might much approve themſelves to the ignorant Multitude. He ſpake of the *Staphili* and the *Oſii*, and many other Writers of that ſort: Who at that Time yielded themſelves Patrons of the Lies of the Pope. And that therefore, ſince by that his moſt learned and eloquent *Apology*, he had raiſed ſuch Hope of him, he might certainly know, that all good and godly Men promiſed themſelves, that the Truth of the Goſpel, while he lived, ſhould not be aſſaulted by the Enemies unrevenged.

‘ And that for himſelf, he exceedingly rejoyced to ſee that Day, that *Jewel* became the Parent of ſuch an illuſtrious and beautiful Iſſue: Praying, that God the Heavenly Father would grant him often an Encreaſe of ſuch Off-ſpring.’ ”

Peter Martyr *dies.*

His Effigies.

November 12. *Peter Martyr* dyed. Who deſerves to ſtand in our *Engliſh* Hiſtory for his great and good Deſervings here in this Realm under King *Edward*. And the next Year *Joſiah Simler* dedicated his Oration of *Martyr*'s Life and Death unto Biſhop *Jewell*, and ſent it to the ſaid Biſhop with *Martyr*'s Comment upon *Geneſis*, as it ſtill ſtands before that Comment; together with *Martyr*'s *Effigies* in Silver. Of which this was *Jewell*'s Judgment, That although it reſembled him very well in many things, yet there was ſomething, he knew not what, in which the Skill of the Artiſt was ſhort. ‘ And what wonder, added he, is it, that an Error ſhould be committed in the Likeneſs of him, whom indeed, when I conſider all things, I think there was ſcarce any thing like unto.’ Beſide this Comment on *Geneſis*, *Martyr* in his life-time dedicated to him his Dialogue, *De utraque in Chriſto natura*, againſt the *Ubiquitaries*.

“ *Peter Martyr* declined in his Health ſome Months before his Death. For in *Auguſt* in his Letter to Biſhop *Jewel*, he gave him this Account of himſelf. *De me vero quomodo habeam, ſi cupis dilucidius cognoſcere, ſcito, animo eſſe in Chriſto hilari, & in iiſdem verſari laboribus, in quos cum adeſſes, incumbebam: At corpore non ita ſum valido & firmo, ut antea fui. Nam quotidiè onus ætatis ingraveſcit. Jam a ſeſquianno ſum prorſus edentulus, nec ventriculus officium fecit, ut me appetitu ad comedendum excitet. Laboro præterea capitis diſtillationibus: ad quæ mala tibiarum non leves acceſſerunt Dolores, propter duo ulcera, quibus interdum graviter diſcrucior. Ubi licet propriè & per ſe corpus angatur, attamen propter conſenſum, quem* Græci Sympathiam *vocant, animus quoq; non poteſt non affici. Hæc quæ non dubito, pro eo quo in me animo es, tibi fore auditu moleſta, minimè hiſce literis inſeruiſſem, niſi tuæ preces mihi vehementer prodeſſent, quas ex neceſſitate, qua urgeor flagrantiores impetratum iri mihi perſuaſi.*”

His Character.

Senex quidam delirus, ſubverſus, impudens, Errorum magiſter inſignis, &c.

Bp. Cranmer's *Anſwer to* Smith's *Pref.*

This learned and pious Confeſſor, and ſometime the King's Publick Profeſſor of Divinity in *Oxford*, juſtly requires that we take ſome honourable Leave of him. 'Tis true, he was mortally hated by the Popiſh Bigots here at home, and moſt foully ſlandered by them, as a Time-ſerver, a Renegade, and the like. Dr. *Treſham* in his Epiſtle to the Lords of the Council, before his Relation of the Diſpute at *Oxford* between the ſaid *Peter Martyr* and other Papiſts, calls him a *doting old Man, ſubverted, impudent, and a notable Maſter of Errors.* Dr. *Richard Smith*, another of his Antagoniſts, gave out in Print, That at *Martyr*'s firſt coming to that Univerſity, he was but a *Lutheran*, and Taught in the Matter of the Sacrament as he did; but going once to Court, and obſerving that Doctrine there miſliked, and fearing his Opinion might do him hurt in his Living, he anon turned his Tippet and ſang another Song. Now to all this Charge, to do him right, let me ſubjoin for Anſwer what Archbiſhop *Cranmer* ſaid in his behalf, *viz.* That he was a Man of that excellent Learning and godly Living, that he paſſed Dr. *Smith* as far as the Sun in his clear Light paſſeth the Moon, being in the Eclipſe. And again, That as for *Peter Martyr*'s Opinion and Judgment in the aforeſaid Matter, no Man could better teſtify than he: Foraſmuch as he lodged within his Houſe [at *Lambeth*] long before he came to *Oxon*. That he [the Archbiſhop]

biſhop] had with him many Conferences on that Subject, and knew that he was then in the ſame Mind that he was afterwards at *Oxon*, and as he defended openly there, and had written in his Book. And that if Dr. *Smith* underſtood him otherwiſe in his Lectures at the beginning, it was for lack of Knowledge. For that then Dr. *Smith* underſtood not the Matter, nor yet did, as it appeared by his fooliſh and unlearned Book which he had then ſet forth. But as for Dr. *Martyr* (added the Archbiſhop) did he ſeek to pleaſe Men for Advantage, who having a great yearly Revenue in his own Country, forſook all for Chriſt's Sake; and for the Truth and Glory of God came into ſtrange Countries, where he had neither Lands nor Friends, but as God of his Goodneſs (who never forſaketh them that put their Truſt in him) provided for him.

A Nonreſident puniſhed.

The Church now, partly by former bad Example, and partly by diſlike of, and withdrawing themſelves from the Service now eſtabliſhed, had abundance of *Non-Reſidents.* I meet with one about this time, whom the Archbiſhop himſelf took to Taſk. His Name was *Thomas Morriſon*, Rector of *Henly* upon *Thames*, in the Dioceſe of *Oxford*, which as yet was Vacant. He was ſequeſtred, and the Fruits of his Church ſequeſtred into the Hands of Two Perſons appointed to receive them. This was done in *December.* The Archbiſhop's Inſtrument ran thus:

An Inſtrument of Sequeſtration; *Park.* Regiſt.

MAtthæus *permiſſione divina, &c. Cum, uti ex fide digna relatione acceperimus, Rectoria ſive Eccleſia parochialis de* Henly *per prædict proceſſionem, ſive continuam Abſentiam ultimi Rectoris, & Incumbentis ejuſdem aliquandiu vacaverit, & Paſtoris Solatio deſtituta extitit, prout ſic vacat in præſenti: Cujus prætextu Cura dictæ Eccleſiæ penitus inofficiata relinquitur in animarum Parochianorum ibidem grave periculum, & interitum manifeſtum:* NOS *igitur præmiſſa conniventibus oculis præterire nolentes, ſed iis pro Poſſe noſtro ſubvenire volentes, omnes & ſingulos fructus, &c.*

And Deprivation.

Another Inſtrument the Archbiſhop ſent forth to all the Clergy of *Oxford* Dioceſe, 'To Cite and Admoniſh, once, twice, thrice, *Morriſon* [ſometimes called *Morris*] to appear, if he might be apprehended. If not, to faſten a Citation on the Door of the Church of *Henly*, that the ſaid *Thomas Morris*, the ſaid Rector, within ſix Months perpetually ſerve the Cure of the Souls of the Pariſhioners. Otherwiſe, he contemning this Monition, to appear before him, or his Vicar-General in the Cathedral Church of *Paul*'s, to render a reaſonable Cauſe of his Abſence, and to receive what ſhall be judged right. Otherwiſe that he would proceed to deprive him.' And ſo he was *June* 28. 1563. a Sentence of Deprivation being then denounced againſt him; and one *Barker*, B. A. was preſented to the Church. This *Morriſon* undoubtedly was a Papiſt, and had fled from his Benefice, becauſe he would not comply with the preſent Settlement of Religion.

One pretends himſelf to be a Meſſenger from Heaven.

A notorious Impoſtor aroſe in theſe Days, and ſhewed himſelf in *London*, called *Elizeus Hall*, who gave out himſelf to be a Meſſenger from God: and pretended to Revelations and Voices ſpeaking to him from Heaven; and writ Books by Inſpiration. He was at laſt brought before the Biſhop of *London* the 12th of *June* this Year. Where upon Interrogatories he gave this particular Account of this his Frenzy; *Viz.*

Pap. Houſe. His Viſions. Anno 1551.

That his Name among the common People was *Elizeus Hall*, but that he writ himſelf *Ely the Carpenter's Son*; becauſe that one Night in a Viſion he ſaw a Fire in his Chamber, and heard a Voice ſaying unto him, Ely, *Ariſe, Watch and Pray, for the Day draweth nigh.* And that this Voice was heard thrice that Night: And that this was about Eleven Years ago. Further, he ſaid, That he was rapt out of the Bed, and ſaw Heaven and Hell, and was abſent from the 9th of *April*, 1552. till the 11th next following, *viz.* two Nights and one whole Day, [anſwering to the Time between Chriſt's Death and his Reſurrection.] And that there appeared to this Examinate one in white Apparel, [*viz.* an Angel] and commanded him to watch and to pray ſeven Years, and to write three Years and an half, according to the time of Chriſt's Miniſtry, ſaying, *Two Years and an half thou ſhalt bring nothing to paſs: In the other Year reſerved, thou ſhalt be troubled and fall into Perſecution.* And ſo, he ſaid, it came to paſs. For in the Year paſt he had been before Commiſſioners, and examined divers Times. That there remained yet behind of the three Years, not much more than one Month. And then he knew not what ſhould become of him, (except he had a new Revelation) For then his Commiſſion was ended.

Anno 1552.

His Meſſage.

That he took upon him no Name of Miniſter, Preacher nor Prophet; for he was called to none of theſe Offices. And being aſked what Name his Office bore, he termed himſelf *A Meſſenger ſent from God* to the Queen, and to all Princes: and that his Commiſſion endured but one Month, or little more. He ſaid, he had his Vocation by Revelation, and that he never learned of any Creature; that he had not read much in the Bible; and that he was able, having Pen, Ink and Paper, to write, and to cite, and alledge Authorities forth of the Scriptures: Meaning, as appeared, that he had all his Knowledge by Revelation. Being demanded whether there were any more Learning in the *Great Book* [writ by him] than in his Book of *Obedience*, which the ſaid Biſhop had read afore; he ſaid his Book of *Obedience* was but the fifteenth Part of his new *Great Book*. That in the latter End of Queen *Mary*'s Days he did begin to write, but he could bring nothing to paſs: His Gift was not come to him; and till he had given over all things, he could never write effectually. And that ſince he began to write, he neither did eat Fiſh nor Fleſh, nor drank Wine, according to his Revelation, which he then remembred; wherein he was forbidden to forſake all things pleaſant to the Fleſh. And that he writ every Word of his Book on his Knees.

And Revelation.

His Writings.

This Impoſtor a Papiſt.

Being demanded what his Judgment was of the Maſs [as ſuſpected perhaps to be ſet on Work by Papiſts] and what of Tranſubſtantiation, and eſpecially Purgatory; for it was like, that if he had ſeen Heaven and Hell, he ſhould have ſeen Purgatory alſo, if there were any; he refuſed to anſwer, referring himſelf to his Book, ſaying, he was commanded not to ſpeak of thoſe Matters, till he had delivered his Book to the Queen.

Being interrogated, whether he had received the Sacrament within two Years paſt; he anſwered not directly, but ſo as it might appear he had not; and that he was one of the Popiſh Judgment in Religion, which very manifeſtly appeared by divers of his Speeches. For his Apparel, [which it ſeems was diſtinct] he alledged his Revelation.

His Viſions in Metre.

In a Catalogue of Books belonging ſome time to Sir *John Parker*, Son to Archbiſhop *Parker*, among the reſt there was a Book, Entituled, *The Viſions of* Elizeus Hall *in Metre.*

CHAP. XXVI.

The Lord Keeper's and Mr. Speaker's Speeches. A Second Parliament. Matters tranſacted relating to Religion. The Penalty of High Treaſon in the Bill for the Supremacy, argued. Speeches of the Lord Mountague, *and Mr.* Atkinſon *a Lawyer, againſt it. Another for it. Acts paſſed:* Viz. *for the Aſſurance of the Queen's Royal Power: Againſt Conjurations: For Execution of the Writ for taking a Perſon excommunicated,* &c. *The Queen's Anſwer about her Marriage.*

The Queen's Second Parliament.

ON the 12th day of *January* the Queen's Second Parliament began to ſit at *Weſtminſter*. She rode that Morning from her Palace in great State unto *Weſtminſter Abby*, accompanied with all her Lords, Spiritual and Temporal. The Queen was clad in a Crimſon Velvet Robe, and the Earl of *Northumberland* [of *Worceſter* writes *D'ews*] bearing the Sword before her; all the Heralds of Arms in their rich Coats, and Trumpets blowing. The Biſhops were Twenty two in Number, (*Landaff* and *Carliſle* wanting) riding in their Robes of Scarlet lined, and Hoods down their Backs of Miniver. She lighted at our Lady of *Graces* Chappel, and with her noble and ſtately Retinue went in at the North-door into the Abby, where ſhe heard a Sermon preached by *Nowell*, Dean of St. *Paul's*; and then a Pſalm being ſung, She and her honourable Company went out of the South door, and ſo to the Parliament-Chamber, and ſoon after to the Houſe.

Lord Keeper's Speech.

The Lord Keeper *Bacon*, at the Queen's Commandment, opened the Cauſe of this Parliament's Meeting (as he did of the former) in an eloquent Speech, declaring the Cauſes to be partly for Religion, for the ſetting forth God's Honour and Glory; and partly for Policy and the Commonwealth, as well for Proviſion at home, as for Foreign Enemies abroad. I ſhall only take notice what the Lord Keeper ſaid with Reſpect to Religion. He ſhewed, 'That God's 'Cauſe being ſincerely weighed, conſidered and followed, would

Shewing the State of Religion.

D'ews *Journ.*

ANNO 1562.

‘bring forth good Succeſs in all Affairs; and being not followed, but neglected, how could any thing proſper or take good Effect? He blamed both Spirituality and Laity. That the Preachers were not ſo diligent in their Vocation as they ought; and the Laity neither ſo diligent in hearing, nor yet in doing as they ſhould. And ſome of the Laity, in not giving Credit to God's Word preached, as ought to be. He took notice here of the great Want of Miniſters; and that ſome of thoſe that were Miniſters were much inſufficient, which notwithſtanding, conſidering the Time, were to be born withal; not doubting the Circumſpection of the Biſhops in well looking to the placing of ſuch which ſhould be appointed hereafter: And ſuch as were negligent or blame worthy, and would not be Reformed, to have ſharp Puniſhment.

‘That heretofore the Diſcipline of the Church was not good, and the Miniſters thereof ſlothful. Whence ſprung two Enormities: *Firſt*, That for lack of the former, every Man lived as he liſted without fear. And by reaſon of the *Second*, many Ceremonies were agreed upon; but the right Ornaments thereof were either left undone or forgotten: That it was for want of Diſcipline that few came to Service, and the Church ſo unrepleniſhed; notwithſtanding a Law made the laſt Parliament for good Order to be obſerved in the ſame. But as yet it appeared not executed. That therefore if it were too eaſy, it ſhould be made ſharper. And if already well, then to ſee it executed. For the want of Diſcipline cauſed Obſtinacy, Contempt, and Growth of Hereſy.

‘That in his Opinion the Device was good, that in every Dioceſe Officers ſhould be appointed and deviſed, as ſhould be thought good, to ſit for the Redreſs of theſe, and ſuch like Errors, twice or thrice a Year, till the Fault were mended. In the doing of which, the Head Officers were to be born withal, and maintained; and Laws to be made for the purpoſe. The chief Care of which, he ſaid, [applying himſelf to the Lords Spiritual] pertained unto them, wherein they ſhould take pains; and whereunto Laws ſhould be joined, not only for the more perfecting of the ſame, but for the Maintenance as well of the Heads as of the Members thereof.

The Speaker's Speech to the Queen.

On the 15th of *January*, *Thomas Williams* of the *Inner-Temple*, Eſq; being choſen Speaker to the Lower Houſe, was preſented to the Queen. And in his Speech to her, what he ſaid relating to Religion was to this Purport. *Firſt*, he did in the Name of all the Commons, give moſt humble and hearty Thanks to God and Her, who had brought and reſtored God's Doctrine into this Realm. He took notice of the Want of Schools; that at leaſt an Hundred were wanting in *England*, which before this Time had been [being deſtroyed (I ſuppoſe he meant) by the Diſſolution of Monaſteries, and Religious Houſes, Fraternities and Colleges]. He would have had *England* continually flouriſhing with Ten Thouſand Scholars, which the Schools in this Nation formerly brought up. That from the Want of theſe and good School-maſters, ſprang up Ignorance. And Covetouſneſs got the Livings by Impropriations, which was a Decay, he ſaid of Learning. And by it the Tree of Knowledge grew

Want of Schools.

Impropriations.

downward, not upward; which grew greatly to the Diſhonour, both of God and the Commonwealth. He mentioned likewiſe the Decay of the Univerſities; and how that great Market-Towns were without Schools or Preachers. And that the poor Vicar had but 20 *l.* [or ſome ſuch poor Allowance] and the reſt, being no ſmall Sum, was impropriated. And ſo thereby, no Preacher there; but the People being trained up and led in Blindneſs for want of Inſtruction, became obſtinate. And therefore adviſed that this ſhould be ſeen to, and Impropriations redreſſed, notwithſtanding the Laws already made [which favoured them.]

Error.

He took Notice alſo of a third Monſter called ERROR (as IGNORANCE and NECESSITY, were the two others that troubled the Kingdom.) Under this Monſter he brought the *Pelagians*, *Libertines*, *Papiſts*, and ſuch other, leaving God's Commandments, to follow their own Traditions, Affections and Minds. That if the Papiſt was (and indeed he was) in Error, that we ſhould ſeek the Redreſs thereof; for that the Poor and Ignorant were abuſed. Until which Redreſs be had, he told her Majeſty, that neither ſhe nor her Realms, neither at home nor abroad, ſhould ever be well ſerved of ſuch Perſons which were ſo divided. And therefore ſaid he, ſpeedily look to it, and weed out this Wickedneſs and Error, too much known nowadays.

Libertiniſm.

He added further, That in the Country he had heard tell of, but ſince he came up, walking in the Streets he had heard oftentimes [with his own Ears] more Oaths than Words. A pitiful hearing! He urged to have it puniſhed.

A ſafe Fort for the Realm.

He moved her Majeſty (with the Aſſent of this Aſſembly) to build a ſtrong Fort for the Surety of the Realm, for the repulſing of her Enemies, and to be ſet upon firm and ſtedfaſt Ground. Which Fort to have two Gates, the one commonly open, the other a Poſtern, and two Watchmen at either of them; one Governor, one Lieutenant: and then no good thing would be there wanting. The Fort he meant was the *Fear of God*. The Governor God himſelf; her Majeſty the Lieutenant; the Stones of it the Hearts of faithful People. The two Watchmen at the open Gate, to be Knowledge and Virtue; the other two at the Poſtern, to be Mercy and Truth; all being Spiritual Miniſters. That this Fort was invincible, if every Man would fear God. For all Governors reign and govern by the two Watchmen, Knowledge and Truth. And that if ſhe, being the Lieutenant, ſaw Juſtice, with Prudence her Siſter, executed, ſhe would then rightly uſe the Office of a Lieutenant. And for ſuch as departed out of this Fort, let them be let out at the Poſtern by the two Watchmen, Mercy and Truth. And then ſhe would be well at home and abroad. Finally, he exhorted her continually to ſeek God's Glory, and his true Honour; and then ſhe would have this Fort well built, and by her well governed. In this ingenious Speech I ſtrongly ſuſpect *Cecil* had a great Hand. Who as he was firſt choſen Speaker himſelf, but got himſelf excuſed, ſo he ſeems to have been the main Inſtrument of getting Mr. *Williams* choſen in his room. For when Sir *Edward Rogers*, Comptroller of the Queen's Houſhold, had recommended him to the Houſe to be their

Speaker, and *Williams* had diſabled himſelf, *Cecil* anſwered him, the Houſe had gravely conſidered of him as a fit Perſon, and required him to take the Place, and ſo he was ſeated in the Chair.

Now to take notice of the Bills that were brought in, having a Tendency to Religion, or the Church.

Bills in Parliament. For the Succeſſion.

The very firſt thing they ſet about in the Houſe of Commons, was the *Succeſſion* to the Crown; and (in order to that) the Queen's Marriage with ſome fit Perſon, for Heirs of her Body to inherit her Kingdoms. For *January* the 16th, which was but the next Day after the Speaker was choſen and accepted, a Burgeſs (*viz.* the Mayor of *Windſor*) moved for the Succeſſion. And the 28th of the ſame Month, they exhibited their Petition to the Queen for the Eſtabliſhment of the ſaid Succeſſion. Which Petition was drawn up in very eloquent and preſſing Language, yet tendered with all humble Deference. The Arguments were chiefly taken from the Danger of the Realm without the proſpect of Succeſſion, and particularly from the fear of *Papiſts*, ſtiled, 'A Faction of Hereticks in her Majeſty's Realm, who moſt unnaturally againſt their Country, moſt madly againſt their own Safety, and moſt treacherouſly againſt her Highneſs, not only hoped for the woful Day of her Death, but alſo lay in wait to advance ſome Title, under which they might revive their late unſpeakable Cruelty, to the Deſtruction of the Goods, Poſſeſſions and Bodies, and Thraldom of the Souls and Conſciences of her Faithful and Chriſtian Subjects.-----They found how neceſſary it was for her Preſervation, that there ſhould be more Perſons ſet, and known between her Majeſty's Life and their Deſire.------They knew not how many pretended Titles and Truſt to ſucceed her.-----And they found by good Proof, that the certain Limitation of the Crown of *France* had in the Realm procured ſo great Quiet, that neither the Perſon of the Prince in Poſſeſſion had been endangered by ſecret and open Practice, nor the Commonweal moleſted by Civil Diſſenſion, through any Quarrel attempted for the Title of that Crown, *&c.* And the 1ſt of *February*, the Lords of the Parliament were with the Queen, as it was thought, upon the ſame Account. But ſhe deferred her Anſwer.

Cecil's Letter about it.

An eminent Member of the Houſe, I mean the Queen's Secretary *Cecil*, in the beginning of *February* wrot to Sir *Thomas Smith*, her Ambaſſador in *France*, concerning this Matter, and what his Judgment was therein: *viz.* 'That the Heads of both Houſes were fully occupied with the Proviſion of Surety to the Realm, if God ſhould to our Plague (as he ſaid) call the Queen, without leaving of Children. That the Matter was ſo deep as he could not reach into it; and praying God to ſend it a good Iſſue. And ſoon after (*viz. February* 18.) he writ again to the ſame Perſon, That he could not ſee that any Effect would come of the earneſt Suits made of the Three Eſtates to the Queen's Majeſty, either for Marriage, or State of Succeſſion.

In this Houſe of Commons were many good publick-ſpirited Members. Theſe I find in a Journal of *Cecil*'s, viz. *Bell*, *Wilſon*, *Goodyere*, *Norton*, *Warner*, Sir *Anthony Cook*, &c. To which I may add *Cecil* himſelf, who (as himſelf writ to the aforeſaid *Smith*) was ſo full occupied to expedite Matters in this preſent Parliament, that he had almoſt no leiſure to attend other things.

The Bills following were ſuch as were read and concerted in the Houſe of Lords.

For Aſſurance of Biſhops Lands.

The 30th of *January*, a Bill for Aſſurance of certain Lands aſſumed by the Queen's Majeſty, during the Vacation of Biſhopricks, was read the ſecond Time, the firſt Reading not mentioned in *D'Ews* Journal.

This Bill ſeems to be intended for the further Eſtabliſhment of an Act made the laſt Parliament for the Exchange of Biſhops Lands. This had no more Reading this Seſſion, and was laid aſide.

Againſt fond Propheſies, Invocation of evil ſpirits, &c.

February the 15. Read the firſt Time, the Bill againſt Fond and Fantaſtical Propheſies; and for the Puniſhment of Invocation of Evil Spirits, Enchantments, Witchcrafts and Sorceries: brought from the Houſe of Commons. This Bill was divided into Two in the Houſe of Lords. The Bill againſt Enchantments, Sorceries and Witchcrafts, was read the 8th and 9th, the firſt and ſecond Times. And *March* the 11th, the Bill againſt Fond and Fantaſtical Propheſies, was read the third Time, and concluded. The 20th of *March*, ſeveral Bills were brought from the Commons to the Lords, and among the reſt, the two laſt mentioned Bills, and ſo finally concluded.

For Aſſurance of the Queen's Royal Power.

February the 20. A Bill for the Aſſurance of the Queen's Majeſty's Royal Power over all States and Subjects within her Dominions, was brought to the Lords from the Houſe of Commons. It was brought in for the further keeping in Awe the Popiſh Party, which had been already very buſy and bold, and dangerous to the Queen and Realm. This Bill was read in the Lord's Houſe, *February* the 25th, the firſt Time. And *March* the 3d, the ſame Bill was read the third Time, with certain Proviſions thereunto annexed by the Lords, and concluded.

The Penalty of Treaſon in this Bill argued againſt in both Houſes.

By this Bill the Refuſal of the Oath of the Queen's Supremacy the ſecond Time, was made Treaſon. But it was argued ſtrongly againſt in both Houſes by the Favourers of Popery, as too ſevere a Penalty, conſidering that to many it was a Matter of Conſcience; which, as a moſt plauſible Argument, was chiefly inſiſted upon, as though it were a compelling Men to ſwear the Proteſtant Doctrine to be true. Among thoſe in the Houſe of Lords that ſtood againſt this Bill, Sir *Anthony Brown*, Lord *Mountague*, was one; and in the Lower Houſe, Mr. *Atkinſon*, a Student of the *Inner Temple*, oppoſed the ſame. I have ſeen the Speeches of both. And I obſerve the Plea of Conſcience and gentle Uſage toward ſuch as differ in Judgment, are Arguments made much uſe of now in the behalf of Papiſts, which were but of ſmall avail in the laſt Reign, when they were in Power. Their Speeches may not be unacceptable to lay before the Reader. The Lord *Mountague* ſpake thus:

The L. Mountague*'s Speech againſt it.* Foxii *MSS.*

THE Prince or Commonwealth that will make a new Law, ought to conſider three Things: The *Firſt*, That the ſame Law be neceſſary: The *Second*, That it be juſt and reaſonable: The *Third*, That it be poſſible and commodious, apt and fit, to be put in Execution.

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cution. Unto theſe three Qualities may be reduced all other that are requiſite, to the End the Law ſhould be good. Now it is to be ſeen, if theſe three Qualities be in the Law, that certain do pretend, and would have to be made in this Parliament againſt the Papiſts, as they call them. For the which preſuppoſe, that my Intent is not to perſuade, that the Religion which now is obſerved in *England* is either Falſe or Schiſmatical: but to entreat only, if it be good, that a Law be made, whereby it ſhall be commanded under Pain of Death, that the Papiſts with Oath confeſs the Doctrine of the Proteſtants to be True and Evangelical. As for the firſt, I ſay, That this Law that is pretended is not *neceſſary*; foraſmuch as the Catholicks of this Realm diſturb not, nor hinder the Publick Affairs of the Realm, neither Spiritual nor Temporal. They diſpute not, they Preach not, they Diſobey not the Queen, they cauſe no Trouble nor Tumults among the People. So that no Man can ſay, that thereby the Realm doth receive any Hurt or Damage by them. They have brought into the Realm no Novelties in Doctrine and Religion.

This Law not neceſſary.

This being true and evident, as it is indeed, there is no Neceſſity why any new Law ſhould be made againſt them. And where there is no Sore nor Grief, Medecines are ſuperfluous, and alſo hurtful and dangerous.

Nor juſt.

As concerning the Second, I ſay, That this Law that is pretended, is neither *juſt* nor *reaſonable*, nor cannot be, nor deſerveth to be called, or have the Name of *Law*, when it is made. For it ſhall be contrary and repugnant unto all Laws of Men, Natural and Civil. I meddle not with God's Laws; for I have above ſaid, that in this Diſcourſe I do not pretend to entreat of the Verity and Truth of Religion. But leaving that till Time fit and convenient, I do entreat, whether it be juſt to make this penal Statute to force the Subjects of this Realm to receive and believe the Religion of the Proteſtants upon Pain of Death. This, I ſay, is a thing more unjuſt. For that it is repugnant to the Law of Nature, and all Civil Laws. The Reaſon is, for that naturally no Man can, or ought to be conſtrained to take for certain that that he holdeth to be uncertain. For this repugneth to the natural Liberty of Man's Underſtanding. For Underſtanding may be perſuaded, but not forced.

The Doctrine of the Proteſtants doth repugn unto all the Eccleſiaſtical State of *England* that were preſent at the laſt Parliament, and holdeth Contradiction with all Provinces of *Chriſtendom.* It repugneth to all the Doctrine of all the Parliaments paſt, and all General Councils. With theſe Contradictions there is no Proteſtant, if he be a Man of any Underſtanding or Judgment, but will confeſs that it is doubtful and uncertain; ſeeing that of thoſe Things that appear not to our Senſes, there ariſeth no doubt nor Uncertainty, but of the Opinions of Men. And if he will ſay 'tis the Catholick Doctrine; therefore the Queſtion is, how this Word ought to be underſtood? Which is the Work of Underſtanding, and is reduced and brought to Opinions. And when there be many Opinions of th'one ſide and th'other, it is reaſon, that the Thing be doubtful, till all Opinions come to one: And that there be one Faith, one God, and one Trinity.

Now to turn to my purpoſe, I ſay, That ſince the Doctrine of Proteſtants is ſo uncertain, (leaving to call it *Falſe*) there is no Reaſon nor Juſtice, that doth permit or ſuffer, that Men ſhould be forced to take it for certain, true and ſure, and affirm the ſame. It is ſufficient, and enough for Proteſtants to keep the Poſſeſſion of the Churches, and the Authority to preach and excommunicate, not to ſeek to force and ſtrain Men to do or believe by Compulſion, that they believe not; and not to ſwear, and to make God witneſs of their Lie.

[I cannot but obſerve here by the way, how much this Bill is (whether wilfully or ignorantly) miſrepreſented by this Peer. For the Oath therein required to be taken, is not to ſwear to the Truth of the Proteſtant Religion, and the Doctrine thereof, (nor is there the leaſt mention made of Religion in the whole Act) but only that no Foreign Biſhop (chiefly meaning the Biſhop of *Rome*) hath any Power or Authority in the Queen's Realms and Dominions. Nor was this Oath to be impoſed upon all the Queen's Subjects univerſally; but only ſuch as ſhould enter into holy Orders, or took any eminent Places and Offices upon them; which if they declined to do, and meddled not in the Government, no ſuch Oath was required of them. And there is an expreſs *Proviſo* that none ſhall be compelled to take it, but ſome eccleſiaſtical Perſons that gave juſt Grounds of Jealouſy to the State. And beſides, this Act was found *neceſſary* for the Security of the Queen and her Government, (which was at this time in no ſmall danger) as the Title of the Act ran, *For the Aſſurance of the Queen's Power over all her States and Subjects*: And the Preamble of the Act mentioned *the Dangers by reaſon of the Fauters of the uſurped Power of the See of Rome, at this time grown to marvellous Outrage and licentious Boldneſs.* But now after this Caution, let us go on with this Lord's Speech.]

It is enough for them, [the Proteſtants] and they might hold themſelves content, that there is no Impediment or Let made by the Catholicks, but that they may perſuade the People ſo much as they liſt, and Teach and Preach their Doctrine.

Nor poſſible and convenient.

As touching the *Third*, that is, whether this Statute ſhould be *poſſible*, *meet* and *convenient*, to be put in Execution: I ſay, that on that is ſaid in the ſecond Chapter of *Juſtice*, dependeth, and is contained the Underſtanding of this Third, touching the Commodity and Poſſibility. For it is an eaſy thing to underſtand, that a thing ſo unjuſtly, and ſo contrary to all Reaſon and Liberty of Man, cannot be put in Execution, but with great Incommodity and Difficulty. For what Man is there ſo without Courage and Stomach, or void of all Honour, that can conſent or agree to receive an Opinion and new Religion by Force and Compulſion; or will ſwear, that he thinketh the contrary to that he thinketh. To be ſtill and diſſemble may be born and ſuffered for a time; to keep his Reckoning with God alone; but to be compelled to lie and to ſwear, or elſe to die therefore, are things that no Man ought to ſuffer and endure. And it is to be feared, rather than to die, they will ſeek how to defend themſelves: whereby ſhould enſue the contrary of that, every good Prince and well-adviſed Commonwealth ought to ſeek and pretend, that is, to keep their Kingdom and Government in Peace.

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So that this Law and Statute that is pretended, ſince it is not neceſſary for Men, without they leave Quietneſs and Peace; nor juſt and reaſonable, ſeeing it forceth Men to hold for certain and true, that they ſhould hold for doubtful and falſe; and being incommodious and impoſſible to be put in Execution, for the Alterations that may enſue of great Unjuſtice, I conclude that by no means any ſuch Law ought to be made and enacted.

The Biſhops not to have to do in this Law.

And becauſe ſome ſaid, This need not to be feared, nor ought any thing to be a ſtop; becauſe the greater Part of the Aſſembly of the Lords and the Higher Houſe, was of the Mind and Opinion, that the Law ought to be made, including in the ſame Aſſembly the *Biſhops* that are Twenty five: I anſwer, That they neither can, nor ought to have to do in this Matter, becauſe they are as Party, and therefore cannot be Judges. And that as they have Party, and have Intereſt in this Matter, it cannot be denied; ſince *ipſo facto* they have diſpoſſeſſed the Catholick Biſhops of their Churches, under this Occaſion and Colour, to bring into the Realm better Doctrine. Beſides all this, neither the Law nor the Goſpel, nor other Civil Law doth ſuffer Eccleſiaſtical Perſons to have more than the Judgment and Examination, of the Doctrine and Excommunications. And according to this it belongeth not to the Biſhops, but only to declare and pronounce the Doctrine, of the Papiſts to be falſe, as they have done, and to excommunicate ſuch as follow the ſame. To appoint afterward the Temporal Penalties of Confiſcation, Baniſhment or Death; this appertaineth not to them, but to the Secular Judge; who according to the neceſſity of the Commonwealth, for Peace and Quietneſs of the ſame, may execute and proceed againſt ſuch Excommunicate Perſons with more or leſs Rigour after, as he ſhall think good.

It ſhall be alſo very juſt, reaſonable and convenient for the Service of the Queen, that the Lords of the Realm alone, without the Biſhops, do conſider, if it be meet and convenient for the Wealth and Quietneſs of the Realm, to make this Statute and Law ſo rigorous; or whether that that is made already be ſufficient; or whether it be meet and convenient (to take away all Inconveniences and Damages that may ariſe of thoſe Diverſities and Novelties in Religion) to command the Biſhops all, as well Papiſtical as Proteſtants, to find the Means to try the Matter (afore diſputed here) within the Realm, or in the General Council. The which ſeemeth ſhould be much more eaſy, more ſure, and more convenient.

And furthermore, ſince it belongeth to the ſaid Lords, not to endanger their Lives and Goods, if any War ſhould happen within the Realm, or with their Neighbours; let them therefore take good heed, and not ſuffer themſelves to be led by ſuch Men that are full of Affection and Paſſions, and that look to wax mighty, and of Power, by the Confiſcation, Spoil and Ruin of the Houſes of noble and auncient Men.

To this Speech made in the Houſe of Lords, I ſhall ſubjoin another Oration in the Houſe of Commons againſt the ſaid Bill of the Oath of *Supremacy*, by Mr. *Atkinſon* aforeſaid, ſpoken the 10th day of *March*.

Atkinſon's *Speech againſt the Bill of the Oath.* Foxii *MSS.*

Right Honourable,

YOU have heard the Effect of this Bill, containing in itſelf, that all thoſe that ſhall by any open Act, maintain any Foreign Juriſdiction, or ſhall refuſe the Oath, which is likewiſe for the aboliſhing of all Foreign Power; that ſuch Offenders ſhall for the firſt Offence incur the danger of *Premunire*; and if they eftſones refuſe again, then to be judged as in Caſe of High Treaſon. Whether any Foreign Power be lawful to be received within this Realm, or whether in Conſcience a Man ought to take this Oath, that Matter I purpoſe not now to diſpute; for that is already put out of Queſtion by Conſent of the whole Realm in High Court of Parliament, in the Firſt Year of the Reign of our Sovereign Lady that now is; againſt which it ſhall not become me to reaſon. But *marie*, whether an Offence committed againſt that Statute be ſo ſharply to be puniſhed as this Bill here requireth, that is the Queſtion that we now have in hand. Wherein I think that the Puniſhment already deviſed is ſufficient, that the Puniſhment limited in this Bill is too rigorous; and that though this Act went forward, yet no Benefit could thereof grow to the Commonwealth.

The Offence not Treaſon by the Common Law, argued.

If the Offence were Treaſon, as it was ſaid this other day in the Houſe that it was, and that the Offenders therein were Traytors even by the Common Laws of the Realm, as Men that ſought to take the Crown from the King, and give it the Pope, then would I think no Puniſhment too little for it: and pity it were, that even for the firſt Offence it was not made Death. Howbeit, if it may be proved unto you, that the Maintenance of Foreign Juriſdiction was not by the Laws ever accounted Treaſon, then I truſt there will no good Man think, but that the Offence being not ſo great, the Puniſhment ought not to be ſo great neither. I would agree, That the ancient Writers of the Law, as both *Bracton* and *Briton*, have in their Writings called the King *God's Vicar in Earth:* And ſo I aſſent to that that *Skipwith* ſaith, That there is the Deanry of *Pickering* in *Ireland* belonging to the Archbiſhop of *Deviling*, [i. e. *Dublin*] and that it is of this Condition; that if an *Engliſh-man* be made Archbiſhop, that then he ſhall have the Deanry as his Free Chappel; and if an *Iriſh-man*, then the King. His Reaſon is, *Quia Reges ſacro oleo uncti ſpiritualis juriſdictionis ſunt capaces*, *i. e.* Becauſe the Sacred Majeſty of a King anointed with Holy Oyl, hath capacity of Spiritual Juriſdiction. I likewiſe agree to the ſaying of *Brian*, where he ſaith, That a great Doctor of Law once told him, that a Prieſt by Preſcription might be impleaded in the King's Temporal Court, *Quia Rex eſt Perſona mixta ex Sacerdotibus & Laicis: i. e.* Becauſe the Perſon of a King is mixt of Prieſthood and Laity.

Of all which we may gather, That by the Common Laws the King may have the Temporal Profits of a Spiritual Promotion, and alſo implead a Spiritual Perſon in his Temporal Court. All which notwithſtanding, I am ſure no Authority can be ſhewed to prove, that the affirming, that the Pope ought to have Juriſdiction in theſe or other like Matters, or that the Juriſdiction of them ought not to appertain to the King, was never yet accompted Treaſon.

And therefore ſuppoſe that the King had brought a *Quare impedit* againſt a Spiritual Perſon, (which is a Plea merely Temporal, determinable in the Temporal Court) and that the Spiritual Perſon had thought to appeal to *Rome* in Stay of the Judgment; had this been Treaſon? Nay ſurely, though without ſome open Act ſhewing the ſame, it was never yet taken to be Treaſon; nor was it never yet ſeen, that a Man in ſuch a Caſe was bound to diſcover his Conſcience upon his Oath. But to go further, ſuppoſe he had expreſly ſaid before Witneſs, that he would appeal to *Rome*; nay, ſuppoſe he had appealed to *Rome* indeed; had this been Treaſon? Nay, it was never yet but *Premunire*; and not *Premunire* neither, till the Statute of the 27. of *Edward* the Third made it ſo. But was this an Offence againſt the King's Crown and Dignity? But ſo are many Offences that are not Treaſon: and are not, as he ſaid, *Crimina læſæ Majeſtatis*, but *Crimina minutæ Majeſtatis*.

If then to affirm, that the Pope ought to have Juriſdiction in a Temporal Matter, were not Treaſon, much leſs were it Treaſon to affirm the ſame in Spiritual Matters: As to ſay, That the Conſecration of Archbiſhops belonged to him, or that the Order of Service and Sacraments ought to be directed by the See Apoſtolick. What the Judges have ſaid in our Law in the behalf of the Pope, that ſpare I here for Duty's ſake to ſpeak of. I am ſure it was more than I have hitherto ſaid: and yet were they, I believe, as ſkilful in knowing what Treſon was, and as loth to offend therein, as was the Gentleman that went about with ſo many Reaſons to prove it Treaſon, nor I doubt not, but even at thoſe Times when Princes ſuffered this Offence to remain unpuniſhed, and when the Subjects offended in it, that yet they had as great a Care to maintain the Royal Dignity of the Crown; and were otherwiſe as void of traiterous Hearts, as thoſe that think themſelves beſt Subjects.

And therefore we read that in the Time of *Edward* the Firſt, the Pope willed the King to take Peace with *Scotland*, and he made him Anſwer, *That touching his Temporalities, he knew no Peer in his Realm.* And the like Letters were ſent in Time of *Henry* the Sixth, and *Humfrey*, then Dean of *Glouceſter*, hurled them in the Fire. And whoſoever readeth the Statute of *Premunire* made in the 16th Year of *Richard* the Second, ſhall find that all the Lord, both Spiritual and Temporal, ſaid, *That they would ſtick with the King in the Maintenance of his Crown and Dignity.* And they were therefore ſeverally examined, to the Intent that their Opinions might be known. If then it hath been proved, that that Offence hath not been Treaſon; nor that the Offenders therein have not otherwiſe born traiterous Hearts; I truſt, that the Offence being not ſo great, you will not without Cauſe go about to encreaſe the Puniſhment.

Let us therefore never go about to aggrieve the Matter, or make it worſe than it is; but let us conſider it in ſuch ſort, as it is indeed; that is, an Offence in Religion, and an Offence againſt the Statute made in the Firſt Year of the Queen's Majeſty. And then, whether ſuch an Offence be to be puniſhed by Death, either for the Preſervation of the Common Peace, or elſe by the expreſs Laws of God, that Matter falleth further in Conſultation.

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As for the Scriptures, I muſt confeſs myſelf ignorant in them, as the Thing that is not my Profeſſion, nor in which I have been exerciſed: Yet thus much have I heard the Preachers ſay, that are now, That though in the old Law Idolatry was puniſhed with Death; yet ſince the Coming of Chriſt (who came to win the World by Peace, and bade, *Put up thy Sword*), the greateſt Puniſhment that hath been taught by the Apoſtles in caſe of Religion, hath been by Excommunication. For Religion, ſay they, muſt ſink in by Perſuaſion: it cannot be preſſed in by Violence. And therefore they called the Act of the Six Articles, that was made the 31. of King *Henry* the Eighth, *The Whip with the Six Laſhes.* And as for the Dealings in Queen *Mary*'s Days, they much miſliked them; calling the Biſhops *Blood-ſuckers*, and bade *Fie on theſe Tormenters, that delighted in nothing elſe but in the Death of Innocents; that threatned the whole Realm with their Fire and Faggots; Murtherers; that they were worſe than* Caiaphas, *worſe than* Judas, *worſe than the Traytors that put Chriſt to Death.* And that with ſuch Vehemency and Stomach, as I aſſure you I mervail, how it can poſſibly come to paſs, that they ſhould now deſire to eſtabliſh that as a Law, which they thought then ſo far unlawful.

And indeed many a Solemn Clerk and Holy Father hath there been in the Church, that have much miſliked that cruel Handling; and have wiſhed rather the Opinions of the Men to be taken away than the Men themſelves; and would have them convinced *Magis Verbo quam Vi, i. e.* Rather by the Word than by the Sword. Howbeit, what was the Cauſe, why in all Chriſtian Realms Offenders in Religion were puniſhed by Death: And further, how far the Puniſhment that is here deviſed, exceedeth that in Rigour and Cruelty: And laſtly, how Offenders in this Caſe of Religion ought not to be puniſhed by the one, nor by the other; that Matter ſhall I make ſo plain and ſo evident unto you, that I truſt no charitable Man will conſent to the paſſing of this Bill.

How Hereticks were puniſhed anciently.

Firſt, As for *Excommunication*, that was thought ſo eaſy a Puniſhment, that it was the thing that they gladly would have wiſhed for. For what could pleaſe them better that had already forſaken the true Faith, than to be puniſhed from the Company of all thoſe that believe otherwiſe than themſelves? Therefore was Fining and Ranſoming deviſed againſt the *Manichees.* But that would not ſerve; for either had they nothing to loſe, or elſe were willing to looſe that they had. Then was it further deviſed and enacted, That they ſhould be impriſoned. But Impriſonment would not help neither. For the Number of them was ſuch as the Priſons could not hold them; and the Keepers many times were corrupted. Then was Baniſhment deviſed, but that was worſt of all other. For then would they by their Letters openly defame thoſe, by whom for their Naughtineſs they had received any Damage. And further, not keeping their Conſcience to themſelves, ceaſed not by preaching in Woods and Cellars, by dealing in Hugger Mugger Seditious Books of their own making, keeping of Midnight-Lectures, making of Enterludes and Ballets, to allure other ſilly Souls to their Naughtineſs; ſo far forth that if better Remedy had not been provided, this Canker would have crept over the whole Body of

Manichees.

Chriſtendom.

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Macedonians.

Chriſtendom. Nor were they ſo contented neither, but fell to open Violence, as robbing and ſpoiling of Churches, and taking other Mens Goods from them. Inſomuch that the Stories of the Church make mention, That when the *Macedonians* and the *Catholicks* ſhould come before the Deputy of *Philippus*, for hearing of their Controverſy, and that the Throng was great, the *Macedonians* fell in Hand with them, and ſaid, That by the Number of them it ſhould ſeem rather that they came to fight with them than to diſpute; and therewith drew their Weapons upon them, and ſlew them to the Number of Three thouſand. For which Violence of theirs it was ordained by Conſent through *Chriſtendom*, that Violence ſhould be offered them again. And their Offence for common Quietneſs ſake, and for the Peace of the Church, puniſhed in this ſort: That is to ſay, That if it were by open Witneſs proved, that any had offended, that yet he might Abjure for the firſt Offence, if he would; and upon Penance and Repentance made, be received into the Church again. But if he eftſones fell in Relapſe, then he ſhould be left to the Secular Hands.

Which Puniſhment as it was, was yet much more eaſy, than that which is here deviſed. For there you ſee, unleſs he had been convinced by Witneſs for ſome open Fact done, he was without danger of the Law. But here, though he intended to live under a Law, and keep his Conſcience to himſelf, yet will we grope him, and ſee what ſecretly lieth in his Breaſt: And to the Intent he ſhall not dally with us, we offer him an Oath, which many a Man ſhall take that underſtandeth not what it meaneth. There you ſee the firſt Offence was not puniſhed; but he had leiſure to bethink him and mend. But here the very firſt Offence is puniſhed; and by what Puniſhment? Forſooth, by Judgment of *Premunire*, which is loſs of Lands and Goods, his Body in Priſon at the Queen's Will and Pleaſure; and yet he is in no great Surety of his Life neither. For if any Man upon Diſpleaſure ſhould kill him, his Friends might well lament his Death, but they could not puniſh it. For a Man attainted in *Premunire*, is *perdie* out of the Protection of the King, and of the Laws. Yea, and beſides all this, not a Man dare give him his Alms, leſt he ſhould be an Aider and Maintainer within the compaſs of this * Statute.

* *There is a* Proviſo *in this Statute againſt this Conſequence of* Premunire, *and ſo there is another againſt the former.*

Therefore methinks the Law was a great deal better, and ſurely much more profitable for the Commonwealth, that was made in the Firſt Year of the Queen's Majeſty. For there we ſee the firſt Offence is not ſo grievouſly puniſhed. And if every Eccleſiaſtical Perſon, every Judge and other Officer, every one that is of the Queen's Fee, every Man that ſhall ſue Livery, all Scholars in the Univerſity, be ſworn, (as they muſt be by the ſame Statute) what Miſchief can there be wrought, but it ſhall be eſpied and quenched? Is it not, think you, an eaſier way to win Men (for win them we muſt, if we ſhall do well) to leave a Gap for him open to Promotion, if he embrace theſe Proceedings, than, if he refuſe them, to take that he hath from him? Is it not a ſufficient Puniſhment for him, that no Man ſhall by his Wit and Learning, ſo long as he continueth that Opinion, bear any Office, or have any Countenance in this Commonwealth?

monwealth? What better Proof can you have of the Goodneſs of the Law, that you ſee ſince that time no great Breach of the Law, no Seditious Congregations, no Tumult, but the Common Peace well kept, and every Man liveth under a Law without Diſturbance of the Queen's Proceedings? So that that Puniſhment being ſufficient, it is in vain to deſire a greater to keep them under.

Let us follow the Example of the Queen's Majeſty; whoſe Gracious Highneſs hath with ſuch Clemency ruled us, and ſo tempered her Juſtice with Mercy, as I ween never Prince ſince the Conqueſt (I ſpeak it without Flattery) hath for the time reigned over us in a quieter Peace, with more Love and leſs Exaction. The Honour be to her gracious Majeſty, and thoſe good Counſellors that have had that Statute in hand.

The Inconveniences of the Oath, urged.

But to go on; ſuppoſe it were paſſed for a Law, what great Good could we reckon ſhould grow to the Commonwealth by it? You will ſay, a ſort of ſtubborn Papiſts ſhould be rid out of the way; who, if they lived would be Cauſers of Sedition; and Sedition muſt needs be the Cauſe of Deſolation. Surely, if the whole number, that think againſt the Oath in their Conſcience, ſhould refuſe the Oath, and for the Offence be executed, the Realm could not chuſe but be much weakened, and a great deal the leſs able to defend itſelf. We may partly ſee it by the Univerſities, that what with th'one ſide and th'other, hath been ſo ſhaken for Religion, that Learning is almoſt quite decayed in them. And if Proviſion be not made, all like to come to a barbarous Ignorance.

But ſuppoſe you, that the greateſt Part will refuſe the Oath? Think you that all that take it, will upon the taking of it change their Conſciences? Nay, many a falſe Shrew there is, that will lay his Hand to the Book, when his Heart ſhall be far off. Of this hath this Houſe full Experience. For in the Bill of conveying over of Horſes there was a Clauſe, that whoſoever would Swear that it was for his neceſſary Travel, it was lawful. And becauſe Men ſticked not at ſuch a Trifle to forſwear themſelves, that Clauſe was repealed. And upon like Conſideration, by the grave Advice of this Houſe was the Oath left out of the Subſidy-Book. If Men for ſuch Trifles will forſwear themſelves, it cannot chuſe but be perillous, when their Goods, Lands, Liberties and Lives, ſhall depend upon it. And namely upon a Matter, whereof for the moſt part they have no knowledge; but all one to them, whether it be ſo, or otherwiſe. And ſo proteſting that to be in their Conſciences, whereof they ſtand in doubt, they ſhould wilfully forſwear themſelves.

And if Men were ſeditious before, now will they become ten times more ſeditious. Neither ſhall the Queen's Majeſty be ever a whit the *Surer*, which is the Title, and as it ſhould ſeem th'only meaning of this Bill. For if any were rebellious before, now will his Heart become more rebellious: for that he is enforced to perjury: And that Miſchief will ſecretly keep in his Mind, and ſhew it then, when he thinketh it will do moſt harm. Or elſe, if he be not thus wickedly diſpoſed, then will he linger on in Deſpair, and with Violence at the laſt ſeek to deſtroy himſelf, which were too lamentable to hear of: And we the Cauſe of all this Miſchief.

Let us therefore for the Honour of God, leave all Malice, and notwithſtanding Religion, let us love together. For it is no Point of Religion, one to hate another. Let us make an End of Diviſion, for fear leſt our Enemies, who are Mighty, and now in the Field, might peradventure, finding us at Diſſenſion among ourſelves, the eaſilier vanquiſh us. Whereas, if we can agree and love together, there ſhall be no doubt, but we ſhall put them now to the worſt, whom we have often vanquiſhed before. Let us do as the good Mother did before *Solomon*, who when ſhe had Contention before the wiſe King for her own Child with the Common Harlot, and that the Matter went ſo hard, that he could not tell to whom to give it, but thought to divide it, the tender Love of the Mother conſidering that the Child's Diviſion ſhould be the Child's Deſtruction, could not ſuffer that, but was content to yield up, and give away her Intereſt. So let us for the Love of God forget and forgive all Griefs for the Commonwealth's ſake, and let us love one another: for ſo ſhall no Diviſion work the Deſolation of our Kingdom.

And when we have all done, to this we muſt come at laſt. We ſee in *Germany*, where after ſo long Contention, and ſo great Deſtruction and Waſt of their Country, at laſt they are come to this Point, that the Papiſt and Proteſtant can now quietly talk together, and never fall out about the Matter. I beſeech you therefore, Right Honourable, that you will well remember the Truſt that your Country putteth in you; and ſince you have the Sword in your Hand to ſtrike, be well ware whom you ſtrike. For ſome ſhall you ſtrike that are your near Friends, ſome your Kinſmen, but all your Country-men, and even Chriſtian. And though you may like theſe Doings, yet may it be that your Heirs after you ſhall miſlike them; and then farewel your Name and Worſhip. Remember that Men that offend this way, offend not as Murtherers and Thieves do, that is, of Malice and wicked Intent, but through Conſcience and Zeal, at leaſtways through Opinion of Religion. And if it ſhall happen them to die in the wrong Opinion, then ſhall we not only deſtroy the Bodies, of which there is no ſmall Force, but their Souls, which is a Loſs that will never be recovered. And if they ſhould do it againſt their Conſciences to ſave their Lives, and ſeem peradventure in doubt of the Matter, then ſhould they fall unto Perjury, and we become Cauſers of it. And ſith they keep their Conſciences to themſelves, and live under a Law, why are they to be puniſhed by ſo ſharp a Law? And though ſome peradventure have offended you; yet do not for their Sakes puniſh the reſt, who never offended you; but rather for the others Sakes, who are the greater Number, forgive all.

Follow the Example of the good Mother in *Solomon*, or rather the Example of the Queen's Majeſty, whom I pray God may long Reign over us, and her Iſſue after her.

A Speech for the Bill.

In Anſwer to theſe, and ſuch like Speeches againſt the Bill, I will offer a learned Argument of ſome other Member unknown, well ſkilled in the Laws, in favour of it, and againſt the former Reaſons and Conſiderations. A Copy of it came into the Hands of Archbiſhop *Parker*,

Parker, who ſent it to *Cox* Biſhop of *Ely.* And from that very Copy I tranſcribe the Tenor of it: *Viz.*

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IN the Time of King *Edward* III. one ſhould have been hanged, drawn and quartered, for publiſhing an Excommunication, directed from the Biſhop of *Rome* againſt one of the King's Subjects. But at the Entreaty of the Lord Chancellor and Lord Treaſurer, his Life was pardoned; notwithſtanding he was abjured the Realm. If ratifying part of the Pope's Authority were ſo puniſhed, the Conſenting to the whole muſt of Neceſſity be High-Treaſon.

Edw. 3. An. 3. *MSS. G. Petit. Armig. Vol. C.*

High-Treaſon, What.

In the Statute of 25 *Ed.* 3. *de Proditionibus, Cap.* 2*do.* If a Man be Adherent to the Enemies of the King in his Realm, finding them Aid, and Comfort in the Realm, or any other Place, it was High-Treaſon: But to be ſworn to the Pope, being the Queen's Enemy, and [the Party] ſo remain, and will not refuſe the Oath to him, nor ſwear to the Queen, is to comfort the Queen's Enemies. Therefore High-Treaſon.

In the 12 *H.* 7. *Fineux,* Chief Juſtice: As in Spiritual Matters towards God, ſo it is in Temporal Matters towards the Prince. And therefore at the Sheriff's Turn every Subject ought to be preſent to learn his Duty. But in Spiritual Matters, not to affirm, maintain, and uphold God, and all things touching the Subſtance of Religion, with Heart, Mind and Power, is horrible Hereſy: So, not to maintain the Prince, his Style, the Royal Dignity of the Crown with Heart, Mind and Power, is High-Treaſon. But he that refuſeth to ſwear to the Prince doth ſo, *&c.* Therefore he is a Traitor.

1 *H.* 7. *Huſſey,* (Chief Juſtice in the Time of *Edw.* 4.) ſaid, A Legate was at *Calais* from the Pope, for to have the King's ſafe Conduct to come into the Realm. And then in open Council before the Lords and Juſtices, it was demanded, What ſhould be done. Who anſwered, That they would ſend unto the Legate; and if he would ſwear, that he had brought nothing with him in Derogation to the King, and of his Crown, that he ſhould have Licence, or otherwiſe, not. And the Biſhop of *Ely* cauſed the Pope's Legate to ſwear, that he had nothing that ſhould be prejudicial to the King and his Crown: And then he entered. If a Stranger was compelled for to ſwear for the Safe-guard of the Prince before his Entry into the Realm, much more a natural born Subject ſhould not live in the Realm, except he would be ſworn for the Safe-guard of the Prince, and Dignity of the Crown.

Arguments for the Oath.

Prædict. Anno, Huſſey *prædict.* ſaid, That in the Time of *Edward* I. the Pope ſent Letters to the King, that he ſhould make Peace with *Scotland,* and that he ſhould put the Matter to his Order. The King by the Advice of his Council ſent word, that he would not commit the Matter to be ordered by the Pope. And all the Lords writ unto the Pope, that although the King would give away his Right that he had in *Scotland,* that he ſhould not do it, becauſe it was his Right to have the Supreme Government of *Scotland.* And further, the Biſhop of *London* ſaid at the ſame time, that he ſaw in the Time of King *Henry* VI. when the Pope ſent Letters which were in Derogation of the King, and the Spiritual Men durſt not ſpeak

ANNO 2562. any thing againſt them, that *Humphrey* Duke of *Glouceſter* took the Letters and caſt them into the Fire, and burnt them. If the Nobility, our Anceſtors, have ſo ſtoutly maintained the Right of the Prince againſt the Pope, ſhall we ſeem now to maintain the Pope and his Authority, in refuſing to puniſh thoſe with ſo juſt a Law, that do, for Maintenance of the Pope, refuſe to ſwear their Oath of Allegiance to their Sovereign Lady and Queen?

13 *H.* 8. Treaſon may be in Intendment only, Felony muſt be in Act always. But whoſo refuſeth to ſwear to the Prince, diſcloſeth the Intendment of his Heart to be Traiterous. Therefore, *&c.* After these Allegations out of Hiſtory, then it was further ſhewn as followeth:

Firſt, By Act of Parliament made in the firſt Year of the Queen, the Supreme Government over her Spirituality and Temporality, was given to her; and the extolling of the Biſhop of *Rome* made *Premunire* for the ſecond Offence; and Treaſon the third Time: And the offering of the Oath appointed, and the refuſal thereof by any, made the Loſs of his Office [the firſt Time.] The new Bill maketh for the firſt Offence, of extolling of the Biſhop of *Rome*'s Authority, or refuſal of the Oath, *Premunire*; and the ſecond Time Treaſon. For the extolling or ſetting forth that Biſhop's Authority, all do condeſcend the Penalty is not unreaſonable; but only to force the Oath, which they ſay toucheth the Conſcience, which ſhould not be ſearched, [that ſome are againſt.]

As to that, firſt it muſt be conſidered, ſeeing it is enacted that both be Offences, what Pains the Offenders deſerve. The Contents of the Oath is an acknowledging of the Superiority in the Prince, and Promiſe of Allegiance; which is the Duty of every Subject, as a Subject, in Temporal Cauſes, and toucheth no Spiritual Thing, but bindeth the Subject by Promiſe to recognize the Sovereignity in his Prince. Which if a Man may be by his Prince commanded to confeſs, if he refuſe, is Treaſon, becauſe, in that he doth refuſe it, he doth affirm the contrary of the Oath to be true. As for Example, if the Lord doth require his Tenant to do Homage to him, wherein he doth but confeſs him to be his Lord, and himſelf to be his Tenant, if he refuſe to do it, what elſe doth he, but diſavow him to be his Lord? To ſay a Man may have a Conſcience in it; to that, [I aſk] ſhall a Man have a Conſcience in Caſes of Treaſon?

The Prince at her Coronation ſwears to defend us; ſhall not we ſwear to defend her? The Refuſal of the Oath was Treaſon in the Time of King *Henry* eſtabliſhed by Parliament. If then newly upon new Proof of the Enormity of the *Romiſh* Practices, the Refuſal was Treaſon at the firſt Offence, when by common Reaſon the Suddenneſs of the Alteration might have endangered the State, if his [the Biſhop of *Rome*'s] Authority had been thought godly and lawful; *a multo fortiori*, now is it expedient to make the Offence Treaſon at the ſecond Time; eſpecially being ſo long tried by Learning and Reaſon, to be an uſurped Authority, and alſo by length of time worn far more out of Memory.

We have promiſed in the Speaker's laſt Motion for Eſtabliſhment, to make Laws for her [the Queen's] Defence. What better Law may there be made? If we endeavour not to make it, we break our Promiſe; and ſhe ſaid, She looked for Promiſe therein to be kept by us.

If any Man be required in the Queen's Name, to acknowledge her Queen of *England* over all her People; if he refuſe to do it, he is a Traytor. There is no other thing in effect compriſed in the Oath. Therefore the Refuſer of the Oath is a Traytor. And in that the Offence is made *Premunire*, and the ſecond, Treaſon, it is too mild for the Offence; eſpecially, the Wifes Dower, and the Heirs Inheritance without Corruption of Blood, being ſaved.

To ſay, It was never made Treaſon, *Ergo*, no Treaſon to be now, the Argument is not true. For if the Princes would have ſo taken it, it were Treaſon by the Common Laws of this Realm; but that King *Henry* was abuſed by Error. But if it were never Treaſon before, ſeeing the Circumſtance of Time paſt, preſent, and that may follow, it is expedient to make, upon the new Occaſion, new Laws, as is daily in other Caſes.

The Objection of Conſcience.

If they ſay, It toucheth Conſcience; and it is a thing wherein a Man ought to have a Scruple: But if any hath a Conſcience in it, theſe four Years ſpace might have ſettled it. Alſo, after his firſt Refuſal, he hath three Months reſpit for Conference, and ſettling of his Conſcience.

Again, The Oath is not to be tendred to any that by Intendment ſhall want Reaſon to know the Sovereignty of the Prince.

If any Man, be he never ſo unlearned, do openly pronounce the contrary of the Oath againſt the Queen, they themſelves will ſay, he deſerveth Death as a Traytor; and that it is not Matter of Hereſy or Doctrine. If ſo, it is to ſee, whether the Denial to accept the ſame be an Affirmation to the contrary. If ſo, then Treaſon doubtleſs. Thus the great Matter of this Bill was argued learnedly *Pro* and *Con.* Now we proceed with our Relation of other Bills.

Febr. the 27. A Bill for the Reſtitution in Blood of the Children of *Thomas Cranmer*, late Archbiſhop of *Canterbury*. [His Children were *Thomas* and *Margaret*.] *March* the 2. The ſame Bill was read the ſecond and third Time, and ſent to the Houſe of Commons.

March the 2. A Bill for the Confirmation of a Subſidy granted her Majeſty by the Clergy of the Province of *Canterbury*, was read the firſt Time in the Lord's Houſe, being brought with other Bills to this Houſe from the Commons, which Bill was read the third Time, and concluded *March* the 6. The ſame came again into the Commons Houſe. For *March* 11. it was brought from the Commons to the Lords, and concluded.

March the 8. A Bill was brought from the Commons to the Lords, that the Hoſpital of St. *Katharine*'s, near the *Tower*, ſhall be a Pariſh Church, and for the erecting of a School. I find nothing more of this Bill this Seſſion.

March the 17. A Bill was ſent from the Lords to the Commons for Uniting of Churches in Towns Corporate. Nor do I find this Bill read any more.

Bill de Excommunicat. Capiendo.

March the 29. A Bill for the due Execution of the Writ, *De Excommunicato Capiendo*, was read the third Time in the Lords Houſe, and concluded; and carried with other Bills to the Commons. *April* the 9. this Bill was brought up again to the Lords with a *Proviſo* annexed by the Commons, and divers Amendments; which were read the firſt, ſecond and third times, and concluded.

The Riſe of this Bill from the Convocation.

This Bill had its Riſe and Beginning from the Upper Houſe of Convocation now ſitting. For I find the Forms of Two Bills now under the Hands of the Archbiſhop and Biſhop of *London.* The Titles whereof were writ by the ſaid Archbiſhop's Pen. That of the former was, *For reſorting to the Church*; and of the latter the Title was, *De Excommunicato capiendo.* Which Bill as it came from theſe Biſhops in the Synod ran in this Tenor:

'Foraſmuch as in theſe our Days divers Subjects of this Realm, and others the Queen's Majeſty's Dominions, are grown into ſuch Licence and Contempt of the Laws Eccleſiaſtical and Cenſures of the Church, that unleſs it were for fear of the Temporal Sword and Power, they would altogether deſpiſe and neglect the ſame; which Temporal Sword and Power, being oftentimes ſlowly and negligently executed, by reaſon of the Writ *De Excommunicato capiendo*, being only directed unto the Sheriff, within whoſe Circuit the Party excommunicated doth abide, by the Negligence, Corruption, Favour or Delay of the ſame Sheriff, is either not executed at all, or elſe ſo ſlowly, that the Execution of Juſtice thereby is letted or delayed; and the Party excommunicated thereby encouraged to continue and perſiſt in wilful and obſtinate Contumacy and Diſobedience: Whereby the Corrections and Cenſures of the Church do run in great Contempt, and like daily to grow into more, unleſs ſome ſpeedy Remedy be provided in that behalf:

'May it therefore pleaſe your, &c. that it may be ordained, enacted and eſtabliſhed by the Conſent of the Lords Spiritual and Temporal, and the Commons in this preſent Parliament aſſembled, and by the Authority of the ſame, that from henceforth all Writs, *De Excommunicato Capiendo*, may be directed to the Sheriffs, Under-Sheriffs, and all Juſtices of the Peace, Bailiffs, Conſtables, and other Miniſters or Officers whatſoever, or unto any of them, within whoſe Circuit or Precinct the Party or Parties excommunicated do inhabit: And that it ſhall be lawful unto him, one of the ſaid Sheriffs, Under-Sheriffs, Juſtices of the Peace, Bailiffs, Conſtables, or other Officers or Miniſters whatſoever, unto whoſe Hand the ſaid Writ ſhall come, by Vertue of the ſame, to attack and apprehend the Body of the Perſon or Perſons excommunicated; and to carry and convey the ſame unto the next Priſon or Gaol, there to remain without Bail or Mainprize, until ſuch time as the Party or Parties with effect, ſhall humble and ſubmit himſelf, or themſelves, unto the Commandment and Laws of the Church: And alſo to ſatisfy unto the Party or Parties thereby grieved or damnified, all ſuch Coſt or Damages as he or they have thereby any ways born or ſuſtained, at the Taxation of the Spiritual Judge, according to the Laws Eccleſiaſtical. Provided, that all other Laws, Orders, Statutes and Cuſtoms, which heretofore have been ordained, provided and uſed for the Puniſhment and Correction of ſuch as be, or ſhall be, for any Cauſe excommunicate, ſhall ſtand and remain in the ſame force

‘ and ſtrength, as they did ſtand in, before the making hereof, any ‘ thing in this former Act to the contrary notwithſtanding.

This Bill took up ſome time in both Houſes, and was conſiderably enlarged and provided for, before it paſſed.

So that this Bill was framed for the better bringing on Conformity to the Religion now reformed and eſtabliſhed, and for the checking of erroneous Doctrines, as well of Papiſts and others; and to oblige the People to be diligent to come to Church, and partake of the Communion: and to prevent the Slights of Sheriffs or their Officers, in ſmothering the Execution of theſe Writs, for taking up Perſons excommunicated for falſe Doctrines, or other unchriſtian Practices, cognizable by the Biſhops or Spiritual Judges: And laſtly, That more Strength and Authority might be given to Spiritual Cenſures.

Bill for tranſlating the Bible, &c. into Welch.

March the 30. A Bill was brought up to the Lords for the Tranſlating of the Bible and other Divine Service, into the *Welch* Tongue. This Bill was read the next Day the ſecond Time. And on the 5th of *April*, read the third Time. And *April 6.* was brought with ſome other Bills from the Commons, returned, and concluded.

For Chancellors, &c. to be Graduats.

The ſame 30th of *March* was firſt read a Bill, that Chancellors, Commiſſaries and Officials, in Eccleſiaſtical Courts, ſhall be Graduats in one of the Univerſities. Which was read again the next Day. But went no farther as I can find.

For a School in Guilford.

The ſame 30th Day was another Bill read the firſt Time, touching an Annuity granted of 13 *l.* 6 *s.* 8 *d.* out of Lands in *Wandleſworth* in *Surry*, belonging to the Archbiſhop of *York*, for the finding of a School in *Guilford*. *April* the 3d, this Bill was read the third Time, and concluded.

For annexing Dorſet *to the Biſhoprick of* Sarum.

April the 3d. A Bill was read for annexing the County of *Dorſet* to the Juriſdiction of the Biſhoprick of *Saliſbury*. But I hear no more of this Bill. The reaſon of which Bill, I ſuppoſe, might be the ſmall Revenue of the Biſhoprick of *Briſtol*, (to which Dioceſe that County belongs) that it was thought inſufficient to maintain the Port of a Biſhop: and ſo more convenient to lay it to the next See. But would it not have been better, by ſome Bill to have ſettled ſomething of Value to augment that Biſhoprick for the Continuance of it?

Againſt Sanctuary for Debt.

April the 8th. A Bill was ſent up to the Lords Houſe, that Sanctuary ſhall not be allowed to defraud any due Debts. But this Bill proceeded not.

Parliament prorogued.

April the 10. The Queen came into the Houſe, and paſſed ſeveral Bills prepared: and then the Parliament was prorogued. The Acts that paſſed, which have ſome relation to Religion, were theſe:

Acts paſſed: For the Aſſurance of the Queen's Power over all States and Perſons.

An Act, *for the Aſſurance of the Queen's Majeſty's Royal Power over all States and Subjects within her Dominions.* This Act of Parliament, as the Preamble informs us, was to guard and preſerve the Queen, and her Heirs and Succeſſors, and the Dignity of the Imperial Crown of this Realm, from the Perils, Diſhonours and Inconveniences, which had before time fallen, as well to the Queen's Progenitors, Kings of this Realm, as the whole State thereof, by means of the Juriſdiction and Power of the See of *Rome*, unjuſtly claimed and

uſurped

ANNO 1562. uſurped within this Realm, and the Dominions thereof: and of the Dangers by the Fautors of the ſaid uſurped Power, which is ſaid to be grown at that time to mervaillous Outrage and licentious Boldneſs: and now requiring more ſharp Reſtraint and Correction of Laws.

This Law was levelled againſt ſuch as by Writing, Cyfring, Printing, Preaching or Teaching, in Deed or Act, did hold and ſtand with, extol, ſet forth or maintain the Authority and Power of the Biſhop of *Rome*, or his See, within this Realm. The Penalty was, for every ſuch Default and Offence, to incurr the Dangers and Forfeitures, ordained and provided in the Statutes of Proviſion and *Premunire*, made the 16th Year of *Richard* II.

By the ſaid Act, Perſons that had taken, or ſhould take, Holy Orders, or be promoted to any Degree of Learning in any Univerſity in the Realm; and all School-maſters; and all that had, or ſhould take any Degree of Learning at the Common Laws of this Realm, or were to be admitted to any Miniſtry or Office, belonging to the Common Law, or other Law or Laws; and all other Officers of any Court whatſoever, *&c.* were to take a corporal Oath upon the Evangeliſts, before they ſhould be admitted to take upon them, to occupy any ſuch Vocation, Office, Degree, according to the Tenor, Effect and Form of the Oath of Supremacy, made in the Firſt Year of the Queen. And in caſe any ſhould refuſe ſuch Oath, to ſuffer and incur the Dangers, Penalties, *&c.* ordained and provided by the Statute of Proviſion and *Premunire*, 16 *R.* 2. aforeſaid.

And within forty Days after the Refuſal of the ſaid Oath, the Perſons having Authority to tender the ſaid Oath, to proceed to indict the Perſon ſo offending in ſuch ſort, to all Intents and Purpoſes, as the Jury might do of any Offence committed againſt the Queen's Majeſty's Peace.

And for ſtronger Defence and Maintenance of this Act, it was enacted, That if any by Writing, Cyfring, Printing, Preaching, *&c.* ſhould hold or ſtand with, extol, ſet forth, and maintain the ſaid Authority and Juriſdiction of the Biſhop of *Rome*, or by any Speech, open Deed or Act, attribute any ſuch manner of Juriſdiction or Preeminence to the ſaid See, or to any Biſhop of that See, within the Queen's Realms or Dominions; or to be abetting, procuring or aiding to any ſuch, after ſuch Conviction or Attainder; Or any Perſon abovenamed and appointed by this Act to take the ſaid Oath; and do after the ſpace of three Months next after the firſt Tender thereof, refuſing to take it: Then every ſuch Offender for the ſecond Offence to forfeit and loſe, and ſuffer ſuch like and the ſame Pains, Forfeitures, Judgment and Execution, as is uſed in Caſes of High Treaſon.

By this Act alſo, every Perſon hereafter to be elected and appointed a Knight, Citizen or Burgeſs of Parliament, before he enter into the Parliament-houſe, or have a Voice there, was openly to receive and pronounce the ſaid Oath.

It was to be read, publiſhed and declared at the Quarter-Seſſion, by the Clerk of the Peace, and at every Leet and Law-day by the Steward of the Court; and once in every Term in the open Hall of every Houſe of Court and Chancery.

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This was the Import and Sum of this memorable Act; which was neceſſary for me to ſet down, in order to the underſtanding the Hiſtory of the State of Religion in this Land at this time, the *Romiſh* Party, and the Favourers of the See of *Rome*, being ſo dangerouſly buſy, that the Wiſdom of the Nation found it needful to conſtitute ſuch a ſevere Law, and ſuch extreme Penalties againſt them; and to lay all ſuch Perſons aſide from enjoying any publick Place or Office in Church or State, that would not own the Queen's Supremacy in her own Dominions.

Againſt Fond Propheſies.

An Act alſo was made by this Parliament *Againſt Fond and Phantaſtical Propheſies.* The Ground and Cauſe of this Act is aſſigned in the beginning of the ſaid Act to be, That divers ill-diſpoſed Perſons in King *Edward*'s Days, inclining to the moving of Factions, and Seditions and Rebellions within this Realm, made uſe of Fond Propheſies to amuſe the People, eaſily carried away by ſuch Deceits, which appeared to them like ſomething Divine. Wherefore an Act was made againſt theſe Propheſies in that King's Reign, which was expired. But the like Practice began now again to be uſed, in faining, imagining, inventing and publiſhing, ſuch *Fond and Fantaſtical Propheſies*, as well concerning the Queen, as divers Honourable Perſonages of the Realm, and others, to the great Diſquiet, Trouble and Peril, of the Queen and Realm. Therefore, now a new Act was made againſt ſuch Framers and Divulgers of idle Propheſies. And the Penalty of a Year's Impriſonment, and 10 *l.* for every Offence, was laid upon every one that did ſet forth in Writing, Printing, Singing, or by any other open Speech or Deed, any *Fond and Falſe Propheſies*; upon, or by occaſion of, any Arms, Fields, Beaſts, Badges, or other ſuch like things accuſtomed in Arms, Cognizances or Signets; or upon, or by reaſon of any Time, Year or Day, Name, Bloodſhed or Wax, to intend thereby to make any Rebellion, Inſurrection, Diſſenſion, Loſs of Life, or other Diſturbance within the Realm. The ſecond Offence was made Impriſonment during Life, and Forfeiture of all Goods and Chattels.

This Act alſo was made to meet with thoſe that were diſaffected to the preſent Government and Religion eſtabliſhed: Who would privately foretel, by ſome pretended hidden Skill, the ſhort Duration of the Queen's Reign, or the Time or Year of her Death: and by the Coats of Arms, and Bearings of ſome of the chief Perſons about the Queen, [as the Bear and Ragged Staff belonging to the Lord *Robert Dudley*,] *&c.* would frame Significations of Things fortunate to themſelves, and unfortunate to thoſe they bore Ill-will to.

Againſt Conjurations, &c.

Another Act was made *Againſt Conjurations, Enchantments and Witchcrafts.* That which gave ground to this Act was, That as theſe wicked Practices now-a-days prevailed much, ſo there was no ordinary or condign Puniſhment provided againſt ſuch Practicers of Conjurations and Invocation of wicked Spirits, Sorceries, Charms, Enchantments and Witchcrafts, the Statute againſt them 33 *H.* 8. having been repealed 1 *Ed.* 6. Since the Repeal whereof, many phantaſtical and deviliſh Perſons had deviſed and practiſed Invocations and Conjurations of Evil Spirits, and had uſed and practiſed Witchcraft, Enchantments, *&c.* to the Deſtruction of this Realm, and for other lewd Intents and Purpoſes. The Penalty of ſuch was to ſuffer the Pains of Death as Felons, when upon any ſuch Witchcraft or Enchantment, any Perſon ſhould happen to be killed or deſtroyed: Or Impriſonment for a Year, and once every Quarter of the ſaid Year to ſtand upon the Pillory ſix Hours in ſome Market-Town, and there openly confeſs his Error and Offence; when by ſuch Enchantment or Witchcraft any Perſon was not killed, but waſted, conſumed or lamed in his Body or Members; or whereby any Goods or Chattels of any Perſon ſhould be deſtroyed, waſted or impaired. The ſecond Offence to be Death.

For Execution of the Writ de Excommunicat. capiendo.

Another Act now made was, ***For the due Execution of the Writ de Excommunicato Capiendo.*** Let me alſo relate the Reaſon and Occaſion of this Act; as in the Preamble is ſpecified: Namely, That divers Perſons offending in many grievous Crimes and Offences, appertaining to the Juriſdiction of the Eccleſiaſtical Courts, were many times unpuniſhed for lack of good and due Execution of the ſaid Writ. The great Abuſe whereof was, that the ſaid Writ was not returnable into any Court, but left to the Direction of the Sheriffs or their Deputies; by whoſe Negligence and Defaults the Writ by this means was not executed at all. And hereby ſuch Offenders were much encouraged to continue their ſinful Life. Therefore it was enacted, That the ſaid Writ that ſhould be awarded out of the High Court of Chancery, ſhould be made in the Time of the Term returnable in the Court of King's Bench, in the Term next after the Teſt of the ſaid Writ. And that if the Writ delivered of Record to the Sheriff, or his Deputy, were not duly returned before the Juſtices of the *King's Bench*; or that any Default or Negligence had been uſed, in not well ſerving and executing it; then they to aſſeſs ſuch Amerciament upon the ſaid Sheriff or his Deputy, as they ſhould in their Diſcretion think meet. And in caſe the Sheriff, or his Officer return, that the Party named in the Writ could not be found within his Bailiffwick, then the Juſtices of the ſaid Bench to award a Writ of *Capias*. And how that was to be managed, and the Puniſhment of the Perſon excommunicated, *&c.* may be read in the ſaid Act, the Particulars too long to be here inſerted.

What the Crimes or Cauſes of proceeding to excommunicate any, and the ſaid Writ thereupon, may be underſtood by a Proviſion in this Act; *viz.* That in the *Significavit* muſt be mentioned the Cauſe of the Excommunication, as ſome Matters of Hereſy, or refuſing to have a Child baptized, or to receive the Holy Communion, as now commonly uſed to be received by the Church of *England*, or to come to Divine Service as now commonly uſed in the ſaid Church, or Error in Matter of Religion, or Doctrine now received and allowed in this Church, Incontinency, Uſury, Simony, Perjury in the Eccleſiaſtical Court, Idolatry.

This Act ſeems to back and give a Force to the Cenſures of the Biſhops. Which was needful in this Juncture, to check Papiſts, and other ſcandalous Crimes and corrupt Doctrines againſt the Religion, as now reformed. For in the Act there is a *Saving* to the Authority of Archbiſhops and Biſhops, as to certify any Perſons Excommunicate, ſo to accept and receive the Submiſſion and Satisfaction of Perſons

ſons ſo excommunicate in Manner and Form heretofore uſed; and to abſolve and releaſe them, and the ſame to ſignify, as heretofore hath been accuſtomed, into the Court of Chancery: And thereupon to have ſuch Writs for the Deliverance of ſuch Perſons, ſo abſolved and releaſed, from the Sheriff's Cuſtody or Priſon, as heretofore they, or any of them, had, or of Right ought to have.

Another Act was, *For the Tranſlating of the Bible and the Divine Service into the* Welch *Tongue.*

For Archbiſhop Cranmer's *Children.*

And laſtly, An Act *for the Reſtitution in Blood* of the Children of *Thomas Cranmer*, late Archbiſhop of *Canterbury*. Theſe two laſt were private Acts, and not printed in the Book of Statutes.

Several reſtored in Blood.

For, as in the Queen's firſt Parliament ſome private Acts were made for the reſtoring in Blood divers, who were concerned in the buſineſs of the Lady *Jane*, and Sir *Thomas Wyat*, or the Children of them, as Lord *John Grey*, Sir *James Crofts*, Sir *Henry Gates*, *Robert Rudſton*, the Sons and Daughters of *Edward Lewkner* Eſq; and others: So in this her ſecond Parliament were divers others reſtored, as the Children of *Thomas Cranmer*, late Archbiſhop of *Canterbury*, Sir *Peter Carew*, Sir *Ralph Chamberlain*, Knights; *William Weſt*, *Thomas Cobham*, Eſquires; the Heirs of *Thomas Iſley*, Eſq; lately executed, Brother to Sir *Henry Iſley* executed alſo, the Heirs and Children of *Lionel Diggs*, *William Iſley*, *William Thomas*, *Edward Turner*, Eſquires, and many more. Theſe were private Acts, and not printed in the Book of Statutes.

The Queen's Anſwer about her Marriage.

But one of the greateſt Matters of this Parliament was brought to no deſirable Concluſion; and that was concerning the Queen's Marriage. For which the Houſe of Commons had made a very earneſt Petition to her in the beginning of their Seſſion. But indeed ſhe ſeemed not to like of it; by returning the Commons no Anſwer at preſent; and by the too ſhort and leiſurely Anſwers ſhe ſent to them afterwards, *Viz.* Firſt, by her Comptroller and Secretary, *Febr.* 16. That ſhe had not forgot the Suit of the Houſe, nor could forget it. But *ſhe willed the young Heads to take Example by the Ancients. Secondly*, by the Lord Keeper at the breaking up of the Parliament, That for the great Weight of the Matter her Majeſty was minded to take further Advice.

D'Ews *Journ.*

How ſhe ſtood affected to Marriage.

But how the Queen indeed ſtood affected to Wedlock may be partly underſtood by *Roger Aſcham*, who read to her, and was frequently with her. For when *Sturmius*, the learned Man of *Strasburgh*, had in his Correſpondence with *Aſcham*, *Anno* 1562. inquired into that Affair, (he and other good Proteſtants abroad, as well as her Subjects at home, deſired to ſee it effected) he anſwered, 'That in 'all the Courſe of her Life ſhe reſembled *Hyppolite* and not *Phædra*.' Theſe were the two Wives of *Theſeus*; *Hyppolite* was the Queen of the *Amazons*, and a Warrior; *Phædra* on the other hand was very Amorous. *Aſcham* told him, That he had adventured to ſhew his Letter to the Queen; [having no doubt ſome ingenious Expreſſions in it to that purpoſe] Which the Queen read over thrice ſmiling, but very baſhfully and modeſtly, and ſaid nothing. Then he added, That for her Diſpoſition towards wedding, he nor none elſe could know any thing certain, nor tell what to ſay. And that it

Omni vitæ ſuæ ratione *Hyppoliten* non *Phædram* referre. *Aſch. Epiſt.*

was not without reaſon he had told him, That *all her Life ſhe was more like to* Hyppolite *than* Phædra. Which he ſaid he meant in regard of the Chaſtity of her Mind; and that of her own Nature, not by the Counſil of any, ſhe was ſo ſtrange and averſe from Marriage.

Sir Thomas Smith's *Orat.*

And here I may in the Concluſion add the Sentence of Sir *Thomas Smith*, in his ingenious Orations concerning this Argument; Where in the Perſon of *Agamus*, (who was againſt the Queen's marrying) he hath this brave Saying, with an eye to the Maiden Queen: *But if Queens make Peace, and keep their Realms flouriſhing in good Order and Quiet, and overcome their own and their Under-governors Affections of robbing and oppreſſing the poor Subjects* [keeping themſelves ſingle] *they make a great and a commendable Conqueſt, more than ever* Scylla, Pompey *or* Cæſar *did; yea, or* Carolus, *the laſt Emperor of* Rome, *in taking the* French *King, or winning* Tunis.

Subſidies granted.

Now, in ſhort, to look back upon the Work of this Parliament. A Subſidy and two Fifteens were granted, as big as ever any was. This was like to the former with this Amends, that the Grant upon Goods were from 3 *l.* where the former was from 5 *l.* A like Subſidy was granted from the Clergy. A Law was paſt for ſharpening Laws againſt Papiſts. Wherein ſome Difficulty had been, becauſe they were made very Penal. But ſuch were the Humours of the Commons Houſe, that they thought nothing ſharp enough againſt Papiſts. Very good Laws were in hand for encreaſe of Fiſher-men; and conſequently the Mariners and Navy. Fiſh was much favoured now, [and ſo ſuch Bills the more like to paſs.] *Wedneſday* was meant to be obſerved like *Saturday*; and ſundry other things therein provided. *Cecil* was the Author of a ſhort Law, not exceeding ſeventeen Lines; whereby was ordered, That if any Man would ſell any Foreign Commodity to any Perſon for Apparel, &c. without ready Money, or without Payment within twenty eight Days, the Seller ſhould be without his Remedy. A very good Law was agreed upon for indifferent Allowances for Servants Wages in Huſbandry. And many other Laws were paſt the Nether Houſe, as for Toleration of Uſury under Ten *per Cent.* Which nevertheleſs *Cecil* ſaid, he durſt not allow. Another againſt *Egyptians*. Another for remedying the defrauding of Statutes for Tillage. This Account of the Labours and Pains of the Houſe of Commons this Seſſion, did Secretary *Cecil* himſelf acquaint, by Letter, *Smith* the Queen's Ambaſſador in *France* with. But many or moſt of theſe paſt not into Acts, but only paſt, or were approved in the Lower Houſe.

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CHAP. XXVII.

A Convocation. The Archbiſhop opens it. Matters done therein. Papers of weighty Matters drawn up, to be laid before the Synod.

The Convocation in the Fifth of the Queen.

A Parliament now beginning to ſit in the Month of *January*, that famous Convocation of the Clergy was alſo called together, in which were framed and agreed upon the Thirty nine Articles of Religion, the profeſſed Doctrine of the Church of *England*, and many other Matters conſulted and debated for the Eſtabliſhment of true Religion, Order of the Clergy, and the decent and edifying Worſhip of God in this Church. Great Pity it is, that we have not where to have recourſe for more Aſſiſtance and Supply, to inable us to give a complete Account of this Synod, ſince the Regiſters thereof, as of other Synods, formerly kept in St. *Paul*'s, are burnt. An irreparable Loſs! A Divine of great Note, before a Venerable Auditory, had occaſion once to ſay, That he had once in his Hand an Original Journal of the Lower Houſe of Convocation in the Fifth Year of the Queen; which muſt be this very Convocation. Such a Journal (could I have ſeen and peruſed it) might have been of excellent Service in the Account I am to give of it. I am glad to ſee the Journal and Acts of the Upper Houſe, which was lately publiſhed in the *Appendix* to the *Synodus Anglicana*, printed *Anno* 1702. taken from a Book of Extracts out of the Journals of Convocation, from 1529. to 1562. By the help of this, and by many other Papers, I have ſeen, I ſhall endeavour to make ſome tolerable Relation of it. For I have diligently looked over a great many rough Draughts and Writings, both of Archbiſhop *Parker*'s own Hand, and of the Hands of Biſhop *Grindal*, Biſhop *Sandys*, and Biſhop *Cox*, (chief Leaders in the Reformation) concerning Matters propounded and concerted in this venerable Aſſembly. From whence I will faithfully transfer ſeveral Things, and the chief, I preſume, of the Propoſals and Debates.

Thankſgiving Sermon before the Houſe of Commons.

Which Extracts I have ſince conſulted by the favour of the late Dr. Atterbury, *Dean of* Carliſle.

The Names of the Members.

I cannot give a perfect Liſt of the Names of the Members of the Lower Houſe. But we ſhall have occaſion in the Progreſs of this Narration, and in a Subſcription of their Hands to the Articles, to name ſome of them.

Their Work.

Now conſidering the State of the Church, newly crept out of Corruption and Superſtition, there lay before this Synod a great deal of Work to be done, both in Matters of *Doctrine* and Matters of *Diſcipline*; that is, in what Method and Order the Biſhops were to govern their Churches, and how the Inferior Clergy were to behave themſelves in their reſpective Cures and Pariſhes. The Matter of Ceremonies now was alſo very buſily tranſacted. And ſeveral good things were propounded by the Upper Houſe.

The Convocation meets, Jan. 12.

This memorable Convocation of the Clergy of the Province of *Canterbury*, wherein the Matters of the Church were to be debated and ſettled for the future regular Service of God, and Eſtabliſhment of

Orthodox Doctrine, was called together in the Chapter-Houſe of St. *Paul*'s on the 12th of *January*, the Day alſo of the Parliament's firſt Meeting. They met ſometimes in the Chapter-Houſe of St. *Paul*'s, *London*, and ſometimes by Continuation at King *Henry* VII's Chapel, *Weſtminſter*, Thirty ſix ſeveral Seſſions. Whereof this was the firſt; when by Vertue of a Commiſſion from the Archbiſhop to *Robert Weſton*, his Official of the Court of *Canterbury*, to *Thomas Yale* his Vicar-General in Spirituals, to *Henry Jones* and *Valentine Dale*, Advocates of his Court of Arches, all Doctors of Laws, jointly and ſeverally, to be preſent, in his Room and Name, in the Synod, to be begun and celebrated by the ſaid moſt Reverend Father, by Authority of the Queen's Letters to him in this behalf directed: the ſaid Commiſſion empowering them, or ſome of them to continue and prorogue the ſaid Synod until the 13th Day, being *Wedneſday*; the ſaid *Robert Weſton* accordingly continued and prorogued the ſaid Synod; as in a Schedule by him read more plainly appeared.

The Archbiſhop opens the Synod.

January the 13. Being the Second Seſſion, the Archbiſhop came himſelf in Perſon into the Cathedral of St. *Paul*'s, being attended thither from the Water-ſide, by the Doctors and the other Officers and Miniſters of his Court of *Canterbury*, with great Honour and Reverence agreeable to his High Place in the *Engliſh* Church. After he, and the reſt of the Biſhops of his Province were placed in the Choir, the *Litany* in *Engliſh* being ſaid, and *Veni Creator* ſung, Mr. *William Day*, B. D. Provoſt of *Eaton*, preached upon 1 Pet. V. 2. *Feed the Flock of God which is among you*, &c. and after Sermon the Firſt *Pſalm* ſung in *Engliſh*; then the Biſhop of *London* adminiſtred the Communion to the Archbiſhop and Biſhops. His Grace after this, and his Suffragans the Biſhops, with the reſt of the Clergy, removing into the Chapter-Houſe, and there ſome previous Matters diſpatched, he made a ſhort Speech to them, ſhewing them the preſent Advantage put into their Hands by the gracious Providence of God, in ſetting Queen *Elizabeth* on the Throne, to reform Matters amiſs in the Church. And ſo bad the Inferior Clergy depart and chuſe them a Prolocutor or Referendary, and to preſent him before him the next Seſſion. And accordingly they pitched upon *Alexander Nowel*, the Dean of St. *Paul*'s, whom the ſaid Archbiſhop had recommended to them. And *January* 16. being the Third Seſſion, he was conducted between the Dean of *Weſtminſter* and the Dean of *Chriſt's-Church*, *Oxon*; and Speeches being made by the Dean of *Weſtminſter* and the ſaid elected Prolocutor, the Archbiſhop approved him by a Speech of his own.

How the Seſſions were ſpent.

The reſt of the Seſſions in the Upper Houſe were ſpent in ſerious Debates and Conferences among themſelves about regulating the Church and the Miniſters of it, in examining Papers brought from thoſe of the Lower Houſe, in digeſting the right Faith of Chriſt into Articles, (which was brought to effect and ſubſcribed at this Convocation) in enquiring into Matters to be reformed; whereof ſome Sheets were drawn up in the Lower Houſe, and preſented to the moſt Reverend Father, and the reſt of the Upper Houſe, by the Prolocutor; in deviſing ſome Particulars for Diſcipline; in providing a Catechiſm for the Uſe of Schools, for the grounding the younger

Sort in true Principles; and in giving the Queen a Subſidy: the Archbiſhop ſtill reminding and directing the Lower Houſe. And he alſo recommended to the Biſhops to look into their reſpective Dioceſſes, and to draw up in Writing what they found to need Reformation. Theſe things are but ſhortly ſet down in the Acts of this Synod: but the Particulars that enſue will greatly illuſtrate and explain them.

Preparatory Matter drawn up.

For to prepare Matter for the Synod, the Archbiſhop had it before hand in his ſerious Thoughts; and ſet others alſo on work no doubt upon it. There is a notable Paper to this purpoſe, which I will begin withal; adding the Marginal Notes, ſome writ by the Archbiſhop himſelf, ſome by others. But who the Compoſer of this Paper was, I cannot ſay. It was entituled,

General Notes of Matters to be moved by the Clergy in the next Parliament and Synod.

MSS. G. Petyt. *Armig.*

I. A Certain Form of Doctrine to be conceived in Articles, and after to be publiſhed and authorized.

II. Matters worthy of Reformation, concerning certain Rites, *&c.* in the Book of Common-Prayer.

III. Eccleſiaſtical Laws and Diſcipline to be drawn, concerning both the Clergy and Laity.

IV. To procure ſome Augmentation of Temporal Commodities, for the Supply of the Exility of ſmall Benefices and Livings.

Concerning the Firſt, Viz. *The Form of Doctrine.*

Firſt, A Catechiſm is to be ſet forth in *Latin*. Which is already done by Mr. *Dean* of *Paul*'s, and wanteth only viewing.

Theſe Articles are to be drawn with ſpeed.

Secondly, Certain Articles, containing the Principal Grounds of Chriſtian Religion, are to be ſet forth, (in the which alſo is to be determined the Truth of thoſe things, which in this Age are called into Controverſy.) Much like to ſuch Articles as were ſet forth a little before the Death of King *Edward*. Of which Articles the moſt part may be uſed with Addition and Correction, as ſhall be thought convenient.

Thirdly, To theſe Articles alſo may be adjoined the *Apology* [writ by Biſhop *Jewell*] lately ſet forth, after it hath been once again reviſed, and ſo augmented or corrected, as occaſion ſerveth.

Item, *In Cathedral Churches and Collegiate, and in private Houſes.* Archbiſhop *Parker*'s own Hand.

Theſe to be joined in one Book, and by common Conſent to be authorized, as containing true Doctrine, and enjoined to be taught to the Youth in the Univerſities and Grammar Schools throughout the Realm.

That whoſoever ſhall Preach, Declare, Write or Speak, any thing in Derogation, Depraving or Deſpiſing, of the ſaid Book, or any Doctrine therein contained, and be thereof lawfully convicted before any Ordinary, *&c.* he ſhall be ordered as in caſe of Hereſy; or elſe ſhall be puniſhed as is appointed for thoſe that offend and ſpeak againſt the Book of Common-Prayer ſet forth in the Firſt Year of the Queen's Majeſty's Reign, that now is. That is to ſay, He ſhall for the firſt Offence forfeit 100 Marks: for the ſecond Offence 400 Marks:

And for the third Offence all his Goods and Chattels, and ſhall ſuffer Impriſonment during Life. With an Addition, that if the Perſon offending the firſt time be not worth in Goods and Land 100 Marks, then he ſhall forfeit all his Goods and Chattels; and if the Perſon offending the ſecond time be not worth 400 Marks, then he ſhall forfeit all his Goods and Chattels; and for neither time of Offence any pecuniary Penalty to be redeemed with ſuffering Impriſonment.

Touching the Second, that is to ſay, For Rites, &c. *in the Book of Common-Prayer.*

Firſt, That the Uſe of Veſtments, Copes and Surplices, be from henceforth taken away.

Secondly, That no private Baptiſm be adminiſtred hereafter, but only by thoſe that be Miniſters of the Church.

Thirdly, That the Table from henceforth ſtand no more Altarwiſe, but ſtand in ſuch Place as is appointed by the Book of Common-Prayer.

Fourthly, The number of Faſting-days, and Holy-days, to be by name expreſſed in the ſaid Book; and the open Obſervers of abrogated Days to be puniſhed.

Fifthly, That the uſe of Organs, and curious Singing be removed; and that ſuperfluous Ringing of Bells, and namely, at Alhallowtide and on All-Souls day, may be prohibited; and that no Peal after the Death of any Perſon be above the ſpace of one Hour, and at the Interrment above half an Hour.

Expendatur.

Sixthly, That in publick Baptiſm the God-Fathers and God-Mothers ſhall openly profeſs and recite the Articles of the Chriſtian Faith, commonly called *The Creed*, and deſire that the Infant may be in that Faith baptized, and received into the Church of God. And that they ſhall not anſwer in the Infant's Name to ſuch Queſtions as heretofore have been demanded of them in that behalf.

Prieſts ſolemnizing Matrimony without Teſtimonial of Banes, to ſuffer grievous Puniſhment.

Seventhly, That no Diſpenſation be granted to marry, without the Banes firſt aſked thrice upon three ſeveral *Sundays* or Holy-days. And that it ſhall be lawful to marry at any time of the Year without Diſpenſation, except it be upon *Chriſtmas-day*, *Eaſter-day*, and ſix Days going before, and upon *Pentecoſt-Sunday*.

Touching the Third, that is, Eccleſiaſtical Laws and Diſcipline.

Firſt, Petition is to be made to the Queen's Majeſty and the Parliament, that according to a Statute, *Anno* 25. *Henry* VIII. Thirty two Perſons may be appointed to collect and gather Eccleſiaſtical Laws, and to view thoſe that were gathered by Commiſſioners appointed in King *Edward*'s Time.

In the mean time, that theſe Laws or Orders, which hereafter follow, may be eſtabliſhed.

Firſt, Concerning the Clergy. That all peculiar Juriſdiction be extinguiſhed; that the whole Juriſdiction of the Churches in every Dioceſe be reſtored to the Biſhop of the Dioceſe.

Item, That in Caſes of Correction no Appeal from the Biſhop of the Dioceſe be admitted, nor no Inhibitions granted, to hinder the ſaid Biſhop to proceed in thoſe Caſes.

Deliberetur.

Item, That in every Cathedral Church there be a Divinity Lecture read in *Engliſh* thrice in the Week by ſome able Perſon; of the common Charge of the Church, if no Spiritual Living have been of old time appointed for ſuch purpoſe. And the Miniſters and Singing-men of the ſame Church to be preſent at the Reading thereof.

Item, That all the Petty Canons, Vicars, or Conducts of Cathedral Churches, which be Prieſts or Miniſters, be enjoined to ſtudy ſome part of the Scripture. Which if they refuſe to do, then by the Diſcretion of ſuch as ſhall have Juriſdiction over them, to be removed from their Rooms.

Item, That there be Grammar Schools in every Cathedral Church.

Item, That the Apparel of Miniſters may be uniform, and limited, of what Faſhion it ſhall be, touching the Cap and Upper Garment.

No Adverſary may wear the ſame.

Deliberetur.

Item, That no Parſon, Vicar or Curate, do ſerve Two Cures at once upon Pain of loſs of his Benefice, if he have any; and of Suſpenſion from the Miniſtry by the ſpace of one Year, if he have no Benefice.

Item, That none be admitted to any Parſonage exceeding the yearly Value of 8*l.* or to any Vicarage exceeding the Value of 20 Marks, unleſs he do underſtand the *Latin* Tongue well, and can anſwer to the Catechiſm ſet forth in *Latin*.

Deliberetur.

That none have any Deanry, Provoſtſhip, Archdeaconry, or other Dignity in any Cathedral Church, Prebend, Parſonage or Vicarage, and being no Prieſt, ſhall retain and keep his Spiritual Promotion or Benefice, any longer hereafter than one year*; unleſs within the ſame Year he be made Prieſt; any Diſpenſation whatſoever heretofore granted, or hereafter to be granted, to the contrary notwithſtanding.

* *Too much.* Archbiſhop *Parker*'s Hand

That none hereafter under the Age of Three and twenty Years, ſhall be enabled in Law to receive any Deanry, Provoſtſhip, Archdeaconry, Dignity in any Cathedral Church, Prebend, Parſonage or Vicarage. And whoſoever, being above Three and twenty Years of Age, ſhall receive any ſuch Promotion or Benefice, except within One Year after he be made Prieſt, he ſhall be deprived thereof; any Diſpenſation or Privilege to the contrary heretofore granted, or hereafter to be granted, in any wiſe notwithſtanding. Provided always, that it ſhall be lawful for any Student in the Univerſities, being above Eighteen Years of Age, to receive one Prebend in any Cathedral Church, where the Local Statutes be not repugnant to the ſame, if there be no Cure annexed, or Church impropriated to the ſame Prebend: and to retain the ſame, during the time he ſhall continue in any Univerſity either within the Realm, or beyond the Seas, and give himſelf wholly to ſtudy; ſo that he be made Prieſt when he ſhall come to Four and twenty Years of Age.

And alſo it ſhall be lawful for Doctors and Bachelors of the Law, to receive or retain one Prebend or two, though they be no Prieſts, in Cathedral Churches, where the Local Statutes will ſo permit; for ſo long time as they ſhall exerciſe under a Biſhop of this Realm Spiritual Juriſdiction.

That none be abled in Law to receive any Benefice or other Spiritual Promotion, exceeding the yearly Value of 30 *l.* unleſs he be a Preacher before he receive the ſame. By a *Preacher* is meant ſuch an one as hath preached before his Ordinary, and hath his Approbation under Seal to be a Preacher.

Conſideretur, an aſtringendum ſit ad Gradus.

That none from henceforth, having one Benefice with Cure of Souls, be abled in Law to receive any other Benefice with like Cure, by force of any Diſpenſation, unleſs he be a Preacher, and in Degree of Schools a Doctor of Divinity or Law, a Bachelor of Divinity, or at the leaſt a Maſter of Arts; and the one Benefice not to be diſtant from the other above 12 Miles. Otherwiſe, as ſoon as he ſhall receive the ſecond Benefice, the firſt ſhall be void in Law. And in this Caſe of the Permiſſion of a Preacher to have two Benefices, the Diſpenſation to be rated at ſome ſmall Sum.

Deliberetur.

That none be ſuffered to have above two Benefices with Cure together at one time, by face of any Diſpenſation. And he, that hath two Benefices with Cure together at one time, unleſs he be Reſident, continually at the one, (and yet ſo as at divers times he may be perſonally at the other, to Preach there) to be Deprived of the Benefice of the greater yearly value.

That no Patron of any Benefice, or ſpiritual Promotion, ſhall ſell or aſſign any Advouſon to any Perſon; but ſhall beſtow it himſelf upon ſome meet Clerk, when the Benefice or Spiritual Promotion is void.

Deliberetur.

That all Advouſons, heretofore graunted of any Patron of any Benefice, or other Spiritual Promotion, ſhall from henceforth be void; and that hereafter no Advouſon or Grant of the next Vacation of any Benefice, or Spiritual Promotion ſhall be effectual and available in the Law; unleſs before the making thereof, either the Incumbent be dead, or the Benefice or Spiritual Promotion be otherwiſe void in Law.

That all Parſons, Vicars, or their Curates, every *Sunday* and Holiday, do openly, and diſtinctly read, after the Goſpel, the Articles of our Faith, the Ten Commandments of Almighty God, and the Lords Prayer; and at Afternoon offer themſelves to teach the Catechiſm to the youth of the Pariſh, and take Witneſs thereof of the Churchwardens and Sidemen; upon pain to forfeit for every time that they do neglect ſo to do, 3 *s.* 4 *d.* to be levied upon his Goods or Wages, by the Churchwardens and Sidemen, to the uſe of the Poor of the Pariſh, without *Replevie*, to be admitted therein.

Rural Dean.

I will name no more of theſe Articles, tho' they run to the number of thirty four, unleſs it be one more, namely, 'That in every Deanry in the Country, there may be conſtituted by the Biſhop one Grave and Diſcrete Prieſt, to be *Archipresbyter*, or *Decanus Ruralis*: Who ſhall not only overſee the Prieſts of that Deanry, but alſo have Authority to call before him, all ſuch as offend againſt the Eccleſiaſtical Laws, and to examine them, and to Certify the Ordinary thereof: But the ſaid Dean not to determine any thing in thoſe Matters.'

Concerning the Fourth Particular, viz. *Encreaſe of Miniſters Livings.*

[And here occurr Four Evils to be remedied.]

I. Firſt of all, it is evident that Impropriations are *Radix omnium malorum* in this Realm. Foraſmuch as the Poor Man payeth his Tiths, ordained at the firſt to be given to a Teacher, and now, as in the time of the Abbies, converted to other uſes, and no ſufficient portion left to the Vicars.

I. *Addantur Annotationes. D.* Cantuar. *ad Dom. Secretarium.*

Remedies.

Firſt, Univerſal Reſtitution were the beſt, but can hardly be hoped for.

If not that, then after the end of three Years, all Leaſes of Parſonages, and all Occupations of the ſame by any Lay perſon, to ceaſe and determine. And that the ſaid Parſonages ſo impropriated ſhall be wholly united and annexed to the Vicarages; and the ſaid Vicarages after ſuch Unition to be made Parſonages; the ſaid Incumbents paying to the Owners, by the Wage of a yearly Penſion, the yearly Rent of all ſuch Impropriations, according to the Rate of the Queen's Majeſty's Records, and diſcharging the ſaid Proprietors of all Charge incident to ſuch Impropriations, as by Commiſſion for that Purpoſe to be appointed might be awarded.

Or after the Expiration of the Leaſes now in Force.

Provided always, that where the Vicarages be ſo very ſmall, that the annexing of the Appropriation in form aforeſaid, will not make the Vicarages ſufficient, that in ſuch Caſe, the Commiſſioners may allot ſome Portions of the Rent for an Augmentation.

Provided alſo, That the Benefices ſo reſtored ſhall not be leaſed by any Incumbent, unleſs it be for one or two of the firſt Years.

Provided alſo, That the Commiſſioners appointed ſhall have Authority to determine, how many of the Benefices, ſo augmented as aforeſaid, are ſufficient Livings for Learned Men to keep Hoſpitality; and none to be admitted to ſuch Benefices, but thoſe that are able to Preach. Who ſhall alſo be bound to take no more Livings, and to be continually Reſident on the ſame, and keep Hoſpitality, or elſe to be Deprived.

II. The 2d Miſchief is, That by Avarice and Practice of evil Biſhops, Paſtors and Prieſts, almoſt all Benefices of any reaſonable Value are let out for many Years, with the Confirmation of the Biſhop and Patron.

II.

Remedy.

For Remedy whereof, it were to be wiſhed, that any Leaſe hereafter to be made, more than for One † Year, ſhall be of no validity in Law. And that all Leaſes heretofore granted and Confirmed, ſhall ceaſe and determine at the end of Three * Years, and return to the Incumbents.

† *Three Years.*

* *At the end of the Leaſes: no Force.*

cumbents. And like view by Commiſſion to be made of thoſe Benefices, how many are ſufficient of themſelves; and then the Incumbent to be bound to be Reſident, and to accept no more Livings.

III. III. The 3d Inconvenience to be cured is the Covetouſneſs of Patrons. Who ought by their Names to be *Patroni*, and not *Prædones*, of their Churches.

Remedies.

And therefore ſtrait Penalties are to be made againſt thoſe Patrons, which directly or indirectly take Money, or make or accept Simoniacal Pacts. And among other Penalties, a Patron convicted hereof to loſe his Patronage during his Life, and to be given that Term by the Queen's Majeſty, or by the Ordinary of the Dioceſs; and the wicked Prieſt, which gave or promiſed, to be deprived of all his Livings, and made for ever unable to receive any more Eccleſiaſtical Livings.

And for better Trial hereof, that it may be lawful for every Ordinary upon true and juſt Suſpicion of Simony committed, to examine both the Prieſt ſuſpected, and alſo the Patron, or any other Perſon whatſoever; who is thought to know any thing concerning ſuch Simony, by vertue of a corporal Oath.

And in caſe, where the Suſpicions of ſuch Simony be vehement, and yet by ſecret Practices ſo covered, that it cannot perfectly be known, that the Ordinary may put the Prieſt ſo ſuſpected to his Purgation; and to be purged only by Miniſters, whereof ſome to be Preachers; and if he fail in ſuch Purgation to be deprived. But in this Caſe, the Patron ſhall not loſe his Patronage.

IV. IV. The 4th Inconvenience is the Univerſal Subtraction of Privy or Perſonal Tiths. By means whereof, almoſt all Cities, Market-Towns, Burroughs, Thorowfares, where the greateſt Multitudes are, and thoſe more ingenious and civil, are at this preſent deſtitute of learned Men, and many have no Service at all.

Remedies.

Which muſt be Remedied, either by rating of ſome Certainty upon every Perſon by a Contribution, or otherwiſe to a reaſonable Sum; or elſe to appoint a Rate according to the Rent of their Houſes, as it is in *London*. That is, for every Pound Rent, to the Parſon or Vicar Two Shillings and Nine Pence.

" Then follows,

Diſcipline of the Laity.

Item, It is to be wiſhed, that every Nobleman -------- [*Here is a great Chaſm in the MS.*] -------- *Parents and Maſters of* Houſholds, having Children of eight Years old, and upwards, if upon Examination to be had by their Curate, or other appointed by the Ordinary, it be found, that they cannot ſay by heart the *Short Catechiſm* in *Engliſh* ſet forth, and thereof convinced before the Ordinary, or his Officers; ſhall pay for every ſuch Child 10*s.* to the poor Man's Box: Unleſs the ſaid Parents can prove by Declaration of the Curate, that they have continually, at the Days appointed for the Catechiſm, brought their Children to him, to be inſtructed therein. And the Default is in the Want of Capacity in the Youth. The ſaid Penalty to be levied by the Churchwarden upon the Goods of the Offender, by way of Diſtreſs; only upon Signification given to them in Writing by the Ordinary. Which alone to be ſufficient Warrant for them. And that no *Replevie* be granted or admitted in this Caſe.

ANNO 1562.

The like Penalty in Form aforeſaid to be extended againſt Maſters, who have Servants, or Apprentices in their Houſes, being under the Years of Fourteen, and have continued in their Houſes above one whole Year; and at the End of that one Year cannot ſay the ſaid Catechiſm by Heart.

Every Perſon of Age and Diſcretion ſufficient to communicate, ſhall offer himſelf once a Year upon ſuch Days as ſhall be appointed, to be examined by his Parſon, Vicar or Curate; whether he can ſay by Heart the Articles of his Faith, the Ten Commandments and the Lord's Prayer; upon Pain to be excommunicate *ipſo facto.* And before they be abſolved to pay unto the Churchwardens to the Uſe of the Poor, if the Offender be a rich Man or Woman, 6*s.* 8*d.* and if the Offender be a poor Man or Woman, 3*s.* 4*d.* For which Purpoſe every Parſon and Vicar, by himſelf, or ſome ſufficient Curate, ſhall give his Attendance to hear his Pariſhioners every *Wedneſday*, *Friday* and Holyday, during the foreſaid Time, upon Pain of Deprivation, and Loſs of his Benefice. And every Curate, upon Pain to forfeit 40*s.* At which Time the ſaid Parſons and Vicars ſhall take Occaſion to give ſome private godly Admonitions to their Pariſhioners, if they know any Faults or Offences in them.

What Prieſt or Miniſter ſoever, under Colour hereof, ſhall practice *Auricular Confeſſion*, ſhall be deprived of all his Livings, and depoſed from the Miniſtry.

Whoſoever cannot by Heart ſay the Articles of the Faith, the Ten Commandments, and the Lord's Prayer, ſhall not be admitted to the Communion, nor to be married, nor to be Godfather or Godmother at any Baptiſm: Saving, that there may be ſome Conſideration of thoſe that be very aged, by Diſcretion of the Miniſter, for one or two Years, and no longer.

That every Parſon, Vicar or Curate of every Pariſh ſhall yearly make and exhibit unto the Archdeacon or Commiſſary of that Circuit in their Viſitation, or Synod, next after *Eaſter*, a Book of all the Names of their Pariſhioners, both Men and Women of the Age of 14 Years and upward. Wherein he ſhall note, who refuſe to come to be examined, as afore is appointed: Who can ſay, and who cannot ſay, the Articles of the Faith, *&c.* Who alſo have not received the Communion thrice that Year; and whoſe Children or Servants, which be appointed to learn the Catechiſm, as is aforeſaid, cannot ſay the ſame by Heart.

ANNO 1562.

Such Parſon or Vicar, that refuſeth or neglecteth to make and exhibit the ſaid Book in due Form, by himſelf, or his ſufficient Curate, ſhall be deprived of his Benefice. And ſuch Curate as refuſeth or neglecteth to make and exhibit the ſame, as afore, ſhall be depoſed from the Miniſtry.

That Execution of Penalties for not coming duly to Divine Service may be better obſerved, and more eaſily executed.

Penalties. That ſuch as do not communicate thrice a Year at the leaſt, be ſeverely puniſhed. And ſuch as have not, nor will not Communicate at all, to be as in Caſe of Hereſy; or elſe ſome grievous Fine to be ſet upon them. And to be encreaſed, as the Contumacy encreaſeth.

That Perſons remaining Excommunicate, for not obeying Orders in Religion ſix Months without Submiſſion, or Reconciliation to the Church, *&c.* be taken as in Caſes of Hereſy.

That Adulterers and Fornicators may be puniſhed by ſtrait Impriſonment and open Shame, if the Offender be vile and ſtubborn, *&c.* as Carting by the Civil Magiſtrate, *&c.* Some think Baniſhment and perpetual Priſon to be meet for Adulterers.

When they be reconciled, the Form of Reconciliation appointed *Legibus Eccleſiaſticis Edwardi* 6^ti. to be uſed without Reſpect of Perſons.

De Juramentis.

Oaths. That in all Men's Houſes ſome Penalty be ſet upon them which uſe cuſtomarily to ſwear by God, or any Part of Chriſt: by his Maſs, *&c.* And that the Owners of Houſes give good Examples themſelves.

De Matrimoniis.

Matrimony. That all Clandeſtine Contracts be judged in Law, as no Contracts.

That Marriages made between young Perſons, without ſome reaſonable Conſent of Parents, if they be alive; or elſe of ſome other Friend, as may be limited by this Order; may be void in Law.

The Conſent of young Women not to be judged ſufficient, till they be come to the Age of Fifteen Years.

It is alſo to be wiſhed, that ſome better Order were taken for the Marriage of *Wards*, That they ſhould be of ſome reaſonable Years, afore they be contracted: Seeing ſuch Inconveniencies daily enſue the Order now in Uſe,

If any Man ſteal, or take away a Maid from her Parents without their Conſent; or any Orphan without the Conſent of her Tutor; and do marry her; let it either be Felony, or elſe be puniſhed with grievous Fine and Impriſonment: And the ſaid Matrimony be judged no Matrimony in Law; but to be diſſolved again.

The like Penalty is to be extended againſt thoſe, which knowing a Suit to be depending, in any Eccleſiaſtical Courts between any Woman, and another Man challenging Contract, ſhall marry with any ſuch Woman, afore ſhe be by Sentence and Order of Law declared to be free, and at Liberty.

And theſe were the Papers prepared for the Synod."

CHAP. XXVIII.

The Articles of Religion. Difference between theſe and K. Edward's *Articles. The Authority of the Church. The Names of the Subſcribers of the Upper and Lower Houſe: Obſervations on ſome of them. Remarks on the* XVIIth. *Article of Predeſtination. On the* Xth. *Article of Free-Will. The* XIth *of Juſtification. The* XXVIIIth *of the Lord's Supper.*

THE Synod being met, ſeemed to guide themſelves by the former Method, and began with the *Articles* of Religion, as a matter with the greateſt ſpeed to be diſpatched. Which Articles when they were framed and finiſhed, and decreed, were moſt what the ſame with thoſe made and conſtituted by the Synod under King *Edward*, in the Year 1552, which may be ſeen in Biſhop *Sparrows* Collection and elſewhere. In a Volume in the *Benet* College Library there is a very fair Draught of theſe King *Edward*'s Articles; having been accurately writ out for the uſe and ſerious conſideration of the Archbiſhop. I obſerved there ſtrokes drawn in many places, ſometimes through Words, and ſometimes through whole Lines, by a red-Lead Pen, which the Archbiſhop commonly uſed for noting, as he read any Book. I will relate a few things which I took notice of in the Peruſal of this MS. of the *Articles.* Some of theſe *Articles* are wholly ſuperſeded by the Archbiſhops *Minium*, and divers others of them ſhortned; daſhing that through which he was minded to have omitted.

The Synod begins with the Articles.

Intit. Synodalia.

As in the Third *Article*, where theſe Words are ſtruck out, after *Deſcendiſſe*, 'Nam Corpus uſque ad Reſurrectionem in Sepulchro jacuit: Spiritus ab illo emiſſus cum Spiritibus, qui in Carcere, ſive in 'Inferno detinebantur, fuit; illiſq; prædicavit, quemadmodum teſtatur *Petri* Locus.

The Archbiſhops Emendations of King Edward's *Articles.*

In the Sixteenth *Article* the Title was, *De Peccato in Spiritum Sanctum.* But the Three laſt Words are daſhed out, and over them, writ with the Archbiſhop's Hand, *After Baptiſm.*

The Twentieth *Article* ſtood without any alteration made by the Archbiſhop's red-Lead Pen; and it ran not as we have it now, beginning thus, *The Church hath power to decree Rites and Ceremonies, and Authority in Controverſies of Faith*; but thus it began: 'Eccleſiæ non licet quicquam inſtituere; quod Verbo Dei ſcripto adverſetur: Neq; unum Scripturæ locum ſic exponere poteſt, ut alteri contradicat. Quare licet Eccleſia ſit Divinorum Librorum teſtis & 'conſervatrix, attamen ut adverſus eos nihil decernere, ita præter 'illos nihil credendum de neceſſitate Salutis, debet obtrudere. Thus

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this twentieth Article of King *Edward*'s Book paſſed without any change or correction.

" But it hath ſufficiently appeared, that that Clauſe of the *Churches Power* was inſerted by the Synod: the Words being found in two printed *Latin* Copies, *An.* 1563. *See the Life of* Matthew *Archbp. of* Cant. Book IV. Chap. 5.

Fox *Anſw.* to Oſorius, *Fo.* 356.

And what the common received Opinion of this Clauſe of the Article then, and afterwards was, may appear by the Words of *John Fox*, in his Learned Anſwer to *Oſorius*'s *Invective* againſt our Reformation, *Viz.* ' The Church hath Authority in deciding Controverſies of Doctrine. Yet ſo that itſelf muſt be over-ruled by the Authority of the Word, *&c.* Likewiſe in Diſcipline and Reformation of Manners, the Church may determine and judge. But here alſo Conſideration muſt be had of the Difference. For the Cenſures Eccleſiaſtical are of one Kind: but Judgment Temporal of another.' And again, ' Altho' Authority be committed to the Church, to judge and determine of Doctrines, and outward Miſdemeanours; and altho' the Reſolution of doubtful Controverſies, and opening of Matters obſcure; and declaring and debating of Matters confuſe; the Reformation of Matters amiſs; be left over to the Sentence and Judgment of the Church many times; Yet is not this ordinary Authority ſo arbitrary, and abſolute, but is alſo faſt tyed to the direct Rules of the Word.' "

Article the 28th. Of the *Lords Supper* being ſomewhat long, the Archbiſhop thinking to have it divided into Two, after *Occaſionem*, added of his own hand, this Title, that was to ſerve for another Article, ' Corpus Chriſti datur, accipitur & manducatur in Cœna, tantùm cœleſti & ſpirituali ratione.' *And then the Article begins*, ' Chriſtus in cœlum aſcendens Corpori ſuo Immortalitatem dedit, &c. but there is a Red Line drawn through it; as tho' he intended upon ſecond thought wholly to leave it out.

Article the 29th. There is mention made of a Sentence taken out of S. *Auguſtin*: In the Margin, the Archbiſhop ſheweth the particular place where, writing *Super* Johannem *Tract.* 26.

Article 34. Intitled *Eccleſiaſtical Tradition*: Whereas it was read, ' Pro Regionum & Morum Diverſitate,' after *Regionum* he inſerted *Temporum*.

The 40th, 41ſt, and 42d. Articles are by his red Mark, wholly excluded.

The Words and Subſcriptions writ at the end of the Original MS. of the Articles.

And then at the End of all, the Archbiſhop cauſed theſe Words to be writ, ' Hos Articulos Fidei Chriſtianæ, continentes in univerſum Novemdecim paginas in Autographo, quod aſſervatur apud Reverendiſſimum in Chriſto Patrem Dom. *Matthæum Cantuar.* Archiepiſcopum, totius *Angliæ* Primatem & Metropolitanum: Et in prima [Pagina] quatuor Articulos & Lineas triginta quatuor, &c. [and ſo on, relating how many Articles, and how many Lines were in each Page; then follow theſe Words] ' NOS Archiepiſcopi & Epiſcopi utriuſque Provinciæ Regni *Angliæ* in Sacra Synodo Provinciali legitimè Congregati, Recipimus & Profitemur, & ut veros atque orthodoxos, Manuum noſtrarum Subſcriptionibus approbamus, Viceſimo nono die menſis Januarii Anno Dom. ſecundum computationem Eccleſiæ Anglicanæ Milleſimo Quingenteſimo Sexageſimo Secundo,

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‘ cundo, & Illuſtriſſimæ Princip. *Elizabethæ* D. G. *Angliæ*, *Fr.* & ‘ *Hib.* Reginæ, Fidei Defenſ. &c. Dnæ. noſtræ Clementiſſ. anno Quin- ‘ to.’ And then follow the Hands of the two Archbiſhops, the Biſhops of *London*, *Wincheſter*, *Chicheſter*, *Ely*, *Worceſter*, *Hereford*, *Bangor*, *Durham*, *Cheſter*, *Lincoln*, *Salisbury*, St. *Davids*, *Bath and Well*, *Coventry* and *Litchfield*, *Exon*, *Norwich*, *Petriburgh*, and St. *Aſaph*. Where I obſerve four Biſhops wanting, *viz.* thoſe of *Briſtow*, *Rocheſter*, *Oxford* and *Glouceſter*. *Oxford* was yet vacant, and the Biſhop of *Glouceſter*, (who held *Briſtow* in *Commendam*) I will not ſay, refuſed Subſcription, or abſented: For I find in certain *Extracts* out of the Regiſters of Convocations; that Biſhop did ſubſcribe, his Name being there entred among the reſt; and ſo alſo is that of the Biſhop of *Rocheſter*.

Penes Fr. Atterbury, *D.D. Decan.* Carliol.

The Subſcriptions of the Lower Houſe.

Then come the Subſcriptions of the Lower Houſe after theſe Words, ‘ *Hi quorum Nomina ſequuntur propriis manibus ſubſcripſerunt* ‘ *Libello Articulorum, à Reverendiſſ. Archiep. Cant. & Epiſcopis* ‘ *Provinciæ Cant. ad inferiorem Domum Convocationis tranſmiſſo,* ‘ *Quinto Febr.* 1562.

Stephanus Nevinſon Procurator Cleri *Cant.* ſubſcripſi propria manu.
Ricardus Beſeley, ſcripſi manu propria, Procurat. Cler. *Cant.*
Johannes Bridgwater manu propria ſcripſi.
Johannes Calverley manu propria ſcripſi, unus Procurat. Cler. *Roffen.* Dioc.
Tho. Watts, Procurat. Capituli S. *Pauli London*, & Archidiaconus *Midd.*
Jo. Mullyns, Archid. *Lond.* ac unus Procurator. Cler. Dioc. ejuſdem.
Tho. Colus, Archidiac. *Eſſexiæ.*
Johannes Pullan, Archid. *Colcheſtriæ.*
David Kemp de *Albano* [Archid.]
Jacobus Calfhil, Procurator Cleri *Londinenſis* & *Oxonienſis* Capituli.
Guilielmus Latimerus, Archid. *Weſtmer.* & Decanus *Petriburgh*, & Procur. Eccleſiæ ejuſdem.
Ricardus Reve Procurator Capituli *Weſtminſt.*
Grabriel Goodman, Decan. *Weſtmonaſt.*

Joannes Watſon, Archid. *Surrey.*
Johannes Ebden Wintonien. Proc.
Ra. Coccrel Procurat. *Surr.*
Thomas Lancaſter, Theſaurarius *Sarum.*
Richard. Chandler, Archidiaconus *Suff.* [aut *Suſſ.*]
Jacobus Proctor, Cleri *Suſſexien.*
Hugo Turnbull, Decanus *Ciceſtr.*
Wilhelmus Bradbridge Cancellarius *Ciceſtrenſis.*
Thomas Spencer Archid. *Ciceſtr.*
Edmundus Weſtonus, Archidiaconus *Lewenſis.*
Perſivallus Wiburn, Proc. Eccleſiæ Cathedralis *Roffenſis.*
Johannes Cottrel, Archid. *Wellenſis.*
Richardus Guy, Procur. Cleri *Briſtol.*
Jacobus Bond, Archid. *Bathon.*
Juſtinianus Lancaſter, Archid. *Taunton.*
Gualterus Bowerus, Proc. Cleri *Somerſetenſis.*
Tho. Sorebæus, Proc. Cleri *Ciceſtrenſis.*
Stephanus Cheſton, Archid. *Wintonienſis.*
Robertus Lougher, Archid. *Totnes*, & Proc. Cleri *Exon.*

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Ricardus Tremaine, Procurat. Cleri *Exon.*
Thomas White, Archid. *Berks.*
Robertus Wiſdom, Archid. *Elienſis.*
Gregorius Garthe, Proc. pro Cap. *Ely.*
Johannes Bell.
Thomas Ithel, pro Clero Dioceſ. *Elienſis* Procurat.
Tho. Sampſon, Dec. Eccl. Chriſti *Oxon.*
Johannes Salisbury, Decan. *Norwic.*
Thomas Roberts, Procur. Cleri *Norw.*
Johannes Walkerus, Proc. Cleri *Suffolc.*
Johannes Lawrance, Archid. *Wylts.*
Johannes Ælmerus, Archid. *Lincoln.*
William Todd, Archid. *Bedford.*
Joh. Longlond, Archid. *Buckingham.*
Robert Beaumont, Archid. *Huntingdon.*
Thomas Godwyn, Proc. Cleri *Lyncoln.*
Johannes Kenal, Archid. *Oxon.* & unus Procurat. Cleri *Oxon.*
Guido Heton, Archid. *Gloceſt.*
Georgius Savage, Procurat. Cleri *Glouc.*
Anthonius Hinton, Procur. Cleri *Petriburg* & Procur. Archiad. *Northampt.*
Willielmi Fluyd, Procur. Cleri *Petriburg.*
Joannes Pedder, Decan. Eccliæ. *Wigorniæ.*
Robertus Avys, Proc. Eccliæ. *Wigorn.*
Thomas Wilſonus, Proc. ejuſdem.
Laurentius Nowel, Decan. Eccliæ. Cath. *Lychefeld.*
Thomas Leverus, Archid. *Coventr.*
Arthurus Saull, Proc. Dec. & Capli. Cath. *Glouc.*
Robertus Weſton, Procurat. Cleri *Coventr.* & *Litchf.* Dioc.
Thomas Byckley, Procurat. Cleri *Coventr.* & *Litchf.* Dioc.
Richardus Walker, Archid. *Stafford* & *Derbiæ.*
Robertus Croley, Archid. *Hereford.*
Robertus Grinſel, Archid. *Salop.* & Procur. Capli. & Cleri *Hereford.*
Nichus. Smith, Procurator Cleri *Hereford.*
Thomas Linett, Præcentor *Menevenſis.*
Item *Linett*, pro Caplo. & Clero.
Jo. Pratt, Archid. *Menev.*
Jo. Butler, Archid. *Cerdigan.*
Wa. Jones, Archid. *Brecon.*
Robertus Pownde, unus pro Clero *Brecks.*
Guilhelmus Conſtantine, Procur. Cleri *Meneven.*
Hugo Evans, *Aſſaphenſis.*
Richardus Rogers, Archid. *Aſſaphenſis.*
Edmundus Meyrall, Archid. *Bangor.*
Per me *Hugonem Morgan*, Proc. Cleri Dioc. *Bangor.*
Nicolaus Robinſon, Archid. *Merion.*
Andreas Peerſon, Procur. Cleri *Landav.* Dioc. Subſcrip.
Guliel. Daye, Præpoſ. Col. Regii de *Eton.*
Johannes Hylls, Proc. Cleri *Oxon.*
Gulielmus Bucſon, Archid. ....
Thomas Powel, Proc. Cleri *Aſſaph.*
Thomas Bolt, Archid. *Salop.*
Thomas Bolt, Proc. Cath. Ecclíæ. *Chich. Lic.*
Robertus Hues, Proc. Capli. *Aſſaph.*
Micha. Renyger, Procurat. Capli. *Winton.*
Andreas Perne, Decan. *Elienſis.*
Franciſcus Mallet, Decan. *Lincoln.* per Procur.
Rychardus Barber, Archid. *Leiceſtr.*
Robertus Lougher, Proc. *Henr. Squire*, Archid. *Barwic.*

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Gregor. Dodds, Decan. *Exon*,
Proc. Eccliæ. Cath. ibid. & Proc.
Mri *Smith* Archid. *Landav.*
Will. Todd, Archdeac. of *Bedford.*
Johannes Ebden.
William Evance.
Andreas Peerſon.
John Price.
Thomas Powel.
Edmund Merril.

Nicolas Robinſon.
Per me *Robertum Powнde.*
Per *Hugonem Morgan.*
Richardus Barbar, Nomine Procuratorio Mri *Franciſci Mallet* præmiſſi, Decan. Eccl. Cath. *Lincoln* præmiſſæ, Subſcribo; & etiam nomine eo præmiſſo ſubſcribo.
Robertus Evance.

Theſe, who ſubſcribed their Names before, ſeem to have ſubſcribed again *Nomine Procuratorio.*

The Proteſtation of the Synod.

After theſe Names thus ſubſcribed, were theſe Words cautiouſly written, for fear (as it ſeems) of a *Præmunire*: 'Iſta Subſcriptio facta eſt ab omnibus ſub hac Proteſtatione, quod nihil ſtatuunt in præjudicium cujuſquam Senatuſconſulti; ſed tantum Supplicem Libellum, 'Petitiones ſuas continentem, humiliter offerunt.

Some backward to ſubſcribe.

*29. Acta in Convocatione 1562.

The Articles were unanimouſly concluded, and the Subſcription finiſhed by the Upper Houſe in the Chapter Houſe of St. *Paul*'s, *Jan.* 31*. being the Ninth Seſſion of the Convocation. The Eleventh Seſſion, they being ſubſcribed by ſome of the Lower Houſe, were brought up by the Prolocutor: praying the moſt Reverend, and the Reverend Fathers, to take Order, that all that had not yet ſubſcribed, might do it publickly, either in the Aſſembly of the Lower Houſe, or before them in the Upper. Whereupon the ſaid Fathers decreed, that the Names of thoſe of the Houſe that had not ſubſcribed, ſhould be written, and brought to them the next Seſſion. By which time ſome others had ſubſcribed, tho' others had not yet.

Some Obſervations on the Subſcribers.

I ſhall make no farther Remarks on theſe Subſcribers of the Lower Houſe; but only that whatever their Learning was, many of them wrote ſo ill, that 'tis a difficult Taſk to read their Names; which probably therefore may have occaſioned a Miſtake or two in the true Tranſcription thereof. It may not be amiſs in the peruſing theſe Names, to ſhew which of them had been Exiles under Queen *Mary*, and who, tho' not Exiles, yet lived then obſcurely; and who laſtly in that Reign, complyed with the Popiſh Religion, and were Dignified in the Church. Of the firſt ſort were, *Beſely*, who had been Rector of *Staplehurſt*, and was one of the Six Preachers at *Canterbury*, (He was at *Frankfort*, in the Conteſt about the Service and Diſcipline, but in that Number that went not ſo far, and bitterly in the Contention, and was reckoned among the Learned ſort) *Watts*, *Mullyns*, *Cole*, *Pullan*, *Spenſer*, *Wiſdom*, *Sampſon*, *Beaumont*, *Nowel*, *Elmer*, *Rogers*, *Heton*, *Pedder*, *Wylſon*, *Lever*, *Saul*, *Byckly*, *Wiburn*, *Croley*, *Prat*, *Renyger* and *Pownde*, if he were the ſame with *Pownal*, who was one of the Miniſters of *Arrow* in *Helvetia*, and after one of the Six Preachers in *Canterbury*; and probably ſome others beſide theſe. Thoſe of the ſecond ſort, I think were *Latimer*, *Goodman*, *Nevinſon*, *Longland*, *Calfhil*, *Godwin*, *Roberts* and others. Thoſe of this Synod that were in place and Dignity under Queen *Mary*, were *Thomas White*, (who is mentioned in a Letter of

Biſhop *Grindals*, writ ſoon after this Synod to the Secretary; as a great Papiſt, and yet at the Synod, and I find that *Gregory Martin* of *Rheims*, wrote *Anno* 1575. to one Dr. *Tho. White*, Warden of New College, who I conclude was this our *White*, reproving him for *following the World or diſſembling in Religion againſt his Conſcience and Knowledge*.) He was Archdeacon of *Berks*, 1557, Chancellor of *Sarum* 1571, and died 1588. Beſides this *White*, of the ſame ſort, were *Andrew Perne*, *Francis Mallet*, who was Queen *Mary*'s Chaplain, and nominated by her to the Pope a little before her Death, for Biſhop of *Sarum*, *Cottrel*, *Turnbul*, who was Prebend of *Canterbury*, and divers others.

Let me make a brief Note or two of a few more Members of this Synod, as I might of many more of them, were this a place for it. *John Bridgwater* was Rector of *Lincoln* College in *Oxford*, and after divers Years went over Sea, and took ſeveral young Men along with him, and turned Papiſt. *Tho. Cole* was at *Geneva*, and was one of thoſe aſſiſted there, in the Tranſlation of the Bible. *John Pullan*, B. D. in King *Edward*'s Days, was Parſon of St. *Peter*'s *Cornhill*, did under Queen *Mary*, preach privately to the Brethren, ſomewhere in *Cornhill*, aſſembled, afterwards went beyond Sea to *Geneva*. *Thomas Lancaſter*, (unleſs it were another of the ſame Name) was deprived of the Biſhoprick of *Kildare*, in Queen *Mary*'s Reign. *Rob. Lougher* was a Doctor of the Civil Law belonging to the Arches, and, when *Sandys* was Archbiſhop of *York*, was his Vicar General. *John Salisbury* was reſtored to his Deanry of *Norwich* 1560. and was Conſecrated Biſhop of *Man* by the Archbiſhop of *York*, *An.* 1571. formerly Suffragan of *Thetford*. *John Prat* was a grave Miniſter in *London*, and *Fox*'s great Friend and Correſpondent. *George Savage* (or at leaſt one of that Name) was Baſtard Brother to Bp. *Boner*, whoſe Father was Sir *John Savage*, Prieſt. This *George* ſided thorowly with the Proteſtants in this Synod. *Thomas Wylſon*, probably the ſame that was afterwards Maſter of St. *Katharine*'s, and Secretary of State. *Robert Weſton* was Chancellor of *Exon* and *Wells*, ſucceſſively; one of the Lords Juſtices in *Ireland*, and Chancellor of that Kingdom, and a great Friend of the Reverend Father *Coverdale*, who when he was Biſhop, ſent for him from *Oxford*, and made him his Chancellor. He was preſent at the famous Diſputation at *Litchfield*, before the Biſhop, concerning certain Points of Controverſy about the Habits and other Ceremonies. *Rob. Croley*, beſides his Archdeaconry, was Parſon of St. *Peter*'s the *Poor* in *London*, and afterwards of *Giles Cripplegate*. *Richard Rogers* was afterwards Dean of *Canterbury* and Suffragan Biſhop of *Dover*. *James Calfhil*, was a *Scotchman* born, but bred at *Eaton* School, and ſent from thence to Kings College *Cambridge*. Thence he was removed, as many other *Cambridge*-Men were, to the King's new Erections in *Oxford*, which firſt had been Cardinal *Woolſey*'s Foundation. He was the great Encourager and Perſuader of *Toby Matthew*, afterwards the eminently good Archbiſhop of *York*, (to whom he was Couſin) to take holy Orders, obſerving in his Youth, his rare Abilities. And the ſaid *Matthew* followed *Calfhil*'s Advice, even againſt the good will of his Father and Mother, and other his able Friends. In the Year 1569. he made Application to

Calfhil.

Secretary *Cecil*, Chancellor of the Univerſity of *Cambridge*, for the Provoſtſhip of *King*'s College, but Dr. *Goad*'s Intereſt prevailed. He wrot learnedly againſt *Marſhal*, a Papiſt, about the *Croſs*, as was told before. What he and ſuch as he, made their Aim and Purpoſe in this Synod, may appear by thoſe Words of his in the firſt Period of his Book againſt *Marſhal:* 'Having to erect the Houſe of God, '(whereto we ought to be Fellow-workers) we are bound eſpecially 'to ſee to this, that neither we build on any ill Ground, thereby to 'loſe both Coſt and Travel; nor ſet to ſale and commend to others 'a ruinous Thing, or any way infectious, inſtead of a ſtrong Defence, 'or wholeſome Place whereupon to reſt, *&c.* as the Apoſtle, 1 Cor. 'III. *As a skilful Maſter-builder I have laid the Foundation.* Words applicable to him, and the reſt now employed in the Reforming of the Church.

This Divine had ſtudied the Fathers of the Church, as this his Cenſure of them ſhews in his ſaid Book: *Viz.* 'That he was able from 'the very firſt Doctors of the Church, after the Apoſtles times, to 'run them all over, and having ſtrictly examined their Words and 'Affections, had found Imperfections in all. But that he would be 'loth by diſcrediting of others to ſeem to ſeek praiſe of Skill, or elſe 'to be likened to *Cham*, *Noah*'s Son, that ſeeing the Nakedneſs of 'the Fathers, would in contempt utter it.

A Note about the 17th Article.

Before I conclude this Chapter, it may be obſerved concerning the XVIIth Article, which treats of *Predeſtination* and *Election*, that it is drawn up without any mention of *Abſolute Reprobation*, or Decreeing the Cauſe thereof. Which ſeems to have been done to prevent any Scruple that might ariſe to any Proteſtant againſt ſubſcribing the ſaid Article. For we are to know, that among thoſe that now profeſſed the Goſpel, and had ſuffered Perſecution for it under Queen *Mary*, there were conſiderable Numbers differing from the reſt, that followed ſome Foreign Divines of great Name, in the Point of *Predeſtination*; denying the Doctrine of God's being any Cauſe of the Sins of Men, and thereby of their Damnation. One of theſe was *Thomas Talbot*, Parſon of St. *Mary Magdalen Milkſtreet*, *London.* Thoſe of this Perſuaſion were mightily cried out againſt by the other, as *Free-Willers*, *Pelagians*, *Papiſts*, *Anabaptiſts*, and the like; but they took their Opportunity to addreſs to the Biſhops, plainly declaring their Opinion, and their Sufferings as well as others, for the Goſpel; and deſiring therefore the Favour of ſome Act of Parliament to enjoy the Liberty of their Conſciences without Reſtraint or Puniſhment, (which ſome threatned) as others of the Queen's Proteſtant Subjects did. I meet with ſuch a Petition to the Church, the exact Time whereof doth not appear. But it being evident it was near the beginning of the Queen's Reign, and while a Parliament was ſitting, I venture to place it here. It was exhibited by the aforeſaid *Talbot*, and ran to this Tenor:

A Petition of ſome about Predeſtination. MSS. G. *Petyt.* Arm. Vol. C.

'WHereas there be many both of the Clergy and Laity of this 'Realm of *England* that do fear God, and hate and abhor 'all Papiſtry and Foreign Power, which the Pope in times paſt uſur'ped within the Realm, under the Pretence of God's Right, and have ‘for the ſame, in the Reign of the Queen's Majeſty's Noble Siſter, Queen *Mary*, ſuffered Exile, Impriſonment, and great Penury, with other loſs of Friends and Goods, as other Proteſtants have done; and now look and hope to enjoy together with the reſt of the Queen's Majeſty's obedient Subjects, the good and merciful Benefit of God given unto this Realm under the Queen's Majeſty's moſt noble and proſperous Reign, that is to ſay, Quietneſs of Conſcience, not being compelled to any Idolatry, or falſe Serving of God, and a quiet Time by God's Grace to frame their Lives according to their Profeſſion:

‘Yet notwithſtanding contrary to their Expectation, to their great Grief and Sorrow, becauſe they do hold contrary to a great number of their Brethren the Proteſtants, I. That God's Holy Predeſtination is no manner of Occaſion or Cauſe at all in anywiſe of the Wickedneſs, Iniquity or Sin, that ever was, is or ever ſhall be wrought, committed or done in the World, whereby any part of Mankind ſhall be predeſtinate, of any unavoidable Neceſſity, to commit and perpetrate the Sin and Wickedneſs, that Mankind, or any part of Mankind from the beginning hath, or ſhall commit or perpetrate; and ſo to be ordained before all Worlds, by force of God's holy Predeſtination, to an unavoidable Neceſſity to be damned eternally:

II. *Item*, ‘That if God ſhould predeſtinate from everlaſting any of the aforeſaid Evil, Wickedneſs and Sin, to be committed, done and perpetrated of an inevitable Neceſſity, that then God through his Predeſtination were the chief Author and Occaſion thereof; and alſo an Example thereof unto the whole World, which by his Commandment is bound to follow his Example, and to be Holy as he is Holy:

III. *Item*, ‘That God doth foreknow and predeſtinate all Good and Goodneſs, but doth only foreknow, and not predeſtinate any Evil, Wickedneſs or Sin, in any behalf: Which thing all the learned Fathers unto this our Age have always moſt firmly holden and maintained, and a great many of the Learned of this our Age yet do firmly hold and maintain.

‘For this Cauſe they be eſteemed and taken of their Brethren, the Proteſtants, for Fautors of falſe Religion, and are conſtrained hitherto to ſuſtain at their Hands daily the ſhameful Reproach and Infamy of Free-will Men, *Pelagians*, *Papiſts*, *Epicures*, *Anabaptiſts*, and Enemies unto God's holy Predeſtination and Providence, with other ſuch like opprobrious Words and Threatnings of ſuch like, or as great Puniſhments and Corrections, as upon any of the aforeſaid Errors and Sects is meet, and due to be executed, what Time Diſcipline, (which of all things is moſt meet and neceſſary to be had in a Chriſtian Congregation) ſhall be fully committed into the Hands of the Clergy. Whereas nevertheleſs they hold no ſuch thing as they are burthened withal, but do only hold concerning Predeſtination, as above briefly is declared. Which thing they be ready at all times, and have many times offered unto divers of their foreſaid Brethren, the Proteſtants and Learned, (for avoiding of Contentions, Brawlings, Ambiguities, Miſplacing and Miſunderſtanding of Words, which may fall in ſo high and weighty a Matter) to maintain and

‘ prove by Diſputation in Writing, that they juſtly, and according to ‘ God's Word do hold and may hold the ſame, without any Prejudice ‘ or Suſpicion to be had towards them of the opprobrious Infamy of ‘ ſuch Heretical Names above-named; and do nothing doubt at all, ‘ but by ſuch kind of Conference and Diſputation in Writing, by the ‘ Grace of God, to make this ſo high and weighty a Matter (which ‘ is not well poſſibly by Argumentation with Tongue and Words di- ‘ rectly to be expreſſed) moſt clear and evident to be judged, diſcerned ‘ and underſtanded of all Men.

‘ PLEASE it your gracious Fatherhoods therefore, that it may be ‘ provided and enacted, that none of thoſe Corrections, Puniſhments, ‘ and Executions, which the Clergy hath in their Authority already, ‘ and hereafter by Authority of this preſent Parliament from henceforth ‘ ſhall have in their Authority, to exerciſe upon any of the aforeſaid ‘ Errors and Sects, or any other, ſhall in no wiſe extend to be execu- ‘ ted upon any manner of Perſon or Perſons as do hold of Predeſtina- ‘ tion, as is above declared; except it be duly proved that the ſame ‘ Perſon or Perſons do, by their expreſs Words or Writings, affirm ‘ and maintain, that Man of his own natural Power is able to think, ‘ will or work of himſelf any thing, that ſhould in any caſe help or ‘ ſerve towards his own Salvation, or any part thereof, or elſe ſome ‘ other manifeſt Articles or Points of Error, which any of the foreſaid ‘ Sects, or any other, do hold.

Item, ‘ That other their Brethren, and learned Proteſtants, that do not ‘ hold of Predeſtination as is aboveſaid, ſhall from henceforth ceaſe, de- ‘ ſiſt and leave off from calling any Man by the Name of *Free-will Man*, ‘ *Pelagian*, *Papiſt*, *Epicure*, *Anabaptiſt*, or any other Heretical ‘ Name, contrary to the Order of Charity; except the Party whom ‘ they ſo call be convict of the ſame by Order of the Law.

Item, ‘ That all Diſputation concerning God's holy Predeſtination ‘ ſhall be from henceforth had and made only by Writing, and not ‘ by Word of Mouth, for the avoiding of all unreverend Speaking of ‘ God's holy Predeſtination; and to avoid all Contention and Brawl- ‘ ing, and other uncharitable Behaviour, which of ſuch unreverend ‘ Speaking muſt needs procede and come.

Item, ‘ That from henceforth it ſhall be lawful for both Parts, as ‘ well them that hold of Predeſtination as is aboveſaid, as the other, ‘ freely to write and put in print, whatſoever they ſhall be able to ‘ alledge and bring in, for the maintenance and proving of the Truth ‘ of their Opinion. Whereby all Men may be able to judge and diſ- ‘ cern the Truth betwixt both Parties, and brotherly Charity be ob- ‘ ſerved and kept among ſuch as do profeſs God's Word, hate all Pa- ‘ piſtry, and be true and obedient Subjects unto the Queen's Majeſty; ‘ to the good Example of all the reſt of the People, both within this ‘ Realm and without.

GOD ſave the Queen. Amen.

A Note about the Xth Article;

And here let me inſert alſo ſomething concerning the Xth Article, nearly bordering upon the XVIIth, namely, that entituled, *Of Free Will*; to ſhew in what Senſe it was commonly taken by the Favourers

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rers of the Reformation under King *Henry* VIII. One of the Learnedeſt, of which ſort in thoſe Times was *Richard Taverner*, a great Writer, and a great Retainer to the Lord *Thomas Cromwell*, Lord Privy-Seal, (whom he calls his *own Maſter, and ſingular good Lord*.) This Man tranſlated into *Engliſh* the Common Places of *Eraſmus Sarcerius*, a *German* Divine, and dedicated the ſaid Tranſlation to the ſaid King *Henry*. In which Dedication he ſpeaks of Diſputations and Differences that then were moved about Predeſtination, Contingency and Free Will; and what one allowed, another diſpraiſed; but that *Melancthon* and *Sarcerius* went together in their Judgments. And, 'How ſome had put Free Will in no things: Some on the contrary went about to maintain Free Will in all things. Again, that others going in the Mean between theſe Extremities, as *Melancthon* and *Sarcerius*, with many other excellent Clerks, had denied Free Will only in Spiritual Motions; and that in ſuch Perſons as were not yet regenerated and renewed by the Holy Ghoſt. And yet in the mean Seaſon they took it not ſo away, but they left them alſo in Spiritual Motions, a certain Endeavour or *Willing*. Which Endeavour nevertheleſs could finiſh nothing, unleſs it were holpen by the Holy Ghoſt.' This, ſaith *Taverner*, after *my poor Judgment, is the righteſt and trueſt way.*

And the XIth,

The next Article, being the XIth, which is *Of Juſtification*, may deſerve a ſhort Note. In which Article we are directed to the Homily of *Juſtification* for the Churches Senſe of it more largely. And likewiſe in King *Edward*'s Book of Articles it is ſaid, 'That Juſtification by Faith alone of Jeſus Chriſt, in that Senſe in which it is explained in the Homily of Juſtification, is the moſt certain and wholeſome Doctrine of Chriſtians. So that Reference is made by both Synods of 1552. and 1562. to the ſaid Homily: and yet, if we turn over both Books of our Homilies, there is none that bears that Title. But the Second and Third Part of the Homily of Salvation (which Treats of Juſtification) muſt be that which is meant: And indeed in the firſt framing of this Homily there was a great Controverſy between Archbiſhop *Cranmer*, the chief Compoſer thereof, and Biſhop *Gardiner*, concerning that Branch of it that aſſerted Juſtification by Faith, as may be ſeen in my *Memorials* of that Great Archbiſhop, under the Year 1547.

And the XXVIIIth Article.

Dorm: *Proof.* Anno 1564.

And once more, upon the XXVIIIth Article, *Of the Lord's Supper*, it may be noted, that the Divines in thoſe Times ſeemed not fully agreed in the Doctrine of the *Preſence*: if we may believe what *Dorman* writ ſoon after this Synod; *Viz.* That there was a Controverſy in this New Church (as he called it) concerning the *Real Preſence* of Chriſt's Body and Blood in the Sacrament. And that Mr. *Geſt* preaching at *Rocheſter*, [where he was Biſhop] preached for the Real Preſence. Mr. *Grindal* at *London* [where he was Biſhop] for the contrary. To which *Dorman* added, (to make the Difference in this Article ſeem greater) that Mr. *D. Parker* of *Canterbury* [as he ſtiled him] being ſuſpected, he ſaid, to be a *Lutheran*, muſt hold a third Opinion of the *Preſence*. To which it is worth obſerving as to the Truth of this Charge, what Reply Dr. *Nowell* makes: 'That theſe were ſmall Matters in compariſon, however he called them

Confutat. of Dorm. *f.* 362.

‘ by the Name of *Schiſm*, and that they little troubled the State of ‘ the Church; while he named one as divers from other in Opinion ‘ in one Point, and falſely ſurmiſed of another, (meaning the Arch- ‘ biſhop) to be a *Lutheran*.

CHAP. XXIX.

Rites and Ceremonies debated in the Synod.

Liturgy with the Ceremonies reviewed.

THE Matters of Doctrine, to be believed and owned as the Faith of the Church of *England*, being thus diſpatched, according to the former Method; the Convocation proceeded to the Reformation of *Rites* and *Ceremonies*, and other Matters, in the Publick Liturgy. And here Biſhop *Sandys* brought in his Paper. Wherein his Advice was to move her Majeſty;

MSS. G. Petyt. *Arm.*

Biſhop Sandys *Advice.*

Firſt, That with her Majeſty's Authority, with the Aſſiſtance of the Archbiſhop of *Canterbury*, according to the Limitation of the Act provided in that behalf, might be taken out of the Book of Common Prayer *Private Baptiſm*, which hath reſpect unto Women. Who by the Word of God cannot be Miniſters of the Sacraments, or of any one of them.

Poteſt fieri in Synodo.

Biſhop Grindal's *Marginal Note.*

Secondly, That by like Authority, the Collect for Croſſing the Infant in the Forehead, may be blotted out. As it ſeems very Superſtitious, ſo it is not needful.

Thirdly, That according to order taken by her Majeſty's Father, King *Henry* VIIIth, of moſt famous Memory, and by the late King *Edward* her Majeſty's Brother, certain learned Men, Biſhops and others, may by her Majeſty be appointed to ſet down Eccleſiaſtical Orders and Rules in all Eccleſiaſtical Matters, for the good Government of the Church of *England*, as ſhall be by them thought moſt meet: And the ſame in this preſent Seſſion of Parliament, whatſoever they ſhall order or ſet down within one Year next to be effectual, and for Law confirmed by Act of Parliament, at, or in this Seſſion.

Requeſts of certain of the Synod.

There was put in alſo the Requeſt of certain Members of the Lower Houſe, with their Names under-written, (to the Number of Thirty three) concerning ſuch things as that Houſe, nevertheleſs, agreed not to by common Conſent. *Viz.*

I. That the Pſalms appointed at Common Prayer be ſung diſtinctly by the whole Congregation, or ſaid with the other Prayers by the Miniſter alone, in ſuch convenient Place of the Church, as all may well hear and be edified: And that all curious Singing and Playing of the Organs may be removed.

II. That none from henceforth be ſuffered in any wiſe to baptize, but Miniſters only; and that they alſo may leave off the Sign of the

ANNO 1562. Croſs uſed in Baptiſm, as of the which many have conceived ſuperſtitious Opinions.

III. That in the time of Miniſtring the Communion, Kneeling may be left indifferent to the Diſcretion of the Ordinary. For that ſome in Kneeling do not only Knock, but oftentimes alſo ſuperſtitiouſly behave themſelves.

IV. That the Uſe of Copes and Surplices may be taken away; ſo that all Miniſters in their Miniſtry uſe a Grave, Comely and Side-Garment, as commonly they do in Preaching.

V. That the Miniſters of the Word and Sacraments be not compelled to wear ſuch Gowns and Caps, as the Enemies of Chriſt's Goſpel have choſen to be the ſpecial Array of their Prieſthood.

VI. That in the 33d Article of Doctrine concerning Ceremonies, theſe Words may be mitigated, *Is, ut qui peccat in publicum Ordinem Eccleſiæ, quique lædit authoritatem Magiſtratus, & qui infirmorum Fratrum Conſcientias vulnerat, publicè, ut cæteri timeant, arguendus eſt.*

VII. That all Saints Feaſts and Holy-days, bearing the Name of a Creature, may, as tending to Superſtition, or rather Gentility, be clearly abrogated; or at leaſt a Commemoration only reſerved of the ſaid Saints, by Sermons, Homiles, or Common Prayers, for the better inſtructing of the People in Hiſtory. Men may after the ſaid Spiritual Exerciſe, occupy themſelves in a bodily Labour, as of any other Working-day.

"To this Paper the Names ſubſcribed were,

Nowel Dean of St. *Paul's*, Proloc.
Sampſon Dean of *Chriſts Church Oxon.*
Laurence Nowel Dean of *Litchf.*
Ellis Dean of *Heref.*
Dey Provoſt of *Eton.*
Dodds Dean of *Exon.*
Mullins Archdeacon of *London.*
Watts Archdeacon of *Middleſex.*
Pullan Archdeacon of *Colcheſter.*
Lever Archdeacon of *Coventry.*
Bemont Archdeac. of *Huntingd.*
Spencer Archdeac. of *Chicheſter.*
Croley Archdeac. of *Hereford*
Heton Archdeac. of *Glouceſter.*
Rogers Archdeac. of *Aſaph.*
Kemp Archdeac. of St. *Albons.*
Prat Archdeac. of St. *Davids.*
Longland Archdeac. of *Bucks.*

	Proctors of the
Calfhil	Church of *Oxon.*
Walker	Clergy of *Suffolk.*
Saul	Dean & Chap. of *Glou.*
Wiburn	Church of *Rocheſter.*
Savage	Clergy of *Glouceſter.*
W. Bonner	Clergy of *Somers.*
Avys	Church of *Wigorn.*
Wilſon	Of the ſame.
Nevynſon	Clergy of *Cant.*
Tremayne	Clergy of *Exet.*
Renyger	Dean & Chap. of *Wint.*
Roberts	Clergy of *Norw.*
Reeve	Dean & Chap. of *Weſt.*
Hills	Clergy of *Oxon.*"

By the foregoing Articles we may plainly perceive, how much biaſſed theſe Divines were (moſt of which ſeem to have been Exiles) towards thoſe Platforms which were received in the Reformed Churches where they had a little before ſojourned.

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On *February* the 13th, there was a notable Matter brought into the Lower Houſe; the Determination of which Matter depended upon a narrow Scrutiny of the Members. For on the Day aforeſaid theſe Articles were read, to be Approved or Rejected:

I. That all the *Sundays* in the Year, and Principal Feaſts of Chriſt, be kept Holy-days; and all other Holy-days to be abrogated.

II. That in all Pariſh-Churches the Miniſter in Common Prayer turn his Face towards the People; and there diſtinctly read the Divine Service appointed, where all the People aſſembled may hear and be edified.

III. That in miniſtring the Sacrament of Baptiſm, the Ceremony of making the Croſs in the Child's Forehead may be omitted, as tending to Superſtition.

IV. That foraſmuch as divers Communicants are not able to kneel during the Time of the Communion, for Age, Sickneſs, and ſundry other Infirmities; and ſome alſo ſuperſtitiouſly both Kneel and Knock; that order of Kneeling may be left to the Diſcretion of the Ordinary within his Juriſdiction.

V. That it be ſufficient for the Miniſter, in time of ſaying Divine Service, and miniſtring of the Sacraments, to uſe a Surplice; and that no Miniſter ſay Service, or miniſter the Sacraments, but in a comely Garment or Habit.

VI. That the Uſe of Organs be removed.

The Different Judgments about them.

Upon this aroſe a great Conteſt in the Houſe; ſome ſaying, they approved of theſe Articles, others not; and others moving that the allowing, or not allowing them, ſhould be left to the Archbiſhop of *Canterbury*, and the Prelates; and very many proteſting, that they would not by any means conſent, that any thing contained in thoſe Articles ſhould be approved, as they did any ways differ from the Book of Common Service, received before in this Kingdom by Authority of Parliament, [*i. e.* in the firſt of the Queen, when the Book of Service and Adminiſtration of the Sacraments uſed in K. *Edward* the Sixth's Time was eſtabliſhed, and all other Forms and Rights forbidden.] Nor that any Change ſhould be againſt the Orders, Rules, Rites, and other Appointments, in the ſaid Book. Then they proceeded particularly to Diſputations upon the Fourth Article.

The Deciſion.

And in fine, they went to the Suffrage in the Afternoon, and ſuch of the Houſe as were againſt the Six Articles before-mentioned, and proteſted as above, carried it (tho' with Difficulty) againſt thoſe that were for them. Theſe, among whom were the Dean of *Weſtminſter*, and the Chaplains of the Archbiſhop, *Robinſon*, *Byckley*, (who were afterwards Biſhops) *Peerſon* and *Ithel*, had a great Deference for the Reformation of Religion, as it was ſettled under King *Edward*; and ſo were for a ſtrict and unalterable Obſervation of the Liturgy and Orders of it, as it then ſtood. But thoſe that were for Alterations, and for ſtripping the *Engliſh* Church of her Ceremonies and Uſages then retained and uſed, were ſuch (as I find by their Names ſubſcribed) as had lately lived abroad in the Reformed Churches of *Geneva*, *Switzerland* or *Germany*; and ſo out of Partia-

ANNO 1562. lity to them, endeavoured to accommodate this Church of *England* to their Model. But the Divines on the other Side reckoned the Wiſdom, Learning and Piety of *Cranmer*, *Ridley*, and the other Reformers of this Church, to be equal every way with thoſe of the Foreign Reformers: And knew, that what thoſe venerable Men did in the Settlement of this Church, was accompanied with great Deliberation, and a Reſolution of reducing it in Doctrine and Worſhip, to the Plat-Form of the Primitive Churches, as they found it in the antient Eccleſiaſtical Writers; and had conſulted alſo in this great Work, with the moſt learned Foreigners: And ſome of them had ſealed it with their Blood. Add to which, that theſe that thus ſtood for King *Edward*'s Reformation without Changes, did prudently conſider the preſent Conſtitution of the Church and Nation, and the Queen's Diſpoſition and Education.

Note, That many abſented this Afternoon, appearing neither in Perſon nor Proxy, to give their Voices in this Debate.

" On the Part of thoſe that approved the ſix Articles abovementioned were 43 Perſons; who with their Proxies made 58 Voices; and were theſe:

Nowel Proloq.	1	*John Walker*	2	*Wiburn*	1
Lever	1	*Becon*	1	*Day*	1
Pedder	1	*Proctor*	2	*Reve*	1
Watts	3	*Coccrel*	1	*Roberts*	5
Dean of *Litchfield*	1	*Tod*	2	*Calfhill*	3
Spencer	1	*Croley*	1	*Godwin*	1
Beſely	1	*Soreby*	1	*Prat*	1
Nevynſon	1	*Bradbridg*	1	*Tremayn*	1
Bowre	1	*Hill*	1	*Heton*	1
Ebden	1	*Savage*	1	*Kemp*	1
Longland	1	*Pullan*	1	*Avys*	1
Tho. Lancaſter	1	*Wylſon*	2	*Renyger*	1
Edw. Weſton	2	*Burton*	2	Dean of *Hereford*	1
Wiſdom	1	*Bemont*	1	Dean of *Oxon*	1
Saul	2				
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The Names of thoſe that approved not of the ſix Articles, nor of any Change of the Book of Common Prayer, were 35. Who made with their Proxies 59 Voices; And were theſe:

Dean of *Weſtminſt.*	2	*Kenal*	2	*Luſon*	1
Cottrel	4	*John Price*	1	*Grenſel*	3
Latymer	3	*Bolt*	2	*Cheſton*	1
Dean of *Ely*	1	*Hughs*	3	*Chandler*	1
Hewit	3	*Bridgewater*	2	*Bond*	1
Richard Walker	2	*Lougher*	3	*Juſtinian Lancaſter*	1
Warner	1	*Peerſon*	1	*Pound*	1
Tho. White	1	*Merick*	1	*Conſtantine*	1

Calverley

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Calverley	1	*Garth*	3	*Ithel*	1
Nic. Smith	1	*Turnbul*	1	*Byckley*	1
Watſon	1	*Robinſon*	1	*Hugh Morgan*	3
Walter Jones	3	*Bel*	1		
					59

The Names of thoſe that appeared not at this Concertation neither in Perſon nor Proxy, were as follows:

Dean of *Canterbury*	1	*Fluydd* Proctor of the Church of *Peterburgh*	1
Archdeacon of *Rocheſter*	1	*Norley* Proctor of the Church of *Winton*	1
Mullins Archdeac. of *London*	1	*Robert Weſton* Proctor of the Church of *Cov.* and *Litchf.*	1
Cole Archdeacon of *Eſſex.*	1	*Butler* Archdeac. of *Cardigan*	1
Carew, Dean of *Windſor* and *Briſtol*, and Archdeacon of *Exon*	3	*Hugh Evans* Dean of *Aſaph*	1
Turner Dean of *Wells*	1	Chapter of St. *Aſaph*	1
Dodds Dean of *Exon*	1	*Tho. Powel* Proctor of the Clergy of St. *Aſaph*	1
Harvey Archdeac. of *Cornwal*	1	*Rogers* Archdeac. of St. *Aſaph*	1
The Chapter of *Exon*	1	Dean of *Bangor*	1
Dean of *Norwich*, and Archdeacon of *Angleſey*	2	Chapter of *Bangor*	1
Wendon Archdeacon of *Suffolk*	1	Archdeacon of *Landaff*."	1
Elmer Archdeacon of *Lincoln*	1		
Lowth Proctor of the Church of *Glouceſter*	1		27

CHAP. XXX.

Government of the Church. Petitions of the Lower Houſe, for Orders to be obſerved in the Church: The Condition of Vicars conſidered by the Synod.

Orders for Biſhops and the Clergy; drawn up by Biſhop Sandys. *MSS.* G. P. Armig.

IN the next place they turned their thoughts to the *Government* of the Church. And *Sandys* Biſhop of *Wigorn* drew up Orders *to be obſerved by the Biſhops and other Eccleſiaſtical Perſons, by their Conſents and Subſcriptions in this preſent Synod.*

Firſt, Foraſmuch as Biſhops are not born for themſelves, but for their Succeſſors, and are only Poſſeſſors for there own Time, every Biſhop by the Subſcription of his hand, promiſeth, that he ſhall not either by Leaſe, Grant, or any other means, Let, Set or Alienate any of his Manors, or whatſoever heretofore hath not been in Leaſe, except only for his own Time, and while he is Biſhop.

Item, That no Biſhop, Dean or Chapter, ſhall give or grant any Advowſon of their Prebend, Parſonage or Vicarage, after the Date hereof.

Item, That no Biſhop ſhall admit any into the Miniſtry, who hath not good Teſtimony of his Converſation; who is not learned, fit to teach the People; and who hath not preſently ſome appointed Place, Cure and Living to ſerve. And that he do not admit the ſame without

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out the Conſent of Six Learned Miniſters; who ſhall all lay their Hands upon his Head at his Admiſſion.

Item, That every Biſhop by himſelf, or by his Officer, ſhall ſee that every Curate, Parſon, Vicar or other, do Catechiſe the Children and Youth of his Pariſh every Sunday, according to the Injunction in that behalf.

Item, It is ordered that no Miniſter ſhall marry any other, than he within his Pariſh, the Woman-party at the leaſt; and that he do it not, except the Banes be openly thrice Proclaimed in the ſame Pariſh, and that he knew that the Parents of the Party conſented thereto.

Item, That no Biſhop, Dean or Chapter, ſhall beſtow their Benefices, whereof they be Patrons, but upon ſuch as are learned and fit for the Office, and ſuch as will ſubſcribe to ſound Religion now by Authority ſet down.

Item, That every Biſhop take order, that whoſoever is a common Swearer in his Dioceſs, if after two Admonitions by the Miniſter he will not leave the ſame, that then it ſhall be lawful for the Miniſter to exclude him from the Communion, until he ſhall find Reformation in him.

Articles propounded to the ſame end by the Archbiſhop.

The Archbiſhop propounded divers matters for the better Regulation of the Church: to which he with his own hand, wrote this Title, *Articles drawn out by ſome certain, and were exhibited to be admitted by Authority; but not ſo allowed.* The firſt *Article* was thus, The Biſhop of the Dioceſs to have Juriſdiction in the Scites of the late Monaſteries, and to appoint them to ſeveral Pariſh Churches. The Second was concerning Appeals in Caſes of Correction. The Third of Purgation. The Fourth, no Eccleſiaſtical Judges to be moleſted in any Temporal Court for proceeding in matters Eccleſiaſtical. The Fifth was about the Negligence of Churchwardens. But this Paper is too long to be here inſerted, leſt it break the Thread of the Hiſtory; tho' truly I think it worth reading. And pity it is, that theſe Articles were not more countenanced, and made Laws. But many of theſe things would not down with the Looſneſs of that Age; and it was feared, to give the Church too much Power; and Vice cared not for Reſtraint. But they are preſerved in the Second *Appendix.* A.

Petitions of the Lower Houſe for Diſcipline.

But beſides theſe Propoſals for *Diſcipline,* when they would not be admitted, the Lower Houſe digeſted the Sum of what they judged neceſſary and convenient to be obſerved, both with reſpect to the Book of Articles of Religion, and to the Liturgy, and other things, under One and Twenty *Articles,* which were as follow:

Requeſts and Petitions of the Lower Houſe of Convocation.

MSS. G. P. Arm.

I. That a *Catechiſm* be ſet forth in Latin for the Inſtructing of Youth in the Univerſities and Grammar Schools throughout the Realm.

II. That certain Articles, containing the principal Grounds of Chriſtian Religion, be ſet forth, as well to determine a Truth of things this day in Controverſy, as alſo to ſhew what Errors are chiefly to be eſchewed. And theſe with the Catechiſm to be joined in one Book.

III. That no private Baptiſm be miniſtred hereafter, but only by thoſe that be Miniſters of the Church.

IV. That in Publick Baptiſm the Father of the Infant (if he poſſibly may) be preſent: and that he, and the Godfathers and Godmothers ſhall openly profeſs and recite the Articles of the Chriſtian Faith, commonly called, *The Creed*, and deſire that the Infant may in that Faith be baptized; and received into the Church of Chriſt. And they ſhall not anſwer in the Infant's Name to ſuch Queſtions as heretofore have been demanded of them in that behalf.

V. That it may be added to the Confeſſion which is uſed to be made before the Miniſtration of the holy Communion, that the Communicants do deteſt and renounce the Idolatrous Maſs.

VI. That no Perſon abide within the Church, during the time of the Communion, unleſs he do communicate. That is, they ſhall depart immediately after the Exhortation be ended, and before the Confeſſion of the Communicants.

VII. That all Images of the Trinity and of the Holy Ghoſt be defaced; and that Roods, and all other Images, that have been, or hereafter may be ſuperſtitiouſly abuſed, be taken away out of all Places, Publick and Private, and utterly deſtroyed.

VIII. That whoſoever, being either of the Clergy or Laity, ſhall Preach, Declare, Write or Speak any thing in derogation or deſpiſing of the Book above-named, or againſt any Doctrine therein contained, and be thereof lawfully convicted before any Ordinary, and will ſtand in the maintaining thereof, being by godly reaſons moved to the contrary, he ſhall be puniſhed as, *&c.*

IX. Moreover, if any Perſon or Perſons, Lay or Eccleſiaſtical, ſhall deny directly or indirectly, publickly or privately, by Writing or Speaking, any Article of Doctrine contained in the ſaid Book; and be thereof lawfully convicted before any Ordinary, and will obſtantly ſtand in the ſame, he ſhall be, *&c.*

X. If any Eccleſiaſtical Perſon, having any Benefice or Promotion Spiritual, and being required by his Ordinary, his Deputy, or any other competent Judge, to ſubſcribe to the ſaid Articles, or to declare his open Conſent and Judgment in any publick place of Aſſembly, where his Ordinary, *&c.* ſhall appoint, do peremptorily refuſe ſo to do, he ſhall, *&c.*

XI. And if any pretended Nominated or Elected to any Benefice, or Spiritual Promotion, do refuſe to Subſcribe, or Declare his Conſent and Judgment to the ſaid Articles in form aforeſaid, the ſame ſhall be, *&c.*

XII. That no Man be judged in Law to be inſtituted to any Eccleſiaſtical Promotion or Living, unleſs he perſonally firſt ſubſcribe to the ſaid Articles before his Ordinary; and a Note of his ſubſcribing be inſerted into his Inſtitution.

XIII. And if any Biſhop, Ordinary or Chancellor, do Admit, or Inſtitute any Perſon or Perſons to any Benefice or Spiritual Promotion; and do not require the Perſon ſo to be admitted or inſtituted, to ſubſcribe to the ſaid Articles; that then the ſaid Biſhop, Ordinary, or Chancellor, not ſo requiring, ſhall, *&c.*

XIV. Likewiſe, thoſe that ſhall take Degrees, or ſhall be admitted to any Fellowſhip, or Living of Students in either of the Univerſities,

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ſhall, at the time of their Admiſſion, ſubſcribe to the ſaid Articles. And the Recuſants ſhall be, &c. And ſuch as have Fellowſhips already, or Living of Students, if they be required by the Maſters or Heads of their Colleges, Halls or Houſes to ſubſcribe, and do refuſe, ſhall, &c. For the better Execution whereof, all Maſters and Heads of Colleges, Halls and Houſes, within four Months next after the publiſhing hereof, ſhall require not only all ſuch as are already Fellows or Students of their Colleges, Halls and Houſes, to ſubſcribe and give their Conſents to the ſaid Articles, but alſo all ſuch as they ſhall admit hereafter to any Fellowſhip, or place of Student, at the time of their Admiſſion.

XV. And if any Maſter or Head of any College, Hall or Houſe, do not require the ſaid Subſcription within the ſaid four Months, or do admit any to any Fellowſhip or Living of Students without ſuch Subſcription; or if any Maſter or Head do not himſelf ſubſcribe and declare his Conſent to the ſaid Articles, when any of them ſhall be required by the Chancellor being preſent, and in his Abſence by the Vice-Chancellor, or his Deputy in that behalf; that the ſaid Maſter or Head ſo refuſing, and not requiring or admitting as before, ſhall, &c.

XVI. And if the Vice-Chancellor, or his Deputy, do not within the ſaid four Months require the ſaid Subſcription and Conſent of the ſaid Maſters and Heads of every College, Hall and Houſe, in either of the Univerſities, or ſuffer any to take Degree without ſuch Subſcription, he ſhall, &c. Alſo, if the ſaid Vice-Chancellor, or Commiſſary, or their lawful Deputies, ſhall not within the ſaid time require the ſaid Subſcription of the Beadles and other Officers, belonging to either of the Univerſities, he and they ſhall, &c. And if any of the ſaid Beadles, or other Officers belonging to either of the ſaid Univerſities, be recuſants therein, they ſhall, &c.

XVII. Furthermore, as well the Vice-Chancellor, or Commiſſary aforeſaid, as the Maſter or chief Governor of every College of either of the Univerſities, ſhall not permit or ſuffer any of the Age of Five and Twenty Years, and upwards, being not Fellow of any Houſe, having any manner of Eccleſiaſtical Promotion, to be Reſiant within any of the ſaid Univerſities, under any Colour, but ſuch as ſhall Yearly, during their abode in the ſame, make two Sermons in the moſt notable Church in the ſaid Town; in which he or they ſo preaching, ſhall openly profeſs his, or their Faith, concerning ſuch Articles as ſhall be miniſtred unto him by the Vice-Chancellor or Commiſſary, and Maſter of the Houſe wherein he or they ſhall make their abode: Provided, that before every of the ſaid Sermons there be notice given to the People by the open Ringing of a Bell within the ſaid Church. And for every default of the Vice-Chancellor, Commiſſary or Maſter aforeſaid concerning the Premiſſes, every of them ſo offending, &c.

XVIII. That it ſhall be lawful for every Ordinary to call Perſonally before him any Perſon or Perſons within his Juriſdiction, which either be or have been Eccleſiaſtical Perſons, or any Lay Perſons, whom he ſuſpects concerning Religion; and to examine him or them of the ſaid Articles, and to require their Subſcription, and open Conſent to the ſame, in ſuch Publick Place or Places, to be given by the Party ſuſpected, as to the ſaid Ordinary ſhall ſeem good. Which if the ſaid Perſon or Perſons ſuſpected ſhall refuſe to do, being Peremptorily required, and (Recognizance being firſt taken of him to the Queen's Majeſty, by the ſaid Ordinary for his Appearance) by the ſpace of one Month perſiſt in the ſame, then he or they, *&c.*

XIX. That the Declaration of certain principal Articles ſet forth by the Biſhops, being again conſidered, and having ſuch other Articles added to the ſame, as ſhall be thought neceſſary, ſhall be openly read by all Parſons, Vicars, and Curats, in their ſeveral Pariſhes at two ſeveral Times of the Year, that is to ſay, the *Sundays* next following *Eaſter-day*, and St. *Michael* the Archangel, immediately after the Goſpel read, or ſome other *Sunday* within one Month next after theſe Feaſts, upon Pain, *&c.*

XX. The ſame Declaration ſhall be read alſo every Year once by all Miniſters and Prieſts in Cathedral Churches, and all Colleges, throughout the Realm.

XXI. That the ſame Order may be taken in the Book of Common-Prayer for theſe Matters above rehearſed. And that the ſaid Book, together with the Book of the Form and Manner of Making and Ordering Biſhops, Miniſters and Deacons, may be ratified by the Authority of this preſent Parliament.

This is an Original, and was ſubſcribed by Sixty four of the Houſe by their own Hands; reckoning *Calfhill*'s double Subſcription, *viz.*

Thomas Becon
Ricardus Beſeley
Johannes Calveley
Percivallus Wiburnus
Thomas Colus
David Kempe de Albano
Joannes Pullanus Archid. *Colcheſt.*
Johannes Calfehyll
Richard Reve
Guillielmus Latimer
John Warner
Stephanus Cheſton
Joannes Watſon
Ra. Coccrel
Michael Reniger
Thomas Lancaſter
Richardus Chaundler
James Proctor
Hugo Turnbull
Wilhelmus Bradbridge
Edmundus Weſtonus

Thomas Spenſer
Thomas Sorebæus
Juſtinian. Lancaſter
Gualterus Bowerus
Gregorius Dodds
Robertus Lougher
Thomas Ithel
John Bell
Thomas Roberts
Johannes Walkerus
John Longland
William Todd
Robert Beaumont
Guliel. Daye
Thomas Godwyn
Tho. Sampſon
Joannes Hyllus
Arthurus Saul
Guido Heton
Andreas Perne
Georgius Savage
Anthonius Hinton

Wilhelmus Fluyd
Johannes Pedder
Robert Avys
Thomas Wilſonus
Laurence Nowell
Ja. Calfehyll, Procur. Cler. Ox.
Thomas Lever
Thomas Bolt
Jo. Kenal
John Ellys
John Salisbury
Tho. Richley Peterb.
Richard Huys
Robertus Croleus
Robertus Grynſtel
Thomas White
Thomas Huett
Jo. Prat
Wa. Jones
Richardus Rogers
Jo. Butler.

Great

The poor Condition of Vicars.

Great Endeavours were alſo made in this Synod for the mending the poor and bare Condition of Vicarages, many of which were of ſo ſmall Revenue, that abundance of Pariſhes were utterly deſtitute of Miniſters, to aſſiſt the People in their Serving of God, and to inſtruct them in Spiritual Knowledge for the Edification of their Souls. So that there was no ſmall Apprehenſion, that in time a great Part of the Nation would become mere Pagans. Beſides, to render the Condition of ſmall Livings more deplorable, the Penſions that were due to Religious Perſons, and allowed them for their Lives when their Houſes were diſſolved, ſeemed to have been by Patrons charged upon their Livings, when themſelves ought to have paid them. And commonly poor Miniſters, when they came into Livings, were burdened with Payment of divers Years Tenths and Subſidies, that were payable by former Incumbents. There ſeemed now alſo to be ſome, that put the Queen upon taking a new Survey of all Eccleſiaſtical Livings; pretending that hereby the Values of Firſt Fruits and Tenths would be conſiderably advanced to her, to the further Oppreſſion of the needy Clergy. Add to all, that the Popiſh Prieſts left their Churches miſerably dilapidated to their Succeſſors. For the looking therefore into theſe Matters, Articles were ſent into the Lower Houſe of Convocation, to be enquired of: *Viz.*

Articles to be enquired of, relating to them. *MSS.* G. P. *Armig.*

I. Whether if the Writ of *Melius Inquirendum* be ſent forth, the likelihood be, that it will turn to the Queen's Commodity.

II. Whether that ſome Benefices ratably be not leſs than they be already valued.

III. To enquire of the manner of Dilapidations and other Spoliations, that they can remember to have paſt upon their Livings, and by whom.

IV. How they have been uſed by the Levying of Arrearages of Tenths and Subſidies, and for how many Years paſt.

V. How many Benefices they find that are charged with Penſions newly impoſed, to diſcharge the Penſions of Religious Perſons.

VI. To certify how many Benefices are vacant in every Dioceſe.

A Propoſal of an Act for Relief of poor Miniſters.

In this Convocation it was propounded, that an Act of Parliament ſhould be made for the Relief of poor Miniſters, to this Import, That the Queen ſhould ſet forth a Commiſſion under the Great Seal to the Biſhops of every Dioceſe, and to five or ſix more Wiſe and Godly Men, to view every Pariſh, and by Authority of the ſaid Commiſſion to provide, that in every Pariſh, the Parſon, Vicar or Curate, might have for his Suſtentation 20 *l.* yearly, to be ceſſed there where it might moſt conveniently be laid. The Preamble of this Draught ran thus 'Foraſmuch as before all things the Kingdom of God is to be 'ſought, and the means thereof is the ſincere Preaching of the Goſpel: 'And for the ſame end God hath by his Apoſtles appointed ſundry 'ſorts of Miniſters, who for their faithful Labours ought to have worthy Wages: And for ſo much as in theſe our Days, even in the 'Light of the Goſpel, there is great want of Miniſters, and ſundry 'Churches deſtitute of their Paſtors, by reaſon there is no ſufficient 'Living appointed for the Parſon; which thing tendeth to the great

'Decay of Religion, and will be a means, if in time it be not provided for, that the People will fall into a Paganiſm, *&c.* But this good Purpoſe came to nothing.

Orders for Readers and Deacons.

The Biſhops alſo now had ſerious Conſultations among themſelves for the better Government of their reſpective Churches; and theſe were ſome of their Orders concerning the Inferior Clergy: Conſiſting of divers things Readers and Deacons were to do; to which they were required to promiſe and ſubſcribe, when they were admitted. Which Orders perhaps were now at this Synod only confirmed, having been enjoyned before, in the Year 1559.

For READERS.

MSS.C.C.C.C. Synodal.

Imprimis, I ſhall not Preach, nor Interpret, but only Read that which is appointed by publick Authority.

I ſhall read Divine Service appointed plainly, diſtinctly and audibly, that all the People may hear and underſtand.

I ſhall not miniſter the Sacraments, or other publick Rites of the Church, but bury the Dead, and purify Women after their Child-birth.

I ſhall keep the Regiſter-Book according to the Injunctions.

I ſhall uſe Sobriety in Apparel, and eſpecially in the Church at Common Prayer.

I ſhall move Men to Quiet and Concord, and not give them Cauſe of Offence.

I ſhall bring in to my Ordinary Teſtimony of my Behaviour from the Honeſt of the Pariſh where I dwell, within one half Year next following.

I ſhall give place upon convenient Warning, ſo thought by the Ordinary, if any learned Miniſter ſhall be placed there at the Suit of the Patron of the Pariſh.

I ſhall claim no more of the Fruits ſequeſtred of ſuch Cure where I ſhall ſerve, but as it ſhall be thought meet to the Wiſdom of the Ordinary.

I ſhall daily at the leaſt read one Chapter of the *Old Teſtament*, and one other of the *New*, with good Adviſement, to the encreaſe of my Knowledge.

I ſhall not appoint in my room, by reaſon of my Abſence or Sickneſs, any other Man, but ſhall leave it to the Suit of the Pariſh to the Ordinary, for aſſigning ſome other able Man.

I ſhall not read but in poorer Pariſhes, deſtitute of Incumbents, except in the time of Sickneſs, or for other good Conſiderations, to be allowed by the Ordinary.

For DEACONS, &c.

I ſhall not openly intermeddle with any Artificer's Occupations, as covetouſly to ſeek a Gain thereby, having in Eccleſiaſtical Living the Sum of Twenty Nobles, or above, by Year.

This was reſolved to be put to all Readers and Deacons by the reſpective Biſhops, and is ſigned by both the Archbiſhops, together with the Biſhops of *London*, *Wincheſter*, *Ely*, *Sarum*, *Carleol*, *Cheſter*, *Exon*, *Bath* and *Wells*, and *Glouceſter*.

What Readers were.

By what is aboveſaid, we underſtand who Readers were, and their Office, (which gave ſo much Offence afterwards to many) and that they were ordained to ſupply the Neceſſity of the Church at this Juncture. They were to ſerve in ſmall Livings, where there was no Miniſter, and to ſupply till they were filled. They were not to Preach, Adminiſter the Sacrament of the Lord's Supper, nor Baptize, but to read the Common Prayer and keep the Regiſters. They were taken out of the Laity, Tradeſmen or others; any that was of ſober Converſation and honeſt Behaviour, and that could Read and Write. They were to be of Gravity to exhort the Neighbourhood to Love and Unity, and to be Peace-makers in any Differences that might happen. They were to have Salaries allowed them out of the Fruits of the Livings where they ſerved, according to the Diſcretion of the Biſhops who ſequeſtred the Profits of ſuch Places. They ſeemed not wholly to forbear their Callings, but were not countenanced to follow them, eſpecially if they were Mechanical. And they went in ſome grave Habit, as might diſtinguiſh them from others.

Preface for the Second Book of Homilies.

During this Convocation, the Second Book of Homilies was prepared among the Biſhops, and by them reviſed and finiſhed; and a Preface was made for it; Compoſed by Biſhop *Cox*. The rough Draught whereof I tranſcribe from his own Hand. But the Book did not yet come forth, but lay till the next Year before the Queen for her Confirmation of it. But behold the ſaid Preface, which was to ſtand before the whole Book, when the Second Part came forth with the Firſt; though it afterwards received ſome Variation in the Print.

MSS. G. P. Arm.

‘THE Queen's moſt Excellent Majeſty, conſidering the Government of this Realm, with the People therein, are committed to her Charge; and that the ſame being very deſirous to be inſtructed in the Way of Truth, cannot have among them in all Places ſuch Learned and Godly Miniſters, as can and will inſtruct them in that way, hath, by the Advice of her moſt honourable Counſellors for her Diſcharge in this behalf, cauſed eftſones to be ſet forth thoſe Homilies, which in the Time of her dear Brother of bleſſed Memory, King *Edward* VIth, were by his Authority commanded to be read in Churches: And, whereas in the ſaid Book of Homilies mention was made of other Homilies concerning certain neceſſary Points of Religion that were intended to be annexed to theſe, her Highneſs hath cauſed the ſame to be faithfully drawn, peruſed, and hereunto annexed, and hath with like Authority ſet them forth altogether, to be read unto her loving People and faithful Subjects, in ſuch Order, as in her ſaid Brother's Time they were; that is to ſay, That every *Sunday* or Holiday in the Year, at time of the Adminiſtration of the Holy Communion of the Body and Blood of our Saviour Chriſt, the Parſon, Vicar or Curate of every Pariſh do plainly and diſtinctly read unto his Pariſhioners one whole Homily, or ſuch Parts of one as are in this Book ſet forth, and divided, in ſuch Place and Order, as in the Book of Common Prayer is appointed.

‘And where the whole Book ſhall in ſuch Order be read through and ended, there her Majeſties Pleaſure is that it be begun again;

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‘that by often repeating, thoſe moſt neceſſary Points may more firmly be faſtned in the Memories of her ſaid Subjects.

‘Furthermore, her Pleaſure is, that if there ſhall be any Sermon at the Time uſually appointed for the reading of the Homilies, then that Homily, or Part thereof, that ſhould be read by Order, ſhall be referred till the *Sunday*, or Holiday next following: And this to be obſerved herein, till her Grace's Pleaſure ſhall be known to the contrary.

‘Alſo her Highneſs commandeth, that notwithſtanding this Order, her Majeſties Injunctions ſhall be read at ſuch times, and in ſuch Order, as is in the ſame thereof appointed: And that the Lord's Prayer, the Articles of the Faith, and the Ten Commandments be openly read unto the People, as in the ſaid Injunction is ſpecified. That all her People of what Degree or Condition they be, may learn how to Invocate and Call upon the Name of God, what they have Profeſſed in their Baptiſm to Believe, and what Duties they owe both to God and Man. So that they may pray, believe, and work according to knowledge, while they ſhall live here; and after this Life be with him, that with his Blood hath bought us all. To whom with the Father and the Holy Ghoſt, be all Honour and Glory for ever, *Amen.*

CHAP. XXXI.

Papers prepared, for Doctrine and Diſcipline, to be offered by the Synod to the Queen, or to the Parliament. A Catechiſm compoſed by Alexa. Nowel, *allowed by the Synod. Bills prepared by them for frequenting Divine Service; and for Excommunication. The Canon Law. A Petition for Regulation thereof, moved by* Ralph Lever. *The ill State of the Univerſities.*

Farther Matters for Doctrine and Diſcipline, to be laid before the Synod.

IN the laſt Place I ſhall add here ſome more Papers that were prepared for this Synod, either by the Archbiſhop or other Biſhops; drawn up firſt by ſome one of them, and then laid before the whole *Conſeſſus*, to be weighed and conſidered by them: And after mature Deliberation being corrected and perfected, to be offered, ſome to the Queen, and ſome to the Parliament; to be confirmed and ratified. The rough Draught of ſome of theſe Papers I have met with, which I ſhall here lay into this Hiſtory, as I have before done others, being very inſtructive of the Manner and Method of the Proceedings then uſed, for the Reformation and Settlement of true Religion in this Kingdom.

The Biſhop of Exon's *Judgment.*

The firſt Paper I ſhall preſent is, the Biſhop of *Exon*'s Judgment for Doctrine and Diſcipline, with his Hand wrote on the Top of the Paper thus, *W. Exon.*

For DOCTRINE.

Imprimis, I judge in my ſimple Opinion, that it were very expedient and neceſſary, that one kind of Doctrine ſhould be preached and taught by all that be authorized to preach, and not to inveigh one againſt another, either in Matters contained in the Holy Scriptures, or elſe in Matters Eccleſiaſtical, which be *Adiaphorous*, *i. e.* indifferent; and that ſome ſpecial Penalties be inflicted upon the Tranſgreſſors thereof.

Chriſts Deſcent into Hell.

Firſt, For Matter of Scripture, namely, for this Place which is written in the Epiſtle of St. *Peter*, that *Chriſt in Spirit went down to Hell, and preached to the Souls that were in Priſon.* There have been in my Dioceſs great Invectives between the Preachers, one againſt the other, and alſo Partakers with them; ſome holding, that the going down of Chriſt his Soul to Hell, was nothing elſe but the Vertue and Strength of Chriſt his Death, to be made manifeſt and known to them that were dead before. Others ſay, that *Deſcendit ad Inferna*, is nothing elſe but that Chriſt did ſuſtain upon the Croſs the infernal Pains of Hell, when he called *Pater, quare me dereliquiſti*, i. e. *Father, why haſt thou forſaken me?* Finally, others preach, that this Article is not contained in other Symbols, neither in the Symbol of *Cyprian*, or rather *Rufine.* And all theſe Sayings they ground upon *Eraſmus*, and the *Germans*, and eſpecially upon the Authority of Mr. *Calvin* and Mr. *Bullinger*. The contrary ſide bring for them the Univerſal Conſent, and all the Fathers of both Churches, both of the *Greeks* and the *Latines.* For of the *Latine* Fathers, they bring in St. *Auſtin*, St. *Ambroſe*, St. *Jerom*, *Gregory* the Great, *Caſſiodore*, *Sedulius*, *Virgilius*, *Primaſius*, *Leo*, with others, as it may appear in the Places by them alledged. Of the *Greek* Fathers, they alledge *Chryſoſtom*, *Euſebius*, *Emiſſenus*, *Damaſcen*, *Baſil* the Great, *Gregory Nyſſen*, *Epiphanius*, *Athanaſius*, with others. Which all both *Latines* and *Grecians* do plainly affirm, *Quod Anima Chriſti fuit vere per ſe in Inferno*, i. e. that the Soul of Chriſt was truly of itſelf in Hell; which they all with one Univerſal Conſent have aſſertively written from time to time, by the ſpace of 1100 Years, not one of them varying from another.

Thus, my Right Honourable good Lords, your Wiſdoms may perceive, what Tragedies and Diſſenſions may ariſe for conſenting to, or diſſenting from this Article. Wherefore your Grave, Wiſe, and Godly Learning might do well and charitably, to ſet ſome Certainty concerning this Doctrine; and chiefly becauſe all Diſſenſions, Contentions, and Strifes may be removed from the Godly affected Preachers.

MATTERS ECCLESIASTICAL.

Secondly, For *Matters Eccleſiaſtical* which be indifferent, there be ſome Preachers, which cannot abide them, but do murmur, ſpurn, kick, and very ſharply do inveigh againſt them, naming them things of Iniquity, Deviliſh and Papiſtical: Namely, I know one Preacher, not of the baſeſt ſort nor Eſtimation, which did glory and boaſt that he made eight Sermons in ***London***, againſt Surplices, Rochets, Tippets and Caps, counting them not to be perfect that do wear them. And altho' it be all one in effect, to wear either round Caps, ſquare Caps, or bottomed Caps, yet it is thought very meet, that we being of one Profeſſion, and in one Miniſtry, ſhould not vary and jangle one againſt the other for Matters indifferent; which are made Politick by the preſcribed Order of the Prince. Therefore if your Honourable Wiſdoms do not take ſome way, that either they may go as we go in Apparel; or elſe that we may go as they do, it will be a thing, as it is already, both odious and ſcandalous unto no ſmall number.

DISCIPLINE.

Imprimis, Where it hath been heretofore accuſtomed by the Biſhops, their Archdeacons and Spiritual Officers, to give out Letters of Correction for Incontinency, and to change *pœnam publicam*, i. e. publick Puniſhment, into *pœnam pecuniariam*, in *ſubſidium pauperum aut alios pios uſus*, i. e. Puniſhment in Money, for the Supply of the Poor, or other Pious Uſes; and yet neither the Sum of Money ſignified, what is given, nor the Fact openly declared in thoſe Places where the Crime was committed, whereby great Offence hath riſen, and Suſpicion of Bribery grown toward the Biſhops, their Officers and Archdeacons: May it pleaſe your Wiſdoms, that Order may be taken hereafter, that if any ſuch Commutation of Penance be uſed, that the Offender may ſignify unto the Congregation, both where he dwelleth, and alſo that Congregation where the Fact was committed, with his penitent Submiſſion, aſking God Mercy, and the Congregation for his Offence: And that the Sum of Money by him given be opened by the Parſon, Vicar or Curate, to the Pariſh; that the ſame may be put to the Poor Man's Box, or elſe diſtributed by the Hands of the Church-Wardens ſtraitway to the Poor, or to any other Godly uſe.

Item, That there be ſome convenient and more ſpeedy Order taken for thoſe Excommunicates, for whom there is a *Significavit* directed. For ſome, after forty days be expired, will take their heels and run away, leave the Ordinary to ſcorn, vilipend the Laws both Eccleſiaſtical and Temporal: And ſo Sin will remain unpuniſhed.

Item, That there be Order taken, that the Sheriffs do not delay to ſerve the Writs *de Excommunicato Capien.* upon either Friend or Foe.

Item, That Biſhops may have juriſdiction to call all Criminal Cauſes before them, and to reform other Diſorders in all Peculiars, and Places exempt, which be *Speluncæ Latronum*, *i. e.* Dens of Robbers.

Item, That if any Perſon Spiritual come to his Benefice or Promotion by any kind of Simony, either to the Patron, or to any other, that both the Giver and the Receiver be made, the one *Non Capax alicujus Beneficii durante vita*; i. e. uncapable of any Benefice during his Life; and the other to loſe *Jus Patronatus*, i. e. the Right of Preſenting, for that time, and the next Avoidance, with other Circumſtances belonging to the ſame, which I refer unto your Godly Wiſdoms.

Item, That there be ſome penal, ſharp, yea, Capital Pains for Witches, Charmers, Sorcerers, Inchanters and ſuch like.

Item,

ANNO 1562. *Item*, That in every Cathedral Church, where the Reſidentiaries, as the Deans, Chaunters, Chancellors of the Church, Treaſurers, Archdeacons with other Reſidentiaries, be [not Preachers] nor can preach themſelves, they do contribute according to the Rate of their Living, ſome honeſt and ſufficient Salary, to two godly learned Preachers, which may diſcharge them both in the Cathedral Churches, and alſo in their other Cures: And eſpecially that the Chancellors of the Churches do give the greateſt portion. For that Dignity is given for that Office and End.

Item, That no Biſhop do confirm with his Seal and Grant for Term of Years or Lives, [any Leaſe] made by any Parſon or Vicar, of his Glebe Lands, belonging to his or their Benefices, but that the next Incumbent may freely and fully enjoy them at their Entry to the ſame. Otherwiſe they ſhall be deſtitute of Proviſion toward the maintenance of Hoſpitality.

Item, That there be ſome Order taken for the Puniſhment of them that do walk and talk in the Church, at time of Common-prayer and Preaching, to the Diſturbance of the Miniſters and Offence of the Congregation.

Another Paper of Articles for Religion.

Another Paper of this nature was drawn up for the ſame Uſe, which had this Title, *Certain Articles in Subſtance deſired to be granted by the Queen's Majeſty.* This was compoſed by a Secretary of the Archbiſhop's, and were mended and added to in ſome Places by the Archbiſhop's own Hand, and in ſome Places by Biſhop *Grindal's*. The Paper was as followeth;

I. Firſt, For that Unity in the Doctrine of Chriſt's Religion is the Redreſs, and the ſureſt means to joyn God's People and the Queen's Subjects in durable Concord, we think it neceſſary to put out one Book, containing Articles of Doctrine, and to be drawn out of the Subſtance of the Book of the APOLOGY, ſet out by the Queen's Authority, and that ſuch as ſhall hold any Aſſertion to the contrary, may be reformed and puniſhed by the Ordinaries, by the Queen's Eccleſiaſtical Laws, in ſuch ſort as by the ſaid Laws had been provided againſt Errors and Hereſies.

II. *Item*, As there is one uniform Grammar preſcribed throughout the Schools of the whole Realm, ſo there may be authorized one perfect CATECHISM drawn, to the bringing up of the Youth in Godlineſs in the ſaid Schools, which Book is well nigh finiſhed by the Induſtry of the Dean of *Paul's*. And that the ſame *Catechiſm*, being once approved by the Learned of the Convocation Houſe, may be authorized to be taught alſo by the Univerſities, and to the Youth whereſoever they be taught their Grammar in any private Men's Houſes.

III. *Item*, For that the Choice of Chapters may be better conſidered in the Book of Service, and that certain Rules and Rubricks in the ſaid Book of Common Prayer concerning certain Rites, *&c.* ſome few Imperfections eſcaped in the Book of Service, as well in Choice of the Chapters, as of the Pſalms, with other ſuch things concerning the Rites and Ceremonies in the Church, may be reduced to Edification, as nigh as may be, to the godly Purity and Simplicity uſed in the Primitive Church.

IV. *Item*, That Miniſters may be enjoined to wear one grave preſcribed Form in extern Apparel*; and ſuch as have Eccleſiaſtical Living, not agreeing to the ſame, to be diſcharged upon three Monitions of the Ordinary.

* *Having Difference, altho' not altogether the Form uſed in the Popiſh Time.* Grindall's *Hand.*

V. *Item*, For that Diſcipline may be better executed, ſo that the People may frequent the Common Prayer, and the Receiving of the Holy Communion, (as be preſcribed by Laws and Injunctions of the Queen's Highneſs) that the Penalties levied of the Pariſhioners for the Default be not defeated by a *Replevie*, or any other ways, to defeat the Statute provided for the ſame.

VI. *Item*, For the Suppreſſing of the horrible Licence and Boldneſs now uſed in the Variety of Adulteries and Fornications, and Inceſt, and for that Marriages may be better begun without clandeſtine Contracting, and Perſons once married caſt not off again their Matrimony, with boldneſs of contracting new; that ſome ſharper Laws be deviſed; and that it may be provided, That Ordinaries proceeding in the Redreſs of ſuch Eccleſiaſtical Crimes, but not hindred, either by the obtaining too readily Prohibitions out of the Queen's Courts. And, that foraſmuch as the whole Juriſdiction, exerciſed by the Ordinary, ſtandeth only by the Queen's Eccleſiaſtical Laws, and not by Vertue of any Foreign Authority, the Ordinaries may not be impeached, nor endangered for the Proceeding, before adviſed Prohibitions ſhall be awarded unto them, to cauſe them to deſiſt from further proſecuting the Cauſe.

VII. *Item*, For the extinguiſhing of the deteſtable Crime of Simony, committed by ſome ungodly Patrons, and covetous Miniſters compacting with the ſame, whereby divers Parſonages be abuſed; that it may be lawful to the Ordinary where any juſt Suſpicion of ſuch Crime committed appeareth, to his Diſcretion to ſearch out the Truth, as well by the Oath of the evil Miniſter, as of the evil Patron, or other mean Perſons practiſing the ſame. And that the Crime being found, the Miniſter may be diſabled to receive any Eccleſiaſtical Benefice by the ſpace of Seven Years following: And that the Patron may loſe his Turn for that time: To be at the Diſpoſition of the Queen's Highneſs, or of the Ordinary for that Turn only.

VIII. *Item*, That in all Towns of this Realm, the Proprietaries may encreaſe the Exility of the Vicarage, by augmenting the Living. So that the People be not unſerved or defrauded of a reaſonable Miniſter, and be without Common Prayer and receiving the Sacraments, as very many Towns be, where ſuch Impropriations be ſeen. And that Ordinaries, with the Aſſiſtance of one Juſtice or two, dwelling within ſuch great Towns, or next the ſame, may have Authority to deviſe, by ſome Taxation upon the Pariſhioners of the like Towns, for the ſupplying of the Stipend of ſuch as ſhall ſerve thoſe Towns, as to their Diſcretion may appear.

[The Article enſuing, is croſſed through in the MS. and in the Margin this wrote by Biſhop *Grindal*'s Hand, *Conſideretur melius*: It being thought (it ſeems) a tender Point.]

IX. *Item*, For that the Eccleſiaſtical State may be more able, as well to contribute to the Queen's Majeſty ſuch Benevolences as may be thought neceſſary for the Preſervation of the Realm; and that they may be the more able to keep good Hoſpitality by the due Fruits of the Benefices, if they were truly paid; that it may pleaſe the Queen's Majeſty to review the Statute of the   Year of the late famous Prince, King *Henry* VIII. for the true Payment of Tithes and other Duties, agreeable with ſuch Remedies as be therein provided.

X. *Item*, That whereas univerſally throughout the Realm, the Decay is great of ſuch Chancels as be appropriated, and be the Poſſeſſion of the Queen's Majeſty, and other Proprietors; that there may be given convenient Allowance yearly, as well for the full repairing of the ſame, as is allowed for the Manſion Houſes of the ſaid Rectories: or elſe that ſuch Chancels, ſo ruinouſly ſtanding without Uſe, may be pulled down and employed to the repairing of the Church; and for ſome apt placing of the Miniſters within the Body of the Church.

XI. *Item*, That ſome good Order be deviſed for Reformation of Diſpenſation of Pluralities, Non-Reſidences, Marriages without Banns; as alſo for Reformation of ſuch as have preſently Multitude of Eccleſiaſtical Livings; and either be altogether unable to teach or profit the Church, or elſe are unwilling to do the ſame: **And for ſuch as have Livings, and have obtained Licences to live beyond Seas, only upon miſliking of Religion.*

**Added by Biſhop* Grindal's *own Hand.*

XII. *Item*, That where the Ordinary,. proceeding againſt any Perſons for their Contumacy, and pronouncing, for the Contempt, Sentence of Excommunication, in which if they wilfully perſiſt for Forty Days, of courſe the Ordinary do ſue for a Writ *De Excommunicato capiend'* directed to the Sheriff of the Shire, which for the moſt part be ſlackly ſerved; that to the redreſs of ſuch diſobedient Perſons, there may be provided ſome aſſured Remedy for the ſerving of ſuch Writs, That Sin may be puniſhed, and Juſtice be executed.

The Catechiſm allowed by the Synod.

One conſiderable thing more, paſſed the Hands of this Convocation, of which mention was made before; *Viz.* The *Catechiſm* in *Latin* for the Uſe of Schools, and alſo for a brief Summary of Religion to be owned and profeſſed in this Reformed Church. And this is the ſame with that which is commonly known to this Day by the Name of *Nowell's Catechiſm.* The Occaſion was this; Upon Secretary *Cecil's* Advice, *Nowell* Dean of St. *Paul's* drew up a Catechiſm in elegant *Latin*, yet making much Uſe of the Catechiſm ſet forth towards the latter End of King *Edward's* Reign. This when the Dean had finiſhed, he dedicated to the ſaid Secretary who ſet him on work. And the Clergy of the Convocation thought fit to peruſe it, and having well conſidered it, and making ſome Corrections, gave it a more publick Character, as proceeding from them, and ſo allowing and approving the Uſe of it. In the 22d Seſſion of this Convocation, the Prolocutor, with *Sampſon* and *Day* attending him, preſented it to the Upper Houſe, as unanimouſly conſented to by thoſe of the Lower. This taking up time, it was ſomewhat longer before the Dean could ſend it again to the ſaid Secretary's Hands.

And becauſe the Particulars of this may be worth knowing, I ſhall here repeat the Contents of the Dean's Letter to the Secretary, dated in *June*, 1563. a little after the riſing of the Synod. He certified him, 'That whereas the Copy of the Catechiſm, which he 'cauſed to be written out for his Honour, came to the Hands of the 'Biſhops and Clergy, aſſembled in the late Convocation, and by 'reaſon that certain Places were by their Judgments altered, and 'that it was interlined, and ſomewhere blotted, he had cauſed it to 'be copied out again, and had ſent it him now, not in his own 'Name, as afore, but in the Name of the Clergy of the Convocation, as their Book; ſeeing it was by them approved and allowed. And that he would have ſent it ſooner, but that he thought 'his Honour to be occupied with certain moſt weighty publick Affairs, by Occaſion riſing and increaſing in the mean time; that 'he could have no leiſure to view that, or any other Book. Which 'great publick Buſineſſes, ſeeing they did not ſo ſpeedily, as he 'truſted, draw toward an End, but continued and augmented ſtill, 'he thought it meet, that the Copy of the Book, at the beginning 'appointed and dedicated to his Honour, ſhould remain with the 'ſame. That when Opportunity ſhould ſerve, he might at leiſure 'have it, and judge, whether it were not unworthy, by his Help, 'to be made publick by the Queen's Majeſty's Authority. For how 'expedient it were, that ſome Treaty of Religion ſhould be ſet forth 'publickly in the Name of our Country, his Honour did well underſtand; ſeeing the Opinion beyond the Seas was, that nothing touching Religion was, with any Authority or Conſent of any Number 'of the Learned here in our Country, taught and ſet forth; but that 'a few private Perſons taught and wrote their Opinions, without the 'Approbation of any Authority at all.

Nowell *ſends it to the Secretary*; June 22. *With his Letter.*

'That for his part he had taken Pains, as well about the Matter 'of the Book, that it might be Conſonant unto the true Doctrine of 'the Scriptures, as alſo that the Stile might agree with the Purity of 'the *Latin* Tongue. And that as the Book had not miſliked their 'Judgments, whom he did both moſt allow, and alſo reverence; ſo 'if it might likewiſe be approved to him, to whoſe Patrocinie in his 'Purpoſe he appointed it, when he firſt began it, he ſhould think his 'Pains moſt happily beſtowed.

This Catechiſm lay in *Cecil*'s Hand for above a Year, and then was returned to *Nowell* again with ſome learned Man's Notes, remaining with him till 1570, and then it was called for again by both Archbiſhops, in order to the publiſhing of it, and by *Cecil*'s Conſent, (to whom it was dedicated before) being dedicated now by the Author to the two Archbiſhops, and the Biſhop of *London* by Name, and to all the reſt of the Biſhops, it was printed: and printed again 1572, and again 1578, bearing this Title, *Chriſtianæ Pietatis prima Inſtitutio, ad uſum Scholarum Latinè ſcripta.* This Catechiſm was tranſlated alſo by the ſame Dean's Procurement into *Engliſh* and *Greek*, for the Uſe alſo of young Learners.

Printed.

This Catechiſm ſeems to be the ſame with that ſet forth a Month or two before King *Edward*'s Death, and licenced and recommended by the ſaid King's Letter ſet before it. For the two Perſons that

K. Edward's Latin *Catechiſm.*

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hold the Dialogue in both Catechiſms, are *Magiſter* and *Auditor*. In that Letter it is ſaid to have been written by a certain Pious and Learned Man; and to have been moreover diligently peruſed by certain Biſhops, and other Perſons of Learning, to whom the King had committed it; and likewiſe the ſame which in Queen *Mary*'s firſt Convocation was much quarrelled with, and complained of; and laſtly, which the Popiſh Biſhops brought with them, when they came to Mr. *Philpot*'s Examination; which *Philpot* very probably was one of thoſe learned Men in Convocation that King *Edward* had committed this Catechiſm to their Peruſal of. Yet not ſo the ſame, but that now in the Convocation, 1562. it had undergone divers and great Alterations: One of theſe appeareth in the Explanation of thoſe Petitions in the Lord's Prayer, *Hallowed be thy Name: Thy Kingdom come:* Which in King *Edward*'s Catechiſm were explained to favour the *Millennium* more openly, than in this later. This made Mr. *Joſeph Mede* in one of his Letters to Dr. *Twiſſe*, ſpeak of an old Catechiſm that he had long in his Poſſeſſion, yet knowing no more of it than that it had King *Edward*'s Letter Recommendatory before it; but making a great Remark concerning an Aſſertion there of Chriſt's Reign upon Earth after the Deſtruction of Antichriſt, and all his Enemies, as though it were a Doctrine well known and owned among Divines in King *Edward*'s Days.

Fox's *Martyrolog.*

Lett. LII.

Dr. Whitgift's *Judgment of this Catechiſm*

It was thought fit that Miniſters ſhould converſe in this Catechiſm, and learn true Divinity from it. But this ſome, conceited of their own Learning, afterwards thought much of. Thus *Thomas Cartwright* in his *Admonition* complained, that now Miniſters like young Children muſt be inſtructed and learned Catechiſms. Where in the Margin he placed theſe Words, *Miniſters of* London *enjoined to learn Mr.* Nowell's *Catechiſm.* To which thus *Whitgift*, ‘That Catechiſm which you in Deriſion quote in the Margin is a Book fit for you to learn alſo. And I know no Man ſo well learned, but it may become him to read and learn that learned and neceſſary Book. Such was the Eſteem of this Catechiſm upon its coming abroad, that at ſome Viſitation, as it ſeems, in *London*, the reading of it was recommended to the Miniſters; and that with good reaſon, having paſt the Synod.

Whitg. *Def. p.* 152.

Biſh. Cooper's *Account of this Catechiſm.* Admonit. to People of *England*, printed 1589. p. 66.

Let me add, That many Years after, concerning this Catechiſm, thus it was writ by a great Biſhop in Anſwer to *Martin Marprelate*, ‘For a Catechiſm, I refer them to that which was made by the Learned and Godly Man, Mr. *Nowell*, Dean of *Paul*'s, received and allowed by the Church of *England*, and very fully grounded and eſtabliſhed upon the Word of God. There may you ſee all the Parts of true Religion received, the Difficulties expounded, the Truth declared, the Corruptions of the Church of *Rome* rejected. And thus we take our Leave of this famous Synod; wherein we may take notice how much Pains was taken, and yet how little was eſtabliſhed and brought to perfection.

The Synod prepares Bills for the Parliament.

The laſt Thing I ſhall ſpeak of this Synod, is, That it was one of their Buſineſſes, eſpecially thoſe of the Upper Houſe, to prepare ſome Bills for the Parliament to eſtabliſh, for the better providing for the due Obſervance of Religious Worſhip in Publick, and Order in

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in the Church. Two ſuch Bills I have met with, which were drawn up by a Lay-hand, and ſent by the Biſhop of *London* to the Archbiſhop to review and conſider, and to recommend to the Parliament. The one was, for the obliging to come to Divine Service and Sermons, when they ſhould be performed in the Churches, under Pain of Excommunication: The other, for the more effectual taking up of ſuch as by their Neglect of Religious Duties fell under that Cenſure. The Subſtance of this latter Bill became enacted this Parliament; which as it came from the Synod is already ſet down. The Tenor of the former, though it became not an Act, I ſhall here rehearſe.

The Form of an Act of Parliament for reſorting to the Church.

One for keeping Sundays and Holydays. MSS. G. Petyt Armig. Vol. A.

Firſt, ‘BE it enacted, *&c.* That upon every Sabbath-Day, and principal Feaſt-Day, be kept neither open Fair nor Market throughout the Year; and that all Perſons or Corporations, having by Patent ſuch Days expreſſed, may change the ſame Days with the Day immediately following, or going before, the ſaid *Sunday* or principal Feaſt-Day, upon Pain, as well to the Buyer as to the Seller, to forfeit the half of the Ware ſo bought and ſold to the Promoter, *&c.* And if any, either Seller or Buyer, offend thrice in ſuch Fault, then to be judged to priſon for Fourteen Days following, without Bail or Mainprize; And ſo convicted before the Ordinary, his Officer, or before any Juſtice of the Peace, he ſhall without any Partiality, and with Expedition award, as well the ſaid Penalty accordingly, as the Impriſonment in caſe above expreſſed.

Item, ‘That no Victualler or Craftſmen have his Shop open before the Service be done in his Pariſh where he dwelleth: And that his Servants be not ſet on Work, or otherwhiles ſent abroad about their worldly Affairs; which might be deferred, and performed in the Week-day. And that any Maſter be anſwerable for his Servants, of their coming and reſorting to the Church, except in caſes of Neceſſity; as in ſerving urgent Affairs of the Commonwealth, or the changeable Neceſſity of their Neighbours, which otherwiſe cannot be delayed without great Hurt and Danger: And that this Caſe of neceſſity be ſo judged, and provided by the Diſcretion of the Ordinary, or by the Juſtice of the Peace, next to the ſame his own Dwelling.

Item, ‘That all manner of Perſons with their Houſhold Servants, ſhall frequent their own Pariſh Church at the Common Prayer, and there to remain the whole time of the ſame: And alſo ſhall receive the Holy Communion in ſuch Days and Times, or ſo oft as is appointed by the Book of Service. And whoſoever doth cuſtomably abſent himſelf from the Common Prayer, and neglect to receive, as is provided, to be chargeable to the Fine ſet thereupon, to be levyed by the Church-Wardens. And if they be found negligent to levy the Forfeitures, then they to make Anſwer to the Ordinary for all ſuch Fines forfeited, to be put into the poor Man's Box, to be diſtributed once every Quarter by the Curate or Parſon of the ſame Town. And the Church-Wardens to do ſuch charitable and indifferent Diſtribution, as they may be judged to be clear from all partial Reſpect and corrupt Affections.

Item, ‘If any Perſon or Perſons, of what Condition ſoever he be, be found notably to tranſgreſs his own Duty in coming to the Divine Service, as aforeſaid, or to neglect to receive the Holy Communion, as it is preſcribed; that then, beſides the Penalty before limited, he ſhall be taken and reputed as a Perſon excommenged, without further Proceſs and Promulgation of Sentence; and that he, ſo long time as he ſhall remain in ſuch Wilfulneſs, be diſcharged of the Benefit of the Queen's Majeſty's Laws, and be made unable to ſue, or to hold Plea in any of the Courts of the Realm; whereby any Recovery of Debt or Benefit may riſe unto him, during the time he ſo do ſtand and perſiſt in ſuch wilful Diſobedience: And that it may be lawful to the Adverſary of any ſuch Perſon to alledge the notorious Negligence and Contempt of ſuch Offenders, and ſo thereby to be diſmiſſed of all Action of Debt or Treſpaſs whatſoever; ſo that the Ordinary, or any next Juſtice of the Peace, do by his, or their Writing teſtify the notorious Default in any Perſon ſo offending, as is aforeſaid.

Item, ‘In any City or Town, where there be two, three, or more Pariſhes, when any Preacher lawfully authorized ſhall fortune to reſort thither to preach the Word of God, that the Curates of other Pariſhes be warned by the Curate of ſuch Pariſh or Pariſhes, where ſuch Sermon ſhall be made, that they may the ſooner appoint the time of the Common Prayer, ſo to be ended, that there be left ſufficient time for the Preacher; for all ſuch as ſhall be diſpoſed to reſort thereunto; and that the Pariſhioners make not their Excuſes for not coming to their Pariſh Church by any ſuch Sermons hearing. And if any ſuch Perſon or Perſons offend, by deſpiſing to come to ſuch Sermons, or giving themſelves to gaming, drinking, or idle-being at Home, to be preſented by the Churchmen of ſuch Pariſhes, to be conſidered accordingly, as the Ordinary ſhall by his Diſcretion think convenient.

Item, ‘That if the Church-Wardens and Queſt-Men, ſworn to preſent ſuch Defaults of any manner of Perſon, do neglect to do the ſame, according to their Knowledge; that then every ſuch Queſt ſo offending ſhall forfeit in the Name of a Pain, 12 *d.* for every Fault, to be converted to the poor Man's Box. And that no Man ſo preſented and detected, by Vertue of the Oaths of ſuch Queſt-Men, ſhall moleſt, or trouble at the Law, any of the Queſt-Men, for ſuch preſenting, upon Pain that ſuch detected Offender commencing any Action againſt the Detector, in ſuch Caſe ſhall forfeit to the Queen's Majeſty 10 *l.* The Moiety whereof ſhall be to the Uſe of the Queen's Majeſty, and the other half to the Party which ſhall give Information thereof to the Ordinary, or to any Juſtice of Peace nigh to the Dwelling-place.

It moved much the careful Archbiſhop, and other the pious Biſhops, our Reformers, to obſerve, what little regard was now-a-days had to the Lord's Day, and how ſparingly People reſorted to Church, and God's Publick Service, ſo much neglected. The People commonly kept Fairs and Markets on this Day, and other great Feſtivals. Thoſe that kept Victualling-Houſes, and Artificers, admitted

mitted Gueſts, and opened their Shops in Time of Divine Service. Handicrafts-Men would follow their Works, and others go abroad about their worldly Employments, on theſe as well as on other Days. Therefore, for the remedying of this Scandal of Religion, and for the better providing, that the Common Prayer, the Communion and Sermons, might be frequented; this Bill aforeſaid was by their Means deviſed and framed, to be enacted into a Law this Parliament. And tho' many of theſe wholeſome Propoſitions paſſed not preſently into Acts, yet they were the ground Work and Occaſion of many good Laws made afterwards.

The Canon Law, Abuſe of Excommunication, &c. offered, to be rectified.

The Canon Law ſeemed yet to be in ſome force, which contained many things in it directly favouring the Biſhop of *Rome* and his Superſtitions; therefore a learned Canoniſt about this time wrote a Tract for the Regulation of the Canoniſts, and of the ſaid Canon Law, and of the Abuſe of Excommunication, and the unjuſt Dealings of ſome of the Queen's Delegates; for the Queen and this Parliament to take into their Conſideration. And though I do not find *Raphe Lever*, the Writer of it, (who ſeems to be the Brother of *Thomas Lever*, and who ſucceeded him in the Maſterſhip of *Sherborn* Hoſpital) to be a Member of this Synod, or that it came before the Synod, yet I chooſe here to preſent it to the Readers, as being ſo agreeable to the Matters that have been relating in order to a Reformation of Things amiſs in the Church, and very probably offered in this Juncture. The Title the Paper bears, is,

The Aſſertions of Raphe Lever *touching the Canon Law, the* Engliſh *Papiſts, and the Eccleſiaſtical Officers of this Realm, with his moſt humble Petition to Her Majeſty for Redreſs.*

1. THE Canon Law in theſe Ages deviſed and made by the Church of *Rome*, is, in exceeding many Points, contrary to the written Word of God, and repugnant to the Poſitive Laws of this Realm.

2. And whereas the Canon Law doth chiefly and principally eſtabliſh the Bp. of *Rome* his uſurped and general Authority over all Chriſtendom, and breedeth in Men Superſtition, and a certain ſecurity, that there is no further Increaſe of Faith required, but to believe as the Church of *Rome* believeth; it is rightly termed *The Pope's Laws.*

3. But the Rules, Ordinances and Decrees which are printed in the Books of the Canon Law, and yet have Warrant by the Holy Scriptures and by the Law of Nature, and thereupon are in force here at this day, being eſtabliſhed by Act of Parliament, to this End, that Juſtice may be miniſtred to all her Majeſties Subjects with Indifferency, ought not to be named, reputed or taken by any of Her Majeſties Subjects for Foreign, or Popiſh Laws, but for good and wholeſome *Engliſh* Laws.

4. He that in open ſhew defendeth or putteth in ure the ſaid Canon Law, being repugnant to God's Word, and to the Laws of this Realm, doth maintain foreign Power, and doth open himſelf to the World to be one of that Church, whoſe Laws he doth beſt approve and like of.

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5. He that believeth the Church of *Rome*, which now is to be the true Church of God, and that the ſame Church of *Rome* doth not err, nor hath not erred, in making of Canons, Laws and Decrees, and in commanding the ſame to be generally kept of all Chriſtian Nations, is a *Papiſt*. And if he do openly profeſs the ſame, then he is a diſloyal Perſon, and not to be taken or uſed as a Subject in the Church and Commonwealth of *England*.

6. That Perſon, which profeſſing himſelf to be a Loyal Subject to Queen *Elizabeth*, and yet believeth that the Church of *England*, as it is at this day reformed by the written Word of God, and eſtabliſhed by Publick Authority, is not indeed, nor ought to be taken for the true Church of God; (in which Church the Holy Sacraments be rightly Adminiſtred, the Goſpel of *Jeſus Chriſt* is truly Preached, and the Publick Liturgy duly ſet forth according to the ſacred Scriptures,) I ſay, is in very deed no lively Member of this Church of *England*, or of *Ireland*. Becauſe *Jeſus Chriſt* ſaith, *He that is not with us is againſt us*; and again he ſaith, *He that is not againſt us is with us*, ſignifying hereby, that no Man can ſerve two Maſters, and that no Man can be of God's Church, and of the Synagogue of Satan: Nor that there is any mean State between good and bad, Light and Darkneſs, Truth and Error, Chriſt and Antichriſt, God and the Devil.

7. Every Perſon, inhabiting within either the Realm of *England*, or of *Ireland*, and making open ſhew and Profeſſion that he doth not think or believe, that the Reign of Queen *Elizabeth* Queen of *England*, *France*, and *Ireland*, Defender of the Faith, &c. is a Lawful Reign, or a Power and Authority Lawful, (ſo deeply warranted by the Scriptures, that he who doth reſiſt her Majeſties Government, doth reſiſt the Ordinance of God, and heapeth to himſelf a juſt Damnation) ought to be cut off from the Body of the Realm, either by Death or by Baniſhment. Neither ought he to be ſuffered to enjoy the Bleſſings and Benefits of the Land, whoſe moſt Sacred, Lawful and Crowned Queen he doth not take to be his Sovereign, and Liege Lady; to whom upon Earth, next and immediately under God, he doth owe all Obedience in the Lord, and for the Lord's Ordinance ſake.

8. He that is placed in Office under Queen *Elizabeth* ought, under pain of God's Curſe, to puniſh all Papiſts and Tranſgreſſors whoſoever, as to his Office doth appertain. And the Officer ought to aſſure himſelf to have good Warrant by the written Word of God, by the Law of Nature, by the Law of Nations, and by the Poſitive Laws of this Realm, ſo to do.

9. He that affirmeth by Word or Writing, that the *Engliſh* Magiſtrate hath no Warrant by Law, to puniſh Papiſts and all Tranſgreſſors whoſoever, dwelling or being within the Realm of *England* or of *Ireland*, doth by a neceſſary Conſequent in reaſon, diſloyally and contemptuouſly derogate from the Law, and from her Majeſties Authority Regal.

10. He that hath Ability given unto him of God to execute more Offices than one, with as much expedition, and to as great a Profit to the Common-weal, as if the ſame Sundry Offices ſhould be committed to ſeveral Perſons, ought when he is appointed thereunto by Lawful Authority, not to refuſe to take the ſame in Hand.

11. A Man may bear Office in a Chriſtian Society, and yet be a Preacher of the Word too, eſpecially where his Office is no Hindrance, but a Furtherance and a Countenance to the Miniſtry. There is good Warrant for this in many Places of Holy Scripture, but namely, where St. *Paul* ſaith thus, *They that govern well are worthy of double Honour, but chiefly, they that labour in the Word and in Doctrine.*

12. All humane Officers and Magiſtrates ought daily to meditate upon the Holy Scripture, and by it to be directed in all their Publick Affairs.

13. The good Kings and famous Men in *Iſrael*, when they went a Warfare, or did enterprize any matter of great Importance, uſed always firſt to aſk Counſel of God, by ſuch Prophets and Prieſts as were known by experience to have been brought up in the Study of Holy Scripture, to have been taught of God, and to have been guided by the Holy Spirit. By which Example all Chriſtian Princes, Magiſtrates and People ought to be put in mind, how neceſſary a thing it were for them to ſeek for the like Counſil, when they aſſemble to make Laws; or when they do meet together to conſult about weighty and Publick Affairs. For then doth God ſtand in the Congregation of Princes, and is Judge among them, when he directeth them by his Holy Spirit, and inſtructeth them in his Holy Word.

14. The Poſitive Laws of any Nation, City or Society, being made of things indifferent, and not repugnant to the written Word of God, are not to be miſliked or diſobeyed of any Subject, for that in his Opinion other Nations, Cities, or Societies have better Laws than they be. Neither is it ſufferable in a well-grounded Common-wealth, that Private Perſons ſhould ſeek for a Change without Licence firſt aſked of Authority, and the ſame granted upon urgent Cauſe. For every Change in the Common-wealth is perilous; but a needleſs Change of Law is moſt perilous.

15. The Common-wealth, City or Society is beſt governed, that hath moſt of her Cauſes determined by Law; and feweſt Matters left to the Judgment of her Officers and Governors.

16. A Kingdom is the beſt kind of Government, moſt recommended by the Word of God, and moſt agreeable to the Law of Nature: And no other Government fit for the Realm of *England* and of *Ireland*, but only a Kingdom.

17. The end of all Laws both divine and humane, and the chiefeſt care that all Princes Magiſtrates and Law-givers ought to have, is this, to ſee the People of God to be taught, to give unto *Cæſar* that is due to *Cæſar*, and unto God that that is due to God.

18. Excommunication, as it is now openly uſed in the Church of *England*, and put in ure by certain Biſhops, their Chancellors and other Eccleſiaſtical Officers, is moſt contrary to the written Word of God, and not agreeing to ſuch Rules in the Canon Law, which at this day are in force by the Poſitive Laws of this Realm.

19. If any Perſon be excommunicated, or any Eccleſiaſtical Judge do pretend any Perſon to be excommunicated, upon no ſufficient Cauſe, or upon no Perſonal Summons, or upon no Matter laid in againſt the Offender, or upon no Examination of his Fault, or upon no ordinary Form or Proceeding in Law; that the Conſcience

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of ſuch a Perſon is free afore God, notwithſtanding any ſuch pretended Excommunication. Which is no Excommunication indeed, but is only a painted Shew of a vain Sentence pronounced, and practiſed contrary to all divine and humane Laws.

20. No Subject can appeal from any Sentence given by her Majeſty's Delegates, be it never ſo unjuſt. Whereupon the ſaid Delegates, or at leaſt divers of them, have been emboldened ſhamefully to miſuſe the ſacred Chair of Juſtice, without any conſideration had, on their behalf, either of the fear of God, or of the due executing of their Office, according to her Highneſs's directions, or according to the Truſt her Majeſty did repoſe in them; to the hindrance of Juſtice, and to the great Annoyance of exceeding many of her Majeſties Subjects.

21. For Redreſs of all Inconveniencies and Miſchiefs, which hereupon have happened and enſued ſince the laſt Parliament, or hereafter at any time ſhall happen and enſue; your moſt humble ſuppliant maketh Petition to your moſt excellent Majeſty, that ſuch Order may be taken by this Parliament aſſembled, as doth beſt agree to your Majeſty's Laws already eſtabliſhed, as doth beſt ſtand with the Preſervation of your Highneſs's Royal Perſon, and doth beſt ſerve for the Continuance of your Majeſty's moſt happy and proſperous Reign.

The ill State of the Univerſity.

Another Care ſeemed now alſo highly neceſſary, namely for the *Univerſities*; that due Supplies might be had from thence of honeſt and learned Miniſters to furniſh the Church now eſtabliſhed in good Religion. Concerning which, conſcientious and fore-thinking Men had very Melancholy Thoughts, thoſe Places being now very empty of Learned Men, and ſo like to be. For the Revenues of the Church which were for the Subſiſtence and Encouragement of the Clergy, were extremely ſunk, and taken away partly by Exchanges and partly by ſacrilegious Hands; ſo that few came to the Univerſities, and fewer took the Study of Divinity upon them. This an old Univerſity Man, and late Maſter of St. *John*'s College in *Cambridge*, gave this Account of about this time.

Pilkingt. *Confutat. M.* 8.

‘Look, ſaid he, in the Univerſity, and ſpy what antient Learned Men ye find there, either Papiſt or Proteſtant. I am aſhamed to tell; and it is to be lamented, to ſee that there is ſo few: And it is earneſtly to be begged at God's hand, that there may be more. For he feared it was rather to be wiſhed than hoped for. This Plague he ſaid, [i.e. of want of Learning] was over our Head, not regarded, and could not be avoided, however the World went; *viz.* That thoſe few, Learned Men that then lived (both Papiſts and Proteſtants) muſt needs dye, and where then would be any Learned number to ſupply their room? There were a few Schools abroad to bring up Youth. But ſo many Benefices ſo ſmall, that no Man would take them; and ſo the Pariſhes were unſerved, and the People waxed without the Fear of God. That the Univerſities had many goodly freſh Wits in them, but that they were young, and without ſufficient number of antient Guides to teach and rule them: That many Mens days ſhould be ſpent, before any number came to ripeneſs, although for their young years, many did well. But that Fathers and Maſters muſt be aſked this Queſtion,

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‘ namely, Why they kept not their Children at School? To which they would anſwer, There was more Profit to be had in making their Sons Lawyers or Phyſicians, or any thing, than Miniſters. For that, when they had beſtowed all that they could get on one Child in the Univerſity, he ſhould not be able to live himſelf, nor help any Friend he had: Whereas the Lawyer would become a Gentleman, a Purchaſer within a few Years. So that they would do any thing with him rather than make him a Prieſt.’ Thus the Proſpect of Poverty to fall to their Lot who ſhould take holy Orders upon them to ſerve God in the Churches, made Learning decline ſenſibly, and eſpecially Divine Learning.

CHAP. XXXII.

Enquiries into the Churches and Chapels of the Realm. The State of Norwich *Dioceſe. The Queen's Studies.* Oſorius's *Letter to her. A Treatiſe of Biſhop* Hooper; *now Printed. Miſcellaneous Matters. The* Poles *and others, condemned of Treaſon. Matters between the* French *and* Engliſh. New Haven *put into the Queen's Hands by the Proteſtants of* France.

Enquiry into the State of the Dioceſes.

SOON after the Synod was over, or ſomewhat before, in *April* or *May*, Letters were ſent abroad from the Privy Council to all the Biſhops, to underſtand the State of their Dioceſſes: And that under ſix Articles; the Sum whereof was, to enquire concerning the Number of Chapels, Rectories and Vicarages, how ſupplied, and how many of them void. But this Search was to be made as ſecretly as could be. The Letter of the Council to the Bp. of *London* for this Purpoſe may be read at large in the Life of Archbiſhop *Grindal*. As for the Dioceſe of *Norwich*, by a Letter of *Parkhurſt* the Biſhop, I find the Method he took, and the Account he ſent in. He held a Synod (as he called it) three Weeks after *Eaſter* at *Norwich*, for the Archdeaconries of *Norwich* and *Norfolk*, and found,

Book I. Ch. 7. p. 68.

Norwich *Dioceſe.*

Within the Archdeaconry of *Norwich*, 168 Rectories or Parſonages full, and had their Incumbents, and 41 Vicarages full. The reſt of the Pariſh Churches of that Archdeaconry, amounting to the Number of 80 void, but ſome ſerved with Curates.

Within the Archdeaconry of *Norfolk*, Parſonages full, 184, Vicarages full 36, Pariſhes void 182. But ſome ſerved with Curates.

The ſame Year, a Month after *Eaſter*, the Biſhop kept a Synod at *Ipſwich*, for the other two Archdeaconries of his Dioceſe, *viz.* of *Suffolk* and *Sudbury*. And he found,

Within the Archdeaconry of *Suffolk*, Parſonages full 114, Vicarages full 42, Pariſh Churches void 130. But many ſerved with Curates.

Within the Archdeaconry of *Sudbury*, Parſonages full 151, Vicarages full 31, Pariſh Churches void, 42. Some ſerved with Curates.

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Concerning the Chapels, and the Number of them under each Archdeaconry, (whereof a Certificate was alſo to be made and ſent up) the Biſhop certified, That there had been more than were at that preſent, ſtanding ſo ruinous a long time, that now they were quite taken down, and grew out of Memory among them.

Chapels in this Dioceſe.

" But of the Chapels of Eaſe yet ſtanding he ſent in this Certificate. That in the Archdeaconry of *Norwich* a Chapel of Eaſe was annexed to the Pariſh of *Winterton*, called *Eaſt Somerton*. And the Vicarage of *Wroxham* had the Chapel of *Salhowſe* annexed thereunto. In the Archdeaconry of *Norfolk* were four Parſonages with Chapels of Eaſe, there named. In the Archdeaconry of *Suffolk* alſo ſeveral Chapels of Eaſe. And in that of *Sudbury*, ſeveral of the Pariſh Churches being Donatives, and others belonging to Religious Houſes, being not Preſentative, the Biſhop was not able to declare the State of them by his Records.

And what Number of Houſholds there were in each Pariſh of his whole Dioceſe, (another Article to be certified) he was not able to make Anſwer to, without further Reſpect of Time and Inquiſition by his Officers. "

Dioceſe of Bath *and* Wells.

To which I will add the Certificate of *Berkley* Biſhop of *Bath* and *Wells*, concerning the Chapels in his Dioceſe, which he ſent up in *November*. That this Inquiſition was made with all Secreſy poſſible, but yet it became known, that ſuch a Survey was taking by Order from above. Whereat the Rumour was given, that the Cauſe of it was an Intention to take away thoſe Chapels, and to pull them down, and convert the Materials to private uſes. Whereupon (for ſo the Biſhop wrote to the Secretary) certain Patrons, Farmers of Impropriations, and ſuch as had yearly Benefices, had not only given out evil Bruits for the pulling down of all Chapels, but alſo ſome of them had put in ure to take down the Lead of Chapels, and to cover them again with Tiles. This the Biſhop thought good to ſignify, that ſome Order might be taken, that the common People might ceaſe from grudging.

The Queen reads the Fathers.

As for the Queen, beſides her Cares of the Publick, ſhe being brought up to Learning, employed herſelf ſometimes in Study and Reading; and about this time, the better to inform herſelf in the Truth of Chriſtian Doctrine, and the Government of the Church in the Primitive times, ſhe was very diligent in reading the Fathers: of which Sir *William Cecil* her Secretary wrote to *Cox* Biſhop of *Ely*, in his Correſpondence with him. Concerning which that Biſhop in Anſwer gave his Judgment in theſe Words; That *when all was done, the Scripture is that that pearſeth.* Chryſoſtom *and the* Greek *Fathers*, ſaid he, *Pelagianizant*, [i. e. *favour* Pelagius.] *Sometimes* Bernard *Monachizat*, [i. e. is for Monkery.] *And he truſted her Grace meddled with them but ſucciſivis horis.* i. e. at ſpare hours.

But the Queen indeed had ſome reaſon to look into the antient Times of the Church, and to inform herſelf (ſeeing ſhe had Learning enough to do it) in the true State of Religion out of the early Eccleſiaſtical Writers; ſince ſhe was ſo ſet upon by *Romaniſts*, who bore out themſelves ſo much with Fathers and Antiquity.

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Oſorius *writes to the Queen.*

And in this very Year one *Hieronymus Oſorius*, a *Portugueze* (who had writ a Book well eſteemed of, *de Nobilitate*, and afterwards was made Biſhop of *Sylva*) took the Confidence to write a *Latin* Epiſtle to the Queen, perſuading her with much vehemency to become obedient to the *Romiſh* See; and liberally caſt durt upon the Pains ſhe had taken in reforming of Religion, and reproached *Luther*, *Bucer* and *Peter Martyr*, and all the eminenteſt Reformers. This Epiſtle was made up of Falſhoods, Miſrepreſentations and Vilifications, wrapt up in a ſmooth Strain of Oratory; which was the only thing to be regarded in it. Tho' this Gentleman directed this Letter to the Queen only, and ſo was of a private Nature, and to be concealed from the World, eſpecially out of the Reſpect and Deference due to ſuch great Perſons, yet he publiſhed it in Print: And to make it yet more common, it was tranſlated into *French*, and printed in *France*. This gave great Offence here, and was ſoon anſwered, and the Author ſufficiently expoſed, both for his Ignorance in the Matters he took upon him to write againſt, and for his ſlight and trifling and abuſive way of Writing; and for the Book itſelf, beſide the *Ciceronian* Style, it was nothing but an Harangue of empty Stuff.

Fox *againſt* Oſorius *p. of the Engl.* 486.

What kind of Influence this Book of *Oſorius* had upon the Queen, and after what manner, and with what Learning he writ, take in the Words of *John Fox*, who ſome Years after, writ againſt him: 'The Queen's Highneſs to whom you writ, a Princeſs adorned with moſt excellent Ornaments, and Qualities of Princely Renown, peruſed your Letters, and according to her ſingular Dexterity and ingenious Capacity, could read, could ſee, could feel no ſound, nor ſubſtantial Matter, worthy of Credit, which had an Affinity with Truth or Modeſty; when ſhe beheld in them no Reaſons at all, or ſurely very wind-ſhaken, moth-eaten, and worn out to the hard Stumps by many others heretofore: No Pith in your Arguments, and nothing concluded orderly: When ſhe perceived that out of Councils, out of Ancient Fathers and Doctors, you uttered nothing but bare Names only, and no Sentence to the Purpoſe; and withal no Example of the Primitive and moſt Pure Ages: When ſhe could not find any Likeneſs of Apoſtolick Doctrine throughout all that your Diſcourſe, nor any Mark or Sparkle almoſt of Evangelical Sincerity, *&c.* may you yet be ſo ignorant, as to be ignorant or in doubt of the Cauſe that doth ſtay her from partaking with your Doctrine?' But the next Year we ſhall hear more of this Man and his Book, when Dr. *Haddon*, LL.D. and Maſter of the Queen's Requeſts, a very learned and compleat Scholar, writ a *Latin* Letter at large to him, in as good a Stile as his own, but with much more Temper and Weight of Senſe and Argument.

Now to gather up a few more ſcattering Paſſages that happened this Year.

An Apology written by Biſhop Hooper, *now printed.*

An *Apology*, hitherto lying in Obſcurity, was printed this Year, wrote in Priſon by that conſtant Martyr of Chriſt, *John Hooper*, ſometime Biſhop of *Glouceſter* and *Worceſter*, in Vindication of himſelf againſt a ſlanderous Report, That he ſhould be a Maintainer and Encourager of ſome, who in a private Religious Meeting had curſed Queen *Mary*; perhaps that Curſe was, *That God would turn her Heart,*

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or ſhorten her Days, as ſome in thoſe Times would, and did, pray. But this Curſing of that Queen, whatſoever it was, was pronounced about the 4th or 5th Day of *January*, by ſome in the *Compter* near the *Stocks*, *London*. The Papiſts, his Enemies, reported, That *Hooper* had hereupon ſent an Epiſtle to thoſe Men encouraging and commending them for this Fact of theirs. Whereas the Truth was only this, That he had ſent a Conſolatory Letter to ſome Godly People, who, meeting together to pray in the Vulgar Tongue on *New Year's-Day* in *Bow-Church-Yard*, in a Gentleman's Houſe there, were taken and carried to Priſon. Theſe were ſo far from curſing the Queen, That as they prayed for themſelves, ſo for the Queen and Magiſtrates. *Wherefore*, ſaith that Godly Father in that Apology, *if the Wicked were not paſt Shame, Charity, Love and Honeſty, how could they of Conſcience blow and blaſt abroad ſuch wicked Devices and Slanders, that neither agree with the Matter of my Letter, nor with the Perſons, nor with the Place where the Crime was committed, nor with the Time when the Curſes were uſed?*

Hooper's *Loyalty.*

In the ſame *Apology* he giveth this particular Account of his Loyalty to the Queen: 'I have been always a true Man to all the Eſtate 'of this Realm. I will ſtand with the Law in that Point, and reprove mine Accuſers, whatſoever they be. As for my Truth and 'Loyalty to the Queen's [that is, Queen *Mary's*] Highneſs, the time 'of her moſt dangerous Eſtate [when the Lady *Jane Grey* was ſet 'up Queen] can teſtify with me; that when there were both Commandments and Commiſſions out againſt her, whereby ſhe was to 'the Sight of the World the more in Danger, and the leſs like to 'come to the Crown; yet when ſhe was at the worſt, I rode myſelf 'from place to place (as it is well known) to win and ſtay the People for her Parties. And whereas another was proclaimed, I preferred her notwithſtanding the Proclamation, and to help her as much 'as I could, when her Highneſs was in Trouble, I ſent Horſes out of 'both Shires, *Glouceſterſhire* and *Worceſterſhire*, to ſerve her in her 'great Danger, as Sir *John Talbot*, Kt. and *William Lygon*, Eſq; 'can teſtify; the one Dwelling in one Shire, and the other in the 'other. Seeing in Adverſity I was with her, and did her Service 'then, I being at Liberty; it is falſely and wickedly conſpired by 'Papiſts, that now ſhe being in real Poſſeſſion of the Crown, and in 'Proſperity, and I a Priſoner in Captivity, would be againſt her.' I thought fit to preſerve this Paragraph of that good Biſhop's *Apology*, ſhewing his Loyal Principles, and his good Deſerts towards her, though little regarded afterwards by her.

This Tract newly retrieved.

Henry Bull ſet forth this Book prefaced with an Epiſtle to the Godly Reader. Wherein he ſheweth, 'That when Papiſts, by no 'Tyranny, nor cruel Handling, could Diſcourage this Man of God 'from the conſtant Confeſſion of the Truth, they ſtirred up ſhameful 'and curſed Devices againſt him, that he ſhould be a primary Maintainer of ſuch as curſed the Queen. And how the Providence of 'God had brought this Work to light, which otherwiſe, by the 'Negligence of ſome, was like to periſh. Here he took Occaſion 'to blame thoſe Men that did defraud the Church of ſuch worthy 'Monuments. That great had been the Care of this bleſſed Man,

‘ and others for the Church of God, and many fruitful Works did they write in Priſon, in Bands, in Fetters; but few were come to light. And ſhould we, (ſaid he) like careleſs and ungrateful People, ſuffer theſe godly Labours, theſe painful Travels, thus to periſh? How deſirous were they to have them publiſhed, to witneſs to the World, that which they taught and ſealed with their Blood, and to profit their Brethren? That it had been this Author's earneſt Requeſt to the Readers of this Treatiſe, that they ſhould not keep it cloſe to themſelves, but as ſoon as they had read it, to ſet it abroad, and communicate it to others.

The Martyrs Writings.

And the Requeſt that the ſaid Author made concerning this Treatiſe, the Publiſher did here generally make in his Name, and others, and in the behalf of the Church, for the reſt of their Works, to them in whoſe Hands they remained; that they would not ſuffer them to be ſupprest any longer, (for that it was which Satan and the Enemies of the Croſs of Chriſt did moſt deſire) but to cauſe them to be ſet abroad in Print to the Commodity of many. He added, That truly it might ſeem to be a Labour no leſs commendable for the Learned, than Profitable for the Houſhold of God, to be as diligent in ſearching and ſetting forth of ſuch worthy Works, as in penning and publiſhing of new; ‘ So full were they of heavenly Doctrine, ſo full of the Power of God's Spirit, ſo full of Comfort and Conſolation: being written as it were out of God's Sanctuary, with the Finger of God, by Men, even then out of the World, and in Heaven already. That indeed they were moſt worthy to be ſought for, as precious Jewels and Treaſures.

Dr. Crome *buried.*

June the 26th, Dr. *Crome* died; an ancient learned Profeſſor and Confeſſor of pure Religion, eminent in the Days of King *Henry* VIII. but had made ſome Compliances under Queen *Mary*, to ſave himſelf from burning. He was long Parſon of St. *Mary Aldermary*, *London*, where he was buried the day after his Death with Prieſts and Clerks ſinging before him to the ſaid Church.

W. Whittingham, *Dean of* Durham. *Regiſtr.* Durh.

July the 19. Upon the Death of *Ralph Skinner*, Dean of *Durham*, was collated, or inſtituted, into the ſame Deanry, *William Whittingham*, M. A. an Exile, a Man of Learning and Piety, ſometime Preacher to the *Engliſh* Congregation at *Geneva*. He compoſed ſome of our Pſalms in Metre, that we commonly uſe in Churches. But having wrote a zealous Preface before *Chriſtop. Goodman*'s Book againſt the Government of Women, was not well liked of; and having been clancularly ordained at *Geneva*, Archbiſhop *Sandys* in his Metropolitical Viſitation, a good while hence, called him into Queſtion.

A Prieſt taken ſaying Maſs.

Auguſt the 8. A Prieſt was taken in *Feuterlane*, at a certain Lady's Houſe, ſinging of Maſs; and with his Cope which he had on, he was carried through *London* to the Lord Mayor's: And after, from thence to the *Compter*, and ſome Days after removed to the *Marſhalſea*, where Popiſh Prieſts were now commonly committed.

Prayers appointed for three Days.

November the 14. At Night came a Commandment to *London*, that Prayers ſhould be uſed there three Days ſucceſſively to God to grant his Help and good Succeſs to the *Engliſh* Army now gone beyond Sea againſt the Duke of *Guiſe*, ſworn Enemy to the Proteſtants, whom the Prince of *Conde* intended to meet in the Field on *Tueſday* next.

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Papiſts taken at Maſs on Candlemas-day.

February the 2d. being *Candlemas-day:* In Devotion to the Bleſſed Virgin *Mary,* certain Men and Women went to *Durham* Place, and others to St. *Mary Spittal,* to hear Maſs. But many of them were taken, and carried away with the Guard, and others ſent to the *Compter* and other Places. Such ſtrict Care was now taken, that no Popiſh Superſtition, or any other Divine Service, ſhould be uſed, but that lately eſtabliſhed by Act of Parliament.

The ſame Day the *French* and *Spaniſh* Ambaſſadors Houſes were ſo watched, that divers Maſs-mongers (not of their Families) were found and taken there. The *Spaniſh* Ambaſſador was angry, but the other only pretended Anger.

The Poles *condemned of Treaſon;*

The Treaſon of the *Poles* (wherein both the Ambaſſadors of *France* and *Spain* were concerned) was diſcovered in *October* laſt, but it was reſolved not to be meddled withal till the Parliament ſat.

And others with them.

And on the 26th of *February* were condemned two *Poles* (Brothers, if I miſtake not, of the Cardinal of that Name) *Forteſcue, Spenſer* and *Bingham,* Servants of the Lord *Haſtings* of *Loughborough, Barwyk, Preſtal* and *Coſin. Forteſcue* confeſſed all, and ſo was attainted, but was thereby like to find Mercy. Their Treaſons were Intentions to come with a Power into *Wales,* and to proclaim the *Scottiſh* Queen. The Traitors endeavoured to defend themſelves by ſaying, That they meant it not, before the Queen ſhould die. Which, as they were perſuaded by *Preſtal* a Conjurer, ſhould be about *March* following. This Relation the Secretary makes in one of his Letters to Sir *Thomas Smith,* and addeth, He truſted God had more ſtore of his Mercies for them, than ſo to caſt them over to devouring Lions.

Preſtal, *a Conjurer.*

Titus. *C.* 10.

“ This *Preſtal* got his Liberty by his Pretences to the Philoſophers Stone. For *Febr. 6. 1566.* (for ſo long he ſeemed to have continued a Priſoner in the *Tower*) he made an Offer by *Armagil Waad* (Lieutenant of the *Tower*) to convert Silver into Gold. His Pardon had been granted a little before at the Earl of *Pembroke*'s Requeſt, as a new Year's Gift. ”

The French *in the Plot.*

This Treaſon had been practiſed both by the *French* and *Spaniſh* Ambaſſadors here reſiding. Upon which the former had been examined by the Council. Whereby it was made apparent, how truly the Queen and her Council judged of the Malice of that Houſe of *Guiſe.* And the Secretary hereupon adviſed Sir *Thomas Smith,* Ambaſſador in *France,* to take advantage hereby, as he ſhould ſee cauſe, to maintain certain Reaſons formerly publiſhed by her Majeſty, for Juſtification of her Doings in that Kingdom, in Aiding the Proteſtants againſt the *Guiſe*'s Faction. And, when the *French* Ambaſſador in the Month of *November* complained of this Aiding of them againſt the Crown of *France,* he was anſwered, That the Queen continued in her former Purpoſe, to maintain her Doings for the help of the *French* King's Subjects, and to prevent our own Danger by the *Guiſes.*

Provoſt of Paris *put into the* Tower.

The Provoſt of *Paris,* being here in *London,* was eſpecially tampering in treaſonous Practice againſt the Queen. Whereupon, in *February,* being diſcovered, he was put under eaſy Reſtraint, but practiſed ſtill; four or five of his Letters, between him and others, being intercepted. By which Letters he avowed that he would not anſwer, but would delay the Matter, ſo that nothing ſhould be gotten at his Hand. And by thoſe Letters it was clearly gathered that he was guilty. The Letters were partly written with Onions, and conveyed to and fro in Stopples of Bottles, and ſome in a ſecret part of his Hoſe ſent out to mending. Yet he was ignorant that theſe Letters were taken. For theſe Cauſes he was committed to the *Tower*. His Lodgings there were indeed too good for him, being the Queen's own Lodgings. But the *French* King, by his Ambaſſador, demanded the Delivery of the Provoſt. In *March* following he made Anſwer in Writing with his own Hand falſely for the Matter, and yet very fondly for himſelf: The *French* Ambaſſador continuing to have him delivered. But it was meant that the Provoſt ſhould make ſome better Anſwer to the Matter, and thereafter receive ſuch Grace, as his Friends ſhould have reaſon to allow to be beyond his Deſerts; as the Secretary writ to his Correſpondent.

New Haven *put into Engliſh Hands.*

Thus angrily did Matters now paſs between *England* and *France*; and that chiefly on the Account of the Religion, which the Queen had eſpouſed. Wherefore all the Foreign Papal Powers contrived to dethrone, or deſtroy her. The *French* did their Part, as we have heard. The Queen defended herſelf by aſſiſting the *French* Proteſtants.

“ *Sept.* 22. A Contract was made between the Queen and the Prince of *Conde*, *Monſieur de Rohan*, the Admiral of *France*, *De Gramo*, *Monſ. Pynenes*, *Bricmaut Marques*, for delivery of *New Haven*: and they to receive of her 100,000 Crowns. And *March* the 5th, Sir *Nic. Throgmorton* paid the ſaid Money at *New Haven* to *Gaſper Coligni*, Admiral of *France*, according to the ſaid Contract.”

And in the Month of *November*, *New Haven* (now called *Havre de Grace*, the Port Town to *Roan* and *Paris*, ſituated at the Mouth of the *Seine*) was delivered to the Queen by the Prince of *Conde*, as a Caution. The Queen fortified it moſt ſtrongly, and reſolved to keep againſt the *French*. This the *French* were highly jealous of. The Queen ſent the Earl of *Warwick*, a Valiant Captain, to be Chief Governor there, beſides a great Force of Men and Money, and a number of Miners out of *Cornwall* for the perfecting of the Works. Sir *Hugh Paulet* was appointed to reſide with the Earl. And all *Engliſh* Ships were ſeized that came into *Engliſh* Ports, and forced to ſell their Grain for the Proviſion of *New Haven*. In *November* within twenty Days, by reaſon of South-Weſt Winds, in *Devonſhire* arrived twenty great Hulks, laden with Rye and Wheat, in *Portſmouth* four, in *Rye* two: All which were ſent to *New Haven*.

Reſolutions to hold it.

Proviſion;

The *Engliſh* were fully bent to keep this Place, by God's Grace, againſt all *France*, except the *French* would reſtore *Calais*. And in *December* three old Bands were ſent for from *Berwick* to go thither. And before they came, they had there 6000 Soldiers, and 3 Months Victuals; and ſo intended to continue Victualling.

Men;

At this time three Ships laden with Wine from *Bourdeaux*, ſet upon a little Ship of the Queen's, called *The Hare*, paſſing from *Portſmouth* to *New Haven*. But the *Hare* took one of the Dogs (as the Secretary merrily expreſt it in his Letter to the Ambaſſador in *France*) with 100 Tun of Wine.

In

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In *January*, a Gentleman arrived at *Rye*, who was ſent from the Admiral *Caſtillion*, and gave Aſſurance of his Purpoſe to proſecute the Cauſe of God and his Country; and that he meant to joyn with the Queen's Power in *Normandy*.

And Money ſent thither.

In *February*, Sir *Nicolas Throgmorton* went from *England* to *New Haven*, to practice with the *French* Proteſtants, and carried with him 20000 *l.* And within a few Days 10000 *l.* more was ſent after from *Portſmouth*.

February the 27th, A Commiſſion paſt from hence to the Count of *Oldenburg*, to levy 8000 Foot and 4000 Horſe, who were to paſs into *France* with Speed and Courage. That Noble Man was a notable, grave and puiſſant Captain, and fully bent to hazard his Life in the Cauſe of Religion.

Now, becauſe this War with *France* was undertaken as well for the Cauſe of Religion, as for the Queen's own Defence, and for the Recovery of her Ancient Dominion of *Calais*, and the Territories adjacent, I ſhall proceed to give ſome further Account of this Affair, and the Tranſactions between the Queen and the *French* King, and his Proteſtant Subjects; containing Matters for the moſt part Secret, and not yet extant in any publiſhed Hiſtory; being collected (as alſo what hath been already mentioned) out of the Secretary's own private Letters to the *Engliſh* Ambaſſador in *France*.

In the Month of *February* the Lord *Liddington*, Secretary to the *Scots* Queen, then at the *Engliſh* Court, ſent Letters by his Servant to the Duke of *Guiſe*, and conſequently to that King; moving, That the Queen, his Miſtreſs, might be a Moyener [a Mediator] of Peace between Queen *Elizabeth* and the ſaid King. But how unmeet a Means that Queen was any one might gueſs; neverthleſs it ſeems Queen *Elizabeth* declined it not. But the *Engliſh* Secretary made this Obſervation upon it, That the Office was meet for a Chriſtian Prince; and ſo he prayed God to ſend Succeſs. But this was, as moſt thought, (and ſo it proved) an Hindrance to any good Iſſue.

Cavalcant *goes privately to the* French *Court.*

And it did as little further the Buſineſs, that one *Cavalcant*, an *Italian*, but long in *England*, and a Merchant of the City of *London*, went now to the *French* Court ſecretly. The Secretary knew of his Departure; yet he had no Errant from him, nor, as he thought, from any belonging to the Court. But offering Service, he was left to himſelf. Being in *France*, as the Secretary thought, he would not appear to the *Engliſh* Ambaſſador's Sight a Meddler. This Information concerning him he gave the ſaid Ambaſſador, and added, That he [the Secretary] thought *Cavalcant* meant nothing but well in this, and eſpecially to get Reputation.

For Six or Seven Days, beginning the 11th or 12th of *February*, were great Tempeſts, which caſt away divers of the Victuallers for *New Haven*, and ſcattered ſome into *Flanders*, ſome to *Calais*, and ſome to other Places.

In the beginning of *March*, the Admiral of *France* had delivered to him in Money to the Value of 300000 Crowns, and Aſſurance for other 300000 Crowns, to be employed upon ſome *Almain* Army this Spring.

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The Count *Mountgomery*, who came lately into *England*, remained at *Caen*, as Lieutenant under the Admiral in *Normandy*.

New Haven was now rid of the *French-men*, and the Place at this time was well manned and victualled.

Sir Thomas Smith *buſy in Treaty with* France.

And now Sir *Thomas Smith* was buſy in Treaty with the *French*, who writ over, That there were two Impediments of the Courſe of the Treaty. The one grew by the means of the Queen of *Scot*'s Miniſters; and the other by the *Italian Cavalcant*, lately departed from *England* thither. But the Secretary aſſured Sir *Thomas*, That her Miniſter, who then was at the *Engliſh* Court, profeſſed as much Earneſtneſs in all his Dealings to the Crown of *England* as poſſible. And for that Purpoſe did communicate with the Queen's Majeſty's Letters which he ſent thither to the Houſe of *Guiſe*. And the Secretary thought the *French* were content to make ſome Change themſelves, hoping to fiſh more out of them, than they could out of the *Engliſh* Ambaſſador. That as for *Cavalcant*, he wholly purſued, Merchant-like, Negotiation, as it ſeemed, to do himſelf good, with no more regard to the one than to the other. And ſo the Secretary judged, and had dealt with him.

The French *Proteſtants make Peace, excluding* England.

About the 21ſt Day of *March*, by private Letters the Secretary conjectured Peace was then made at *Orleans* between the King and the *French* Proteſtants, without any Conſideration had of the *Engliſh*, notwithſtanding the great Aſſiſtance of Men and Money the Queen had ſent. And if it were ſo, (as ſo indeed it proved) the *Engliſh* Court reſolved by ſtout and ſtiff Dealing to make their own Bargain; and ſo was the Queen bent and intended.

Sir Thomas Finch, *and other Gentlemen caſt away.*

March the 29th, A lamentable Chance happened, Sir *Tho. Finch* being appointed to be Marſhal at *New Haven*, in the place of Sir *Adrian Poynings*, taking Ship at *Rye* with thirty Gentlemen, whereof two were Brethren to the Lord *Wentworth*, and ſome other of his Name, were loſt with the Ship, beſides the *Camber* coming (driven to return upon foul weather) before the tide was full, to ſerve him. The Loſs was eſteemed great, and he as much lamented as any Man of his degree in any part of *England*.

Reſtitution of Calais *inſiſted upon.*

The great Labour now in *England*, undertaken by all theſe Doings and Tranſactions in *France*, was to recover *Calais*. This was the chief end of Sir *Tho. Smith*'s Embaſſy at this time. And ſo the Secretary wrote to him, (when he wanted Inſtructions, and complained that they came ſo ſlowly,) that he was to proſecute no other end, but the Reſtitution of *Calais*, without which there could no Accord be made between *England* and *France*. Upon this reaſon there was a full Determination to keep *New Haven*. And if the *French* ſhould offer any Hoſtility (which as yet they had not done, but was feared) it ſhould not only be defended, but they ſhould alſo feel more Hoſtility by Sea and Land (as the *Engliſh* Court threatned) than they could bear. And for the Prince of *Conde* and the Admiral, who had played ſuch a Trick with *England*, to make a ſeparate Peace with the *French*; the Secretary adviſed the Ambaſſador to alledge to them Reaſons not only for the Promiſes and Compacts under their Hands and Seals, but alſo for their Sureties. Both which if they ſhould forget, he doubted not but God would deal with them accordingly. And indeed by this ſudden Peace excluſive to the *Engliſh*, the Proteſtants were not only weakned for the Preſent, but made almoſt incapable of any Succour out of *England* (eſpecially when *New Haven* became the *French's*) for the time to come. And but the next Year they were warred upon again by their King with more heat than formerly.

And here we ſhall break off a little theſe *French* Tranſactions, till the next Year.

CHAP. XXXIII.

French *Proteſtants fly hither. Laws of* Geneva *printed in* Engliſh. *A Patriarch of* Aſſyria. *A Relation of the* Poles *Conſpiracy. The* French *and* Spaniard *concerned. Reſtitution. Some Account of the Queen; And preſent State of the Kingdom.*

Beza writes to the Secretary.

THE *French* Proteſtants fled over hither this Year, being exerciſed at home with great Perſecutions. The Queen was kind to them, which *Beza* in a Letter from *Caen* of his own hand acknowledgeth to Secretary *Cecyl*, and particularly his Kindneſs towards him, in offering him a ſafe Retreat and Harbour here in *England*, the ſame Reverend Man being now in great hazard, and not allowed peaceably to remain in any part of his Native Country, as he complained in a Letter to the ſaid Secretary. He was juſt upon the Point of coming over, but upon ſome ſudden Emergence hindered; upon which Let he wrote the foreſaid Letter, and ſent it by *Trocmarton*, who came over to the Secretary to tranſact the Proteſtants Affairs in this Court. See his Letter in the Second *Appendix*. B.

The Laws of Geneva *printed in* Engliſh

This ſame Year alſo were printed and publiſhed in *Engliſh*, the Laws and Statutes of *Geneva*, conſtituted ſince the Reformation thereof; Tranſlated by *Robert Fills* an *Exile* at *Geneva* during Queen *Mary*'s Reign: who procured a Copy of the ſaid Laws carefully to be taken out of the Regiſters Book of the City, being but a ſmall Book, but yet by which that City was able to govern itſelf in much Honeſty, Juſtice, Peaceableneſs and Religion. He dedicated his Book to the Lord *Robert Dudley*, Maſter of the Queen's Horſe, and of the Order of the Garter, as being then reputed a Patron of good and godly Men, and their Works. His end in publiſhing this Book was twofold. The one was to take off a common Slander raiſed by Papiſts in Queen *Mary*'s days of thoſe that fled abroad, namely, that they did it that they might live the more licentiouſly. Whereas by this Book they might ſee it was not for that reaſon, otherwiſe they would not have planted themſelves in a City of ſuch ſtrict Order and Diſcipline. ‘They charge us, as he writes in his ‘Preface, with Liberty and Licentiouſneſs, moſt unjuſtly reporting, ‘that we departed out of this Realm in the late time of Baniſhment ‘of God's Church, only to this end to enjoy more unchaſtiſed Freedom of ſenſual Life. But when they ſhall behold theſe Laws, and

‘ ſhall not be able to prove, but the ſame are vertuouſly followed, ‘ and as ſeverely executed in thoſe places where he lived, as in this ‘ Book they be here expreſſed, it ſhall appear how ſmall Licence is ‘ in our Reformed Churches left to Sin, in compariſon of the Realms ‘ drowned in their Superſtitions, where their Truſt in Mens Pardon ‘ hath quenched the fear of God's Diſpleaſure, and where horrible ‘ Sins are diſpenſable for Money.’ The other Reaſon of his publiſhing thoſe Laws of *Geneva* was, that it might be a Rule for this Nation, in eſtabliſhing good Laws in the State, but eſpecially in the Church. For tho' he ſaith in one place, that it may not be gathered, that the Tranſlator is a new Law-maker, or Author of any Innovation, or that his Induſtry and Diligence is any ways prejudicial to the Laws of this our Realm, which are laudable, good and godly; yet ſomewhere elſe he ſaith, that Men ought to ſuffer and take in good part this Fact of him that bringeth forth to us, out of a ſtrange and far Country and Foreign Tongue, a Form and Pattern not only of a well conſtituted Common-weal, but of a well reformed Church, not for Heathens to gaze on, but for Chriſtians to follow. And that Chriſtians may behold in this Treaſure, as in a Glaſs, a Chriſtian Reformation, and employ themſelves to the Imitation, as far forth as they ſee beſt for them.

A Patriarch Elect of Aſſyria comes to Rome.

To make ſome amends to *Rome* for the total Defection of this Church and Kingdom from the Pope, happily effected this Year both by Parliament and Convocation, in their Laws, Articles and Conſtitutions, I ſhall conclude this Year with a Letter I meet with among my Papers, wrote by *Marcus Antonius Amulius*, a Cardinal, *Auguſt* 29th, ſent to the Pope's Legats in the Council of *Trent*, concerning *Abdiſu*, a Patriarch of the Eaſtern *Aſſyrians*, who had been choſen to that Dignity by the Clergy and People, inhabiting near the River *Tigris* under the Subjection of the *Turk* and *Perſian*. This Man being ſixty Years old travelled to *Rome*, and there arrived *Anno* 1561. to receive, as was pretended, the Pope's Confirmation of his Election. He willingly ſwore Obedience to the Pope, and that he would never depart from the Decrees of the Apoſtolick See, and ſo was declared Patriarch in the Conſiſtory. And this Occurrence was recorded and preſerved in the Archives at *Rome*. He deſired to have the Canons and Decrees of the *Trent* Council ſent him, and promiſed that he, and all his, ſhould diligently obſerve them. So the Pope ſent him away, together with his Prieſts and Deacons, provided with Veſtments and other things needful for his Office and for his Journey. And of theſe things, for Oſtentation ſake, the Cardinal aforeſaid thought good to acquaint the Legats at the Council, ſending alſo by the Pope's Command his Confeſſion writ by his own Hand, in *Chaldee*, but tranſlated into *Latin*; that they ſhould ſhew it to the ſaid Sacred Council where it was, together with the Cardinal's Letter, in much Pomp read. *Sept.* 17. 1562. He praiſed this Foreigner for his Sanctity, for his excellent Senſe of the true Faith, and for many Opinions, wherein he agreed with the Church of *Rome*. This Affair is briefly related by Father *Paul*; who adds, that when Cardinal *Amulius* his Letters were read, wherein he related, how this Patriarchs Juriſdiction reached into ſome Parts of *India*, ſubject to the King of *Portugal*, the

Hiſt. Counc. of Trent. *p.* 572. *Edit.* 1629.

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the Ambaſſador of that King being preſent, profeſſed, that the Eaſtern Biſhops, ſubject to his King, did not acknowledge any Patriarch for their Superior: which occaſioned others to eſpy divers Abſurdities in that Narration. This Letter, together with the pretended Patriarch's Confeſſion of the Pope's Authority over him, and his Submiſſion to the Council of *Trent*, omitted in Father *Paul*'s Hiſtory, I have ſeen among Mr. *Foxes* Collections; and have entered it in the Second *Appendix*.

C.

The Pole's *Plot againſt the Queen.*

Let me here incert the Proceſs of the Trial of that great and dangerous Conſpiracy carried on by Papiſts, ſhewing already their ill will to the Queen, and this Year diſcovered.

Arthur Pole, *Edmonde Pole*, *Anthonye Forteſcue*, *John Preſtall*, *Humfrey Barwycke*, *Edwarde Coſyn*, and others to the number of ſeven in the whole, by Commiſſion of *Oyer* and *Terminer*; dated *viceſimo ſecundo die Februarij*, *Anno quinto Reginæ*, were arrayned upon an Indytemente of Treaſon found in *Surry*, the force whereof hereafter followeth.

MSS. Cecilian.

FIRSTE, IT is conteyned, that the ſame *Arthur Pole* and others named in the ſame Indytement, as falſe Traytors and Rebells agenſte the Queens Majeſty, did compaſſe, Imagyne and goe aboute not onelye to Depryve and depoſe the Queen, but alſo her death and deſtruction; and to ſette upp and make the *Skottyſhe* Queen Queen of this Realme.

And to bringe the ſame to paſſe, they conſpired to raiſe and make Inſurrection and Warre, within this Realm againſte the Queen.

And for the further bringing of the ſame to paſſe, they agreed amongſt themſelves to depart this Realm into *Flanders*, and from thence into *France*.

And at their Arrivall in *Flanders*, they ſhoulde Publiſh the ſeyd, *Arthur Pole* to be Duke of *Clarence*. And than ſhould ſend their Letters unto the Queen Mother, the King of *Navarra* and the Duke of *Guyſe*, ſignyfying the Arrival of the Duke of *Clarence* in *Flaunders*, and to requeſt ayd, acceptation and adherence unto their ſayd Intents.

And to be better accepted in the ſaid Realm of *Fraunce* for the bringing of their ſayd Traterous intents to effecte, the ſeyd *Arthur Pole*, and his ſayd Complyces devyſed, that ſo ſoone as they came into the Realme of *Fraunce* they ſhoulde treate with the ſayd Duke of *Guyſe* (who is in the ſeyd Indytemente named *to be the open Enemy unto the Queen and her Realme*) for marryage betwene the ſeyd *Skottyſhe* Queen and *Edmonde Pole*, Brother to the ſayd *Arthur*. And to bring in an Army of five Thouſande Men of the Enemyes of our ſayd Soveraigne Lady the Queen, from the ſeyd Duke of *Gwyſe*, and with the ſame Armye in *Maye* next after to arrive in *Wales* and there to proclaim the ſeyd *Skottyſh* Queen to be Queen of *England*: And afterwarde from the parte of *Wales* to come into this Realm, and to move the ſubjects to ryſe and rebell againſt the Queene, and to make the ſayd *Skottyſhe* Queen Queen of this Realme, and to depoſe our Sovereign Ladye.

Item,

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Item, That the ſeyd *Skottyſh* Queen, after ſhe hadd byn ſo preferred to the Crowne of this Realme, ſhould create the ſayd *Arthur Pole* Duke of *Clarence*.

Item, yt is farther founde by the ſeyd Indytements, that after the ſayd conſpyrators had arryved in *Flanders*, they wolde ſende Lettres to one *Goldewell* late Buſhopp of Saint *Aſaphe*, then being at *Rome*, to be meane to the Pope, for his ayde in theis conſpyracyes, with promyſe of reſtytuſion of Relygyon within this Realme of *Inglandt*, for ſuch his ayde and helpe.

Item, yt is founde that *Preſtall* and *Coſyn*, two of the ſayd conſpyrators, dyd Invocate a wicked ſpryte, and demaunded of him the beſt waye to bring all their Treaſons to paſſe, And that *Anthony Forteſcue* one of the ſeyd conſpyrators, dyd open unto the *French* Embaſſador, and unto the *Spaniſh* Embaſſador, the ſayd Traterous devyſes, by the conſente of the ſayd *Arthur Pole* and the reſydue of the ſeyd conſpirators; with requeſt unto both the ſame Embaſſadors, to hand their Letters unto the *French* King, and to the ſaid Duke of *Guyſe*, for their ayde in performance of the ſayd Treaſons: Declaringe unto the ſame Embaſſadors the juſt tytle which the ſeyd *Arthur Pole* hadde to the ſeyd Dukedom of *Clarence*.

Item, yt is further founde, that the ſeyd *Preſtall* and *Coſyn* to the intents aforeſeyd dyd goe into the ſeyd partes by yonde the Seas: And that the ſeyd *Anthonye Forteſcue*, by the conſente of the ſeyd *Arthur Pole* and the reſidue of the ſeyd conſpyrators, dyd hyer a boate to be brought unto Saint *Olyves* ſtayres nyghe unto *London* brydge, to thentente to convey in the ſame the ſayd *Forteſcue* and other of the ſame conſpirators, being left behind after the departure of the ſeyd *Preſtall* and *Coſyn*, unto a *Flemiſh* Hoye, being uppon the River *Thames* ſyx Myles beyonde *Graveſende*; to the intente to tranſporte the ſame *Anthonie Forteſcue*, *Arthur Pole*, and the reſydue of the conſpirators left behinde, into *Flaunders*, to the intente to performe the ſeyd Trayterous conſpiracyes.

Item, Yt is further found, That the ſame *Arthur Pole*, and other the Conſpirators abovenamed, being lefte behinde in *Englande*, came unto the ſayd Boate ſo provyded: and therein layd dyvers Armures and certeyn munytyon for Warre, and Sommes of Money, and other things neceſſarye for their ſayd Journey: And alſo remayned in a certen Inne called the *Dolphyn*, for oportunyty of tyme, to be conveyed by the ſame Boate unto the ſeyd Hoye, and therein to be tranſported into *Flaunders* to the entents aforeſeyd. And hereuppon the ſame Indytemente concludeth with this effecte uppon all theis matters aforeſeyd, layd together, that the ſeyd Conſpirators dyd compaſſe and ymagyne the Depoſinge, Death and fynall Deſtruction of our Soveraigne Ladye the Queen.

The Parties indicted upon this Matter were, by the whole Conſent of the Judges of the Realm then in being, arraigned and adjudged as Traytors at *Weſtminſter*; but the Queen of her Clemency ſpared them. I write this at this length to ſupply either the Silence, or Brevity of our Hiſtorians: Extracting it out of an Authentick MS.

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This Plot cheriſhed by the French *and* Spaniſh *Ambaſſadors.*

This Plot, it appears, was fomented and managed by the Ambaſſadors which the *French* and *Spaniard* had ſent into *England.* And they ſet on work by the *Guiſes* in *France*, who mortally hated Queen *Elizabeth*, and the Religion eſtabliſhed. Which was well enough known to the Queen; who to prevent their Malice, and to break their Force againſt her Country, which was feared, took into her Protection the Proteſtants of *Normandy*, craving her Aid, and made a Contract with the Prince of *Conde*, ſending over to them both Men and Money. The *Spaniſh* Ambaſſador, Biſhop of *Aquila*, was moſt dear and inward with the *Poles*, and promiſed the *Roman* Catholicks the reſtoring of their Religion here; and did what he could to diſturb the quiet State of *England.* Inſomuch that the Queen ſollicited the *Spaniard* to call him home. But he died in *England* the next Year. Of that Plot, and this Contract, thus did the Secretary write to Sir *Thomas Smith*, the Queen's Ambaſſador in *France.* 'By the Council's 'Letters ye ſhall underſtand, how that a Matter of the *Poles* practi'ſed by the *French* Ambaſſador and *Spaniſh*, hath been of late diſ'covered. Which, although, be of no great Moment to be feared, 'yet thereby it is made apparent how truly the Queen's Majeſty and 'her Council here do judge of that Houſe of *Guiſe*, And ſo may 'you, as you ſhall ſee cauſe, take advantage hereby to maintain the 'former Reaſons publiſhed by her Majeſty for Juſtification of her 'Doings, [in Aſſiſting the Proteſtant Subjects in *France.*]

Reſtitution made of Money unjuſtly taken away under Q. Mary.

Acts and Mon. p. 1795.

Let me yet add one thing more. In this Year was a good Piece of Juſtice done in a Caſe relating to *Edmund Allen*, late of *Fritenden* in *Kent*, *Miller*, and *Katherine* his Wife, both burnt at *Maidſtone*, 1557. for Religion. Whoſe Story is recorded in *Fox.* A Man he was well learned in the Scripture, and did as frequently read it and other good Books to his Neighbours, and gave them many godly Exhortations out of them. And being well to paſs in the World, he was noted for his Charity to the Poor, and in a late dear Year fed them, and ſold his Corn good Cheap, when it was exceſſively dear elſewhere. But the Prieſts were his Enemies, and eſpecially *John Tayler* of *Fritenden*, his own Pariſh, and *Thomas Henden* of *Staplehurſt.* And when by their Information to Sir *John Baker*, a zealous Juſtice of Peace, they had got him and his Wife laid up in Jayl, they divided the Prey. And having with ſome others a Commiſſion to go to his Houſe, and taking an Inventory of his Goods, they found a Bag of Money, which they converted to their own Uſe, and made other Spoils to themſelves. But the Injuſtice of theſe Men was in this Queen's Reign called in Queſtion: And the 10th of *February*, this Year, ſhe ſent down Interrogatories, and a Commiſſion to *Thomas Wotton*, Eſq; and certain other Gentlemen* in that County, to examine this Buſineſs, and to call before them ſuch Perſons as they ſhould think fit for that purpoſe, and afterwards to ſend up the Depoſitions. The Iſſue of this Proceſs was, That they were fain to refund the Money, and make good to *William Morleyn*, the Heir, what they had taken away. For it was well known, that *Katherine Allen*, having been before the Wife of one *James Morleyn*, brought with her to her Second Huſband, Goods, Cattel, Plate, and Houſholdſtuff, to a conſiderable Value. The Queen's Commiſſion, with the Interrogatories

and

* *John Tufton, Rob. Rudſton, Will. Cromer.*

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and Depoſitions, are among *Fox*'s Papers. On the backſide of which are written theſe Words by *John Fox*'s Hand, *Received of Mr.* John Scot, *Servant to the Biſhop of* London, *drawn out of the Originals remaining in his Hand.*

Some Account of the Queen.

For our farewel of this Year, being the Fifth of Queen *Elizabeth*'s Happy Reign, we ſhall take ſome View of her, and obſerve her in her private Retirement, and in the State whereunto ſhe had already brought her Kingdom. Which I chiefly gather from a Letter of *Aſcham*, her Secretary for the *Latin* Tongue, and much about her Perſon in private. She dedicated her firſt Royal Labours in her Government to God, as her Duty to him required. For ſhe firſt thorowly purged Religion which ſhe found foully polluted. In the doing of which ſhe uſed that Moderation, that the Papiſts ſhould have no cauſe to ſay, that they were dealt hardly withal. This Peace made with God, was followed with Peace made with all Princes. And yet, when ſhe came to the Government ſhe found the Kingdom intangled in a double War, both with the *Scots* and the *French*. After which, ſhe ſo valiantly and prudently reſiſted the *Guiſian* Faction in *Scotland*, conſpiring together ſtrange things againſt her, that now between each Kingdom, [*viz. England* and *Scotland*] and each Prince, there was ſuch ſecure Peace, ſuch ſtrict Friendſhip, as could be between two moſt quiet Neighbourhoods, or moſt agreeing Siſters. After that Religion firſt, and the Commonwealth afterwards, were reſtored to ſo much deſired Tranquillity, ſhe applied her Mind to the putting into a better Condition the Strength and Ornaments of her Kingdom within itſelf.

Rog. Aſch. *Ep. ad* Joh. Sturm.

Her Money.

Money that was embaſed, and made of Braſs, ſhe made pure and good Silver. A hard and truly Royal Work. Which neither *Henry* nor *Edward*, her Predeceſſors, great Kings, ever dared to do.

Her Armoury.

Her *Armoury* ſhe had already ſo compleatly furniſhed, that no Prince in *Europe* could ſhew the like.

Her Navy.

Her *Navy* ſhe had by this time ſo ſtrengthned with all manner of Store and Furniture, whether you reſpect Plenty of Proviſion and Ammunition, or Numbers of Men; that the Treaſure of ſome Opulent Kingdom ſeemed to have been laid out upon this thing alone. Theſe great things ſhe had done within theſe few Years for the publick good Eſtate of the whole Nation.

Her Royal Qualities.

Then as to her own Perſon and Qualities, ſhe was a Queen that eaſily forgat private Injuries, but a ſevere Diſpenſer of common Juſtice, favouring none in their Crimes, nor leaving them hope of Impunity. She cut off all Licentiouſneſs from all, giving no Countenance thereunto in any. This Precept of *Plato* ſhe always ſet before her in all her Doings, That *Laws ſhould rule over Men, and not that Men ſhould rule, and be Lords over the Laws*, in all her Kingdom. Beſides this, ſhe was a Princeſs that leaſt of all deſired the Eſtates and Goods of her Subjects; and for her own Treaſure, ſhe commanded it to be ſparingly and frugally laid out for her Private Pleaſure, but royally and liberally for any Publick Uſe, whether it were for Common Benefit or Domeſtick Magnificence.

Ut Leges Dominæ hominum, non homines Domini Legum.

Her Wit and Learning.

Next, for her Endowments of Wit and Learning, there was not in the Court, in the Univerſity, nor among thoſe who were the Chief in

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Religion, or the State, that underſtood the *Greek* Language better than ſhe. When ſhe read *Demoſthenes* or *Æſchines*, *Aſcham*, (with whom ſhe daily read both *Latin* and *Greek*) profeſſed ſhe made him often wonder, when he ſaw how Critically ſhe underſtood, not only the Force of the Words, the Structure of the Sentences, the Propriety of the Language, the Ornament of the Speech, and the handſome Contexture of the whole Diſcourſe; but thoſe Things alſo which are greater, *viz.* the Senſe and Mind of the Orator, and the Streſs and Drift of the whole Cauſe, the Law and Deſire of the People, the Manner and Inſtitution of every City, and all other Things of that Nature. In other Languages, what and how much ſhe could do, all her Subjects at home, and many abroad, were Witneſſes. *Aſcham* added, That he was preſent one Day, when ſhe gave Anſwer to Three Ambaſſadors one after another, *viz.* the Emperor's, the *French*, and the *Swede*, in Three Tongues, *Italian*, *French*, and *Latin*; and that eaſily, without Heſitancy, and readily, according to the ſeveral Matters they came about. And to the reſt of her Qualifications ſhe wrote an excellent Hand. And that *Sturmius* (to whom *Aſcham* was relating all this) might ſee how exquiſitely ſhe could write, he ſent him in a Scrap of Paper encloſed in his Letter, the Word *QUEMADMODUM* written by the Queen's own Hand.

The flouriſhing State of the Nation under the Queen.

And then to look upon the Satisfaction the People her Subjects took in her; it added much to their Content and Eaſineſs under her Reign, that Plenty as well as Peace by this time flouriſhed in the Nation. Add her Succeſs in all her Undertakings, and the Proſperity and Wealth that appeared more and more the longer ſhe reigned. This made another Author at that Time compare Queen *Mary*'s Reign and this Queen's together. He bad them look on the Days of Popery, and ſee the Dearth, the Death, the Scarcity that then was, when Acorns were thought good to make Bread of: and compare the preſent Days with thoſe, and the Plenty of God's Bleſſing on the People now; which the Blind might ſee, it was ſo evident. There was no Cauſe of Complaint, nor was there any that complained. And it was thought *England* had not the like plenteous Time in many Years; although this preſent Year Corn had been dear, and was ſomewhat ſcarce, yet now notwithſtanding, the ordinary ſort had almoſt diſdained Brown Bread.

Pilking. *Confut.*

And as Tokens of further Succeſs, God had wrought theſe great Things for the Queen's Majeſty. When once the Realm was in danger to be given into Strangers Hands [*viz.* the *Spaniards*] in the former Reign, and none could tell how to deliver themſelves, God ſet the Queen up, who contrary to all Mens Expectations avoided them all. What Danger was from *Scotland*? Yet God ſo bleſſed the Queen, that ſhe not only delivered her People from them, but the *Scots* alſo from their Enemies the *French*. And what Relief in *France* the poor Oppreſſed had at her Hands, every one ſaw. All her loving Subjects rejoyced, though the envious Papiſts murmured and grudged. God did, paſt all humane Expectation, proſper the Queen's Doings. She at her great Coſt alſo, reſtored to her People a fine Coin from a Baſe: And ſhe took but few Taxes of her Parliament to do all this; when many and great were the Taxes levied

before

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before without any Advantage to the Subject. How was this our Realm then peſtered with Strangers, ſtrange Rulers, ſtrange Gods, ſtrange Languages, ſtrange Religion, ſtrange Coin? And now, how peaceably rid of them all? Inſomuch, that the foreſaid Writer concludes, God had wrought ſuch wonderful ſtrange Things in ſo ſhort a time by a weak Veſſel, as he never did by any her Noble Progenitors, which had been ſo many, and ſo worthy, before her.

CHAP. XXXIV.

Veron *the Preacher.* Spittal *Sermons.* *The Oath of Supremacy tendered to Biſhop* Boner; *with the Proceſs thereupon.* Velſius *an Enthuſiaſt.* *Diſturbs the* Dutch *Congregations.* *His Challenge of the* Dutch *Miniſters.* *Proceedings with him.*

Veron *the Preacher dies.*

VERON, a learned *French-man*, one of the eminenteſt Preachers at this Time, and a Writer, who had been a Confeſſor alſo under Queen *Mary*, now Rector of St. *Martin's Ludgate*, and Prebendary of St. *Paul's*, died the 9th of *April*, and was buried the Day after, being *Eaſter-Eve*.

Spittal *Sermons.*

Thoſe that preached the celebrated *Spittal*-Sermons this Year, were as followeth:

April the 12th, *Eaſter-Monday*, preached *Horn*, Biſhop of *Winton*. At this Sermon was declared the Condition of the poor *French* Proteſtants, that were fled into *England* for the Perſecution, among whom were many Women and Children. Which raiſed ſuch a Compaſſion in the Auditors, that there was collected for them 45 *l*.

April the 13th, *Eaſter-Tueſday*, Mr. *Cole*, Rector of *High Ongar* in *Eſſex*, and Archdeacon of *Eſſex*, preached.

April the 14th, *Eaſter-Wedneſday*, the Dean of St. *Paul's* preached. And,

April the 18th, being *Low-Sunday*, preached *Bradborn* [*Bradbridg*, I ſuppoſe it ſhould be.] He declared the Three Sermons preached the Week before at the *Spittal*, according to Cuſtom. This *Bradbridg* was now, or not long after the Dean of *Saliſbury*, and afterwards Biſhop of *Exon*, *Ally* being Dead.

Boner *denies the Biſhop of* Winton *to be his Dioceſan.*

Upon the Act aforementioned, empowering the Biſhops to tender the Oath of Supremacy to the Eccleſiaſticks under their Juriſdiction; *Horn*, Biſhop of *Winton*, intended to tender it to *Boner*, late Biſhop of *London*, now lying in the *Marſhalſea* in *Southwark*, a place within his Dioceſe. He was therefore brought before the Biſhop, or certain Eccleſiaſtical Officers of the ſaid Biſhop, who required him to take the ſaid Oath. But *Boner* refuſed both the Oath as unlawful, and the Biſhop himſelf, as not having Power to adminiſter it to him, being none of his Dioceſan, and indeed no Dioceſan at all, that is, no lawful Biſhop. Upon which a famous Suit was commenced; at which an Argument was learnedly held by great Lawyers, Whether the Queen's Biſhops were legal Biſhops, as other Hiſtories do relate.

The Suit between Boner *and the Biſhop of* Winton, *about the Oath.*

Coke, *Inſtit. Pt.* 3. *p.* 34.

Horn, *whether a Biſhop.*

Dyer's *Rep. Mich. Term An.* 6. & 7. *Regin. p.* 234.

A Certificate of *Boner*'s Refuſal to take the Oath was brought into the *King's Bench* by the Biſhop of *Winton*'s Chancellor; whereupon by the Law he was to be indicted of a *Premunire*. But *Boner* made ſeveral Exceptions to the Certificate, (which occaſioned a Suit in *Michaelmas* Term, *Anno* 6 & 7 *Eliz.*) as that he was only ſtiled therein *Doctor of Laws*, and *in Sacred Orders*, but neither *Clerk*, nor *Biſhop*. But that Exception was not allowed in the Court. Further, That the Certificate was ſaid to be carried into the Court ſuch a Day and Year by *A. B.* Chancellor of the ſaid Biſhop, but ſaith not, *by the Command of the Biſhop*. But neither was that allowed. *Thirdly*, That he was indicted upon this Certificate *in the County of* Middleſex by the *Common Jury*, and it ran, *to enquire in the* King's Bench *for the County of* Middleſex. To which *Boner* pleaded, *Not Guilty*; for he was in the County of *Surrey*. Whereupon a Queſtion was raiſed, by what County he ſhould be tryed, whether by a Jury of *Middleſex*, or by a Jury of *Surrey*, where the Offence was committed. And it was reſolved, That the Enquiry ſhould be by Men of the County of *Surrey*, and of the Neighbourhood of *Southwark*. For the Indictment, mentioned in that Act of 5 *Eliz.* extended to the Indictment only, and leaves the Tryal to the Common Law, which appoints it to be where the Offence is committed, as the Lord *Coke* explained it. *Fourthly*, He excepted again, That *Horn* was not Biſhop of *Winton*, when he tendered him his Oath, that is, not allowing him to be a Biſhop. Upon this there was much debate among the Judges, in the Lord Chief Juſtice *Catlyn*'s Chamber, if *Boner* could give in evidence upon this Iſſue, namely, that he was not Guilty, becauſe the Biſhop of *Winton* was not Biſhop in the time of his tendring the Oath. And (as *Dyer* Reports) it was reſolved by all, that if the Truth and Matter be ſuch in Fact, *Boner* would come off. And therefore it was left to the Jury to try it.

But after much Diſpute, to take away all doubt for the future, the preſent Biſhops were eſtabliſhed by a Law made in the Eighth Year of the Queen, that is, in the Year of our Lord, 1565.

Paſſages between Boner *and the People.* Foxii *MSS.*

But to return to *Boner*, and to the Beginning of this Contention. When he was carried back from the Biſhop of *Winton* to the *Marſhalſea*, theſe Paſſages happened between him and the gazing People, who hated him mortally for his late Cruelties; and were met in great Multitudes to ſee him paſs. One ſaid to him, *The Lord confound thee, or elſe turn thy Heart.* To whom he anſwered, *The Lord ſend thee to keep thy Breath to cool thy Porridge.* To another ſaying, *The Lord overthrow thee*; He ſaid, *The Lord make thee as wiſe as a Woodcock.* Finally, a Woman, Wife to one *Games*, ſometimes School-maſter of the Choriſters in *Magdalen* College, kneeled down, and ſaid, *The Lord ſave thy Life, Biſhop. I truſt to ſee thee Biſhop of* London *again.* To whom he ſaid, *God a mercy, good Wife.* And ſo paſſed to his Lodging, where he had Talk with a Miniſter of the Word of God about the Supremacy. The Biſhop being by him both moved by Reaſon, and exhorted by Doctrine to yield, gave neither Ear nor Credit, but anſwered him tauntingly, *By*

God, you are well learned. To whom the Miniſter ſaid, *Where learned you, Mr.* Boner, *to Swear?* I pray you ſaid he, Did not Chriſt ſwear, *Amen, Amen, dico vobis?* Why, that is well, ſaid the Miniſter, that you have ſome Scripture for Blaſphemy, altho' you have none for Popery. With that he flung from him out of his Chamber into the Garden, deſiring Mr. Keeper to command him out of the Houſe, that ſo withſtood him.

Boner's *Objections againſt the Biſh.* Winton's *Proceſs.*

Upon the foreſaid Refuſal of *Boner*, and upon his ſecond declining to take the Oath, according as the Act directed, the Biſhop of *Wincheſter* certified him into the *King's Bench*, as was ſaid before. But *Boner*, againſt all the Proceedings of the Biſhop, laid in his Objections and Exceptions in that and other Courts. The rude Draught whereof wrote with his own Hand, was as followeth *Verbatim.*

Foxii MSS.

Objections layed in by Edmond Boner, *Clerck, againſt the Proceſſe, and all the Doyngs, made eyther before Dr.* Robert Horne, *namyng hymſelf Biſhop of* Wincheſter, *and againſt the unlawful Certificate given in by the ſame, in the* Queen's Bench; *eyther before any other in the ſaid* Queen's Bench, *or elſewhere within this Realm, concernyng the Premiſſe, attempted [againſt] the ſaid* Edmond, *by Vertue of the ſurmyſed Statutes of* A°. 1°. Regni Elizabeth, *or* A°. 5°. *of the ſame.*

Firſt, THE ſaid *Edmond* ſaith, proteſting alway, That he intendeth nothing to ſay, attempt or do againſt the Queen's moſt Excellent Majeſty of this Realm, in any wiſe by Writing or otherwiſe, or her Prerogatif, Laws, Statutes or Liberties, otherwiſe than may ſtand by good Law, Reaſon and Conſcience, that he the ſaid *Edmond* hath not ronne into any Penalty, compriſed in any of the ſaid two Statutes of *Anno Primo & Anno Quinto* of the ſaid Queen. For that eſpecially, both the ſaid two Statutes of *Anno Primo & Anno Quinto* of the ſaid Queen, be not of Strength, Force or Power, to condempn the ſaid *Edmond*; both for that the ſame Statutes ought to have had the Conſent of the Lords Spiritual and Temporal, and alſo the Conſent of the Commons in that Parliament aſſembled: And alſo, for that the ſaid *Edmond* was not convented or called, herein before a lawful Biſhop, or competent Judge, ſuch as might require any ſuch Oath enjoined in eyther of the ſaid Statutes; neyther the ſaid *Edmond* in Law or Conſcience bound in any wiſe to give the ſaid Oath, which hath not his due Companions, *Judicium, Juſtitiam & Veritatem:* nor could be given by the ſaid *Edmond*, but by the Death and Loſs of his own Soul; and the Danger and Loſſe of divers other Mens Souls, of whom he hath Care and Charge of. I.

Item, That the ſaid Mr. *Robert Horne*, not being lawful Biſhop of *Wincheſter*, but an Uſurper, Intruder, and unlawful Poſſeſſioner thereof; as well for that according to the Laws of the Catholick Church, and the Statutes and Ordinances of this Realm, the ſaid Mr. *Robert Horne* was not Elected, Conſecrated or Provided, as alſo according to the Canons of the Catholick Church, he, the ſaid Mr. *Robert Horne*, came not to the ſame Dignity, or was Eligible to the II.

ANNO *1563.* the ſame; but as a Perſon infamed, unworthy, and utterly unmeet for the ſame, did take upon him the ſaid Office, moſt worthy to be repelled from the ſame.

III. *Item*, That the ſaid Mr. *Robert Horne*, conſpiring with other Schiſmatical Biſhops of this Realm, did by ſundry and unlawful Means go about at ſundry times to put the ſaid *Edmond*, both in extreme and certain Danger of his Life, and alſo of looſing of all his Lyving and Goods.

IV. *Item*, That the ſaid Mr. *Robert Horne*, forgetting his own Souls Helth, and following the Senſualitie of his own Mynde, of late did make an unlawful, untrew, and falſe Certificate, into the Quenes Majeſties Bench, ſurmyſing the ſaid *Edmond*, peremptorily and obſtinately to have refuſed to give the ſaid Oath, required in the ſaid Statute of *Anno Primo & Anno Quinto.* Wheras he the ſaid *Edmond* ſo did not; but alledged, That he was not bound to give the ſaid Oath, for reaſonable Cauſes, then and above alſo expreſſed.

Other Exceptions of Boner. Other Exceptions, which the aforeſaid *Boner* made againſt the Biſhop of *Wincheſter*'s Proceedings with him, in the Court where he was indicted; were theſe:

Foxii *MSS.* THE Summons of the ſaid Defendent concerning his Appearance was not good, nor agreeable to the Laws and Statutes of this Realm.

Item, The Inditement is not good and right, becauſe that the Matter whereupon the Inditement is grounded, will not bear the Inditement. Which maketh a great fault to be in the Defendent refuſing the Oath. Which the ſaid Defendent in his Conſcience and Lerning thinketh he ought not to give. Foraſmuch as he cannot give it without committing of deadly Sin.

Item, Concerning the ſpecial Oath, the Defendent ſaith, That the ſaid Oath, like as all other Oaths, ought to have three Companions, appointed in Scripture to be *Veritas*, *Judicium*, & *Juſtitia.* And ſeeing that this Oath hath not theſe three Companions, the Defendent pleadeth that he ought not to ronne into any Penalty at all.

Item, That this Oath hath not the ſaid three Companions, it appeareth manifeſtly, for that the ſaid Defendent, if he ſhould give it, he ſhould do firſt againſt *Veritie*, and commit Falſity. And alſo ſhould do againſt *Judgment:* Whereby is here to underſtand Diſcretion. And alſo he ſhould not obſerve *Juſtice*, which giveth to God, and to every thing their due Right. In Conſideration whereof, and that the Quenes Majeſtie (whom Almighty God long preſerve) myndeth not her Subjects to ronne into Perjury, but to keep to their Conſcience and bounden Duty; this Defendent firmly believeth, that her ſaid Majeſty being truly informed of the Truth herein, which he is able to juſtify, will not be in any wiſe offended.

Item, The Statute of *Anno Quinto* ſaith, That the Oath ſhall be promoted in open Place, where there ſhall be a convenient Aſſembly of People to witneſs the ſame. And in the Inditement there is no mention made of the Oath offered before any Aſſembly of People.

Item, That Dr. *Horne* is no lawful Biſhop, neyther concerning the Tendering of the ſaid Oath, nor other things foreſaid, nor Exerciſe of other Eccleſiaſtical Office; for many Cauſes, and eſpecially for that he the ſaid Dr. *Horne* was not lawfully Conſecrated, according to the Laws and Statutes of this Realm. Eſpecially the Statute of 25 of *Henry* 8. *Cap.* 20. Where in effect is required, That he that is to be Conſecrated, muſt among other things have one Archbiſhop and two Biſhops, or elſe four Biſhops, at the Conſecration. Which the ſaid Dr. *Horne* had not.

Item, That the ſaid Dr. *Horne,* by reaſon of the Premiſſes, and that he hath not duly Certified according to the Statute of *Anno Quinto:* And over that, the ſaid Dr. *Horne* hath without Warrant, Commiſſion or Authority, called the ſaid Defendent out of the Quenes Majeſties Priſon of the *Marſhalſea* in *Southwark,* putting the ſaid Defendent in manifeſt and notorious Danger of his Life many ways, and eſpecially by reaſon of the naughty and unruly Multitude, which the ſaid Dr. *Horne* and his Complices, purpoſely of Malice had cauſed then and there in the Streets riotouſly to be aſſembled, and by them and their Bedle to be thereof advertiſed; and then and there to cry out Wonder, and make Exclamation againſt the ſaid Defendent, and them dangerouſly to uſe and advertiſe againſt all good Order, and Law, and Reaſon: And moreover, for that the ſaid Dr. *Horne* without Warrant, Commiſſion or Authority, did return the ſaid Defendent again in the *Marſhalſea* foreſaid, and put the ſaid Defendent in Danger of his Life, and to great Coſts and Loſſes: Therefore the ſaid Defendent moſt humbly beſeecheth this Honourable Court, firſt for the Quenes Majeſties Honour and Advantage, the ſaid Dr. *Horne* to be called to anſwer before your Honours for his wilful, heady and lewd Enterprize; and to graunt to the ſaid Defendent Liberty and Licence to ſue him and his Complices, for the manifeſt outrages, Injuries [and Dammages] attempted and done againſt the ſaid Defendent.

A Part of another of Boner's *Declarations.*

A Part of another of *Boners* Declarations in his own behalf ran thus:

Item, That where there was much adoe to frame the Act, Doctor *Horne* ſometime inditing it, the Scribe Writing it; and by and by ſmiting it out by his Commandment, I the ſaid *Edmond* told unto them, ſaying, ‘If you cannot make your Act your ſelves, let me help you. ‘And it ſhall do well in my opinion if in the firſt place [you write] ‘your own ſayings and doings and then write mine.’ Which thing with much adoe being agreed upon, and the Writing left with the Scribe, which doth declare all the whole matter; I departed thence, and afterwards divers times did ſend to *William Bydell* the Scribe, to have a true Copy thereof: And in no wiſe could get it.

Item, That by the ſaid Premiſſes it doth appear, that I the ſaid *Edmond* made no ſuch preciſe, peremptory or obſtinate Refuſal, as is Certified in this behalf. And therefore neither the Certificate brought herein, nor the Indictment proceeding thereupon, are to be credenced, nor to be taken for good and Lawful; but clerely to be rejected and caſt away. And the ſaid Dr. *Horne* for his unlawful doings herein to be duely puniſhed, and from the Dignitie of the Biſhoprick of *Winchester,* as an Intruder, Uſurper and unlawful

Poſſeſſioner to be excluded and rejected; eſpecially, being a notorious Lecher, Advouterer, Schiſmatike, and Heretike, and in no wiſe a Lawful Biſhop; eſpecially to exact any ſuch Oath, or to make ſuch Certificate, as is before mentioned.

All this Scandal, Trouble, and Diſturbance had this good Biſhop, in venturing to be ſo hardy as to meddle with ſuch a Man as *Boner* was.

One Velſius *an Enthuſiaſt appears.*

His Challenge.

MSS. in the Pap. Houſe.

Epiſt. ad Polycarp.

Another Troubler of the Peace of the Church, tho' of a quite different Strain from the former, this year alſo aroſe, and appeared in *London*, namely, one *Juſtus Velſius*, a Foreigner of the *Hague*. He was a Man of Learning, but a great Enthuſiaſt, pretending much to the Spirit, and to great Illuminations, a Foreteller of God's Wrath at hand, and a Diſcoverer of Errors and Hereſies. This Man, being one Thurſday in *March*, at a Propheſy (as it was called) in the *Dutch* Church in *London*, where *Nicolas* one of the Miniſters preached upon the Doctrine of *Regeneration*, ſtood up, and contradicted him, as delivering falſe Doctrine, nay, many groſs Errors and Hereſies concerning this Point of Religion: And in fine, made a Challenge to the ſaid *Nicolas* and *Peter Deloene* the other *Dutch* Miniſter, to diſpute on this Argument with them the Thurſday enſuing. And the Account of this Enterprize of his he thought fit to write to the Secretary: Telling him, ‘That he was preſent and heard the ſaid *Nicolas* diſcourſing concerning the Regeneration of Man, as a blind Man of Colours, introducing he knew not what Monſters of Hereſies, and withdrawing from the People the true Doctrine of Regeneration, and bringing in certain falſe Doctrines in the room of it, ſurpaſſing the Abſurdities of all Hereſies. Yet he keeping a Temper, followed the Counſel of *Dionyſius Areopagita*, and thought not fit to contend againſt him with manifold Gainſayings, which would have been a long Buſineſs and of no great Uſe; but in ſimple words he had plainly laid down the very Truth concerning Regeneration, confirmed by Scripture. But that they with much Bitterneſs recompenced his kindneſs and Goodwill, and with Jeers and Reproaches, the Property of ſuch Men to do. Inſomuch that all good and moderate Men, even of their own Flock, grieved and complained of it. That he therefore perceiving by the Spirit of God, that now the Time was come, wherein Chriſt would work by him the Salvation of Men, and demoliſh the Enemies Power, he had challenged theſe Miniſters, theſe Spots and Blemiſhes, ſporting in their own Errors, to the ſaid Conteſt. And this Challenge he adviſed the Secretary to give the Queen notice of: that ſhe might ſend whom ſhe would of her Servants, who might not only be preſent, and Witneſſes, at this Conteſt, but alſo endeavour that all things (as God willed and deſired) might be done orderly and without all Tumult: And that ſhe would not endeavour to hinder it by any Means, unleſs ſhe taking up Armes againſt the Invinceable God and Chriſt, had a mind ſuddenly to periſh with thoſe Fighters againſt God, and Fighters againſt Chriſt. This was written in *Latin*, *March* the 20th. 1563.

The Form of the Challenge.

The Challenge aboveſaid he ſoon drew up in a Form, and publiſhed it abroad, and encloſed it in his former Letter. ‘Since according to *Paul* in theſe our laſt days, there be many Men (alas!) who being blinded with the Love of themſelves, attribute much to themſelves,

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‘being arrogant, proud, evil Speakers, diſobedient to Parents, unthankful, wicked, wanting the Affection of Charity, Truce-breakers, Slanderers, &c. whom *Paul* biddeth to avoid; and of this Number are *Peter de Loene* and *Nicolas*, who give out themſelves for the Miniſters of the Church of the *German* Congregation in *London*; who as *Jannes*, and *Jambres* withſtood *Moſes*, ſo do they reſiſt the Truth, denying by the Spirit of Antichriſt the Force of the coming of *Jeſus Chriſt* in the Fleſh, who therefore appeared that he might demoliſh the Works of the Devil: that is, that adulterous Stamp and Coin; to wit, Original Sin, which he [the Devil] impreſſed upon Men, and from Man himſelf [Chriſt in the Fleſh] he might receive the true Coin of God, impreſſing upon him the Image of the new and heavenly Man.

‘I, by the Spirit of God, whom to reſiſt is an horrible thing, for the aſſerting of the Glory of Jeſus Chriſt our Saviour, (which thoſe falſe Apoſtles, deceitful Workers, in whom Satan transfigureth himſelf into an Angel of Light, endeavour to take away from him) am come hither, that I may publickly reſiſt theſe very Perſons in the Power of our Lord Jeſus Chriſt. Therefore we make known to every one, becauſe the Kingdom of God doth not conſiſt in Word but in Power, that we challenge thoſe ſame *Peter de Loene* and *Nicolas*, Slanderers of the Truth of Chriſt and God, the next Thurſday, the 25th of *March*, not to an empty Strife of Words, but to the Demonſtration of the Spirit and Power. That ſo as I aſſert, either their falſe and Deviliſh Doctrine, or rather our true and Divine Doctrine, be confirmed by ſigns, which the eternal Truth of God, which cannot lye, hath promiſed, ſhall follow thoſe that truly believe.

‘And becauſe they now of a long time, according to their Luſts, have urged much falſe Doctrine, perſecuting Chriſt in his Members; there are many (for not theſe two alone, but others alſo with them, defend this falſe Doctrine) whom they may aſſume their Aiders, and ſo as the falſe Prophets of *Baal*, do multiply and heap up to themſelves, I being alone, but joyned to Chriſt, it is very agreeable to reaſon, and equal, that they firſt joyn themſelves to this Touchſtone, and declare of what ſort they are; afterwards, when they ſhall be found reprobate Silver, and caſt away by the Lord, then the Grace of God ſhall be reveled, what kind of Treaſure we carry about in this earthen Veſſel, that it may be the Abundance of the Power of God, and be aſcribed to him and not to us; to whom all Glory and Honour is due for ever and ever, *Amen*.

Original Sin.

By this Challenge it ſeems, that which gave this *Velſius* offence, was the *Dutch* Miniſters Aſſertion of Original Sin, utterly denyed by the Sect of *Dutch Anabaptiſts*, of which Sort this Man I ſuppoſe was. And it is remarkable, ſo heated was the Fancy of this Sectary, that in this Challenge he ſeemed to promiſe ſome Signs and Miracles to accompany his Diſputation, for the confirming of the pretended Truth he ſhould defend againſt theſe *Dutch* Miniſters.

He gives the Dutch *Miniſter up to Satan.*

I will relate another Exploit of this conceited Man. It was but a few days before this happened, that, as tho' it were by ſome Inſpiration, he required the aboveſaid *De Loene* to put his whole Congregation

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gation upon entering into a ſecond Covenant with God (Baptiſm their firſt being broken) and enjoyning him to propoſe to them accordingly for their Salvation. But the ſaid *De Loene* not complying with this Propoſal, *Velſius* took upon him, as one having ſome extraordinary Authority from God, as S. *Paul* had, to Anathematize him in that Apoſtles Words.

A ſecond Covenant with God, moved by Velſius.

The renewing and reſtauration of the diſſolved Covenant, as *Velſius* intitled it, to be propounded to the Congregation, ran in theſe Words: ‘Becauſe in the Initiation of Baptiſm we ſtuck not to the Abrenunciations and Sponſions made for us, but by intolerable Breach of Faith, turning away from Chriſt, and the Life of God, as Children of Diſobedience, we fell off wholly from them, again as Dogs returning to their own Vomit, and Swine waſhed to their wallowing in the Mire, being conformed to our former Luſts in Ignorance, doing the Will of the Fleſh and of our Thoughts, walking as other Nations which know not God, in the Vanity of the Mind, loving the World, and the things of the World, the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life, and giving heed to Spirits, Impoſtors, and Doctrines of Devils; which fill the Soul with Knowledge that puffeth up, Envy and Contention, and putting away a good Conſcience; have made Shipwrack concerning Faith, wandering from the Simplicity which is in Chriſt: Therefore with the loſt Son coming to ourſelves, deſiring to bring forth Fruit worthy of true Repentance, We do this Day renounce wholly the Devil, and all his Suggeſtions, the World with all its Pomps; and alſo ourſelves, and the Vanity of our Minds, and our Carnal Cogitations and Luſts, with a firm Purpoſe of never returning to them again. To Chriſt alſo and to God we give our Names, to do henceforth according to his Sayings, Precepts and Laws, to be put into our Minds, and to be written upon our Hearts by the Goodneſs and Grace of him, and the Communication and Leading of the Holy Ghoſt, all our whole Life according to our Strength. To the Eternal Father we Religiouſly Promiſe and Vow theſe things, from a pure Heart, a good Conſcience, and Faith unfeigned; by this Aid and Help without which we can do nothing ourſelves, as of ourſelves. This we know, acknowledge and Confeſs, imploring that thou wouldeſt vouchſafe in us theſe very things in the Name of our Lord Jeſus Chriſt, by that holy and ſanctifying Spirit. *Amen.*

Velſius *Letter to* De Loene *thereupon.*

The Letter he wrote to the *Dutch* Miniſter aforeſaid, to propoſe this Covenant to his Congregation, may deſerve alſo to be taken notice of, which was as follows:

‘My Friend, whom I love with a pure Heart in Chriſt Jeſus, and whoſe Salvation I do not leſs deſire to further than mine own. How long at laſt will you ſo miſerably deceive yourſelf and all others, and draw them with yourſelf into eternal Perdition? For who is not ready again to renew and enter into this Covenant with God and Chriſt, and firmly to adhere to it; Whence (as every one ought at this Day to acknowledge) he is fallen? Ready, I ſay, to enter into this Covenant after the manner as it is here propounded from the Holy Scriptures; without which he is neither a

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‘ Chriſtian, nor can at any time ever be. And for that Cauſe, convert yourſelves; be converted, I ſay, before it be too late, from your evil ways, and yield your Ears to Truth, which Chriſt by his unſpeakable Mercy hath ſealed in us, and is ready to confirm the ſame by Signs (ſet down in the laſt Chapter of *Mark*) of thoſe that truly believe. To which I, becauſe the Righteouſneſs of God conſiſteth not in Word but in Power, challenge all the Adverſaries of Truth, to the Praiſe and Glory of the Omnipotent God, and the Salvation of all Men. *Amen.*

His Anathema.

But *De Loene* thought not good to follow this Conceit of *Velſius*, and delayed the offering of this New Covenant of his drawing up, to his Flock. Whereupon he exerted his pretended plenary Power, and publiſhed a Writing ſolemnly denouncing his *Anathema* againſt the ſaid Preacher in theſe Words: ‘ To the Hand of him to whomſoever this Writing ſhall come. Since he ſuppreſſeth it, [*i. e.* The renewing of the diſſolved Covenant] and propoſeth it not preſently, and at this very day, to the whole Congregation of *Lower Germany*; let the Indignation of God be upon him; and in the Power of our Lord Jeſus Chriſt, let him be delivered to Satan, to the Deſtruction of his Fleſh, that the Spirit may be ſaved in the Day of the Lord Jeſus. *Amen.*

Writes alſo to the French *Ambaſſador*;

Velſius alſo about this time wrote a Letter to a *French* Ambaſſador then in *London*, foretelling therein what terrible Judgments (which he ſaid were already begun, *i. e.* by War and Plague) God was bringing upon them for their Obſtinacy: And bad him know for certain, that God had revealed to him, by his Spirit, that they were inwardly poſſeſſed by Satan; becauſe (as it ſeems) he had not liſtened unto ſome Propoſitions that he had made to him and his Nation about Religion.

And to the Queen.

He wrote alſo to Queen *Elizabeth*, and dealt as freely, in a long Letter, with her, telling her, That he had writ to her for her own Safety, and the Safety of her Kingdom: and that the Spirit of Chriſt compelled him to write, and to propoſe before her and the Nobles of the Kingdom, a *Norma recti Judicii*, i. e. *A Rule of right Judgment*; which he ſent to her to be embraced and profeſſed by all her People. It was a Paper of his own drawing up, conſiſting of ſeveral Articles of Doctrine, by way of Queſtion and Anſwer, wherein were ſome very odd Notions. As, That *a Chriſtian is made by Participation and Grace, that which Chriſt was of himſelf and by Nature, namely, Firſt, God in Man, and then Man-God.*

In the Year 1556. he held a Diſpute at *Frankfort*, with one *Horne*, who appeared in behalf of *Calvin*'s Doctrine for abſolute Predeſtination, and againſt Free-Will: and him he called *Ambitionis &* κενοδοξιας *viliſſimum mancipium*: *i. e.* a moſt Vile Slave of Ambition and Vain Glory. He aſſerted, That he that was born again might not Sin, and in effect could not Sin, that is, if he remained in the Grace of Regeneration.

He is forbid the Kingdom.

To conclude concerning this Man: He was brought before the Eccleſiaſtical Commiſſioners; and at length two of them, *viz.* the Biſhop of *London* and the Biſhop of *Wincheſter*, forbad him the Kingdom;

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dom; and that by the Queen's Authority. This he took notice of, in the End of his Letter to the Queen: but that it ſhould be by her Authority, he ſaid, he could not be induced to believe; having been by them commanded to depart hence for no other Cauſe than for the true Confeſſion, which the Queen had heard, and for his Endeavour of ſetting on foot a more pure Life, by the Leading of the Spirit of God. And that therefore he could not obey them, ſince God himſelf had confirmed his Vocation here by an open Miracle of *Coſmus*; who was a Mad-man, and lately put into *Bethlem*. Which Madneſs *Velſius* fancied he had inflicted on him as a Judgment; ſaying, He was poſſeſt by the Devil.

CHAP. XXXV.

The Biſhop of Worceſter'*s Vindication of himſelf againſt* Sir John Bourne, *before the Privy Council.* Bourne'*s Impriſonment and Submiſſion.*

Sir John Bourne *complains againſt the Biſhop of* Worceſter.

DR. *Edwin Sandys*, who deſerved well of Religion, and ſuffered for it, now Biſhop of *Worceſter*, had a great Enemy in that City, namely, Sir *John Bourne*, Kt. the late Q. *Mary*'s Principal Secretary of State. He was High Steward of that Church of *Worceſter*, and a Beneficiary thereof: And, however an Enemy he was to the Religion reformed, yet he reſorted to his Pariſh Church for the moſt part daily, (as he aſſerted himſelf to the Privy Council) ever ſince *Sandys* coming to the Dioceſs, and yet was reported to have Maſs ſaid at his Houſe: and he came now and then to the Biſhop's Table, who treated him civilly. But *Bourne*, notwithſtanding, had an angry Stomach againſt the Biſhop, which at length appeared more openly; when upon ſome pretended ill Treatment of him from the Biſhop and his Folks, he wrote Letters to the Privy Council, complaining of him by way of Information. Which the Biſhop by Word of Mouth before the Council, *Bourne* himſelf being preſent, anſwered ſo clearly and ſatisfactorily, that his Accuſations appeared to be unjuſt, falſe, and ſcandalous. He wrote alſo a very rude Letter to the Biſhop, and received a Reprimand from the Council for the ſame.

Rebuked by the Council.

Bourne'*s Charge of the Biſhop.*

Pap. Houſe.

But *Bourne* ceaſed not; but again ſent to the Council a Writing, which he called a *Declaration* of the Matters wherein the Biſhop of *Worceſter* had vindicated himſelf before the Council. In this Declaration, conſiſting in Thirteen Articles, he laboured to reply upon what the Biſhop had ſaid. It was writ ſuperciliouſly and ſpightfully, and ſlanderouſly upon that grave Father's Aſſertions, Sermons and Perſon. As, ' That he had thought himſelf ill entreated by his ' Lordſhip, the Biſhop, and his Folks; and thereby ſore provoked ' he wrote that Letter to the Biſhop, [which their Honours had ſeen] ' for which he had received Correction and Rebuke from them. ' That, his Lordſhip ſaid, That being in Priſon in the *Tower* for Reli- ' gion, he underſtood that he [Sir *J. Bourne*] was his Enemy ſo much,

‘ that where Queen *Mary* was enclined to pardon and releaſe him of ‘ his Fault, he fell on his Knees before her, beſeeching her Grace to ‘ ſtay, ſaying, He was the greateſt Heretick in *Cambridge*, whereby ‘ he remained in great Danger of his Life, till God delivered him.’ To this Sir *John Bourne* ſaid, ‘ That he was not ſent to the *Tower*, ‘ (as the Biſhop had ſaid) but to the *Marſhalſea*, and remained there ‘ not for Religion, but for Treaſon. That in his Sermon which he ‘ made at *Cambridge*, when the Duke of *Northumberland* came down ‘ thither upon the Lady *Jane*'s Buſineſs, being neither commanded by ‘ the Nobility or the Univerſity, and without the Advice of the ‘ Learned Men there, he touched the Births of Queen *Elizabeth*, ‘ and her late Noble Siſter, and pronounced thereof that which be‘came him not. That he never knew Queen *Mary* intended his Par‘don: If ſhe did, he never laboured the contrary. That corrupt La‘bour was made for his Deliverance under Queen *Mary*, to which he ‘ [*Bourne*, then Secretary] aſſented not; and when he was diſchar‘ged he know not, but ſure he was there was no plain Order for it; ‘ and that he had heard, he conveyed himſelf away by breaking ‘ Priſon with the Aid of Sir *Thomas Holcroft*, or his Man. That ‘ cuſtomably in the Biſhop's Talk he termed Queen *Mary*, plain ‘ *Mary*, or *Mary Marral*, Bloody *Mary*, and Drunken *Mary*; and ‘ that as a Token of her Clemency, ſhe was Drunk the ſame Night ‘ ſhe granted his Pardon. That out of Diſpleaſure to *Bourne*, he ‘ removed two Servants from his Service (one put to him by one of ‘ the Honourable Board, and the other had ſerved the Lady *Chandois*) ‘ for no Quarrel, but that one had ſerved him, and the other he had ‘ praiſed, as being of his Acquaintance. And had received two more ‘ into his Service, whom he [*Bourne*] had removed from him. That ‘ the Biſhop had charged him to have Maſs commonly ſaid in his ‘ Houſe; which he denied he had: and that he called Prieſts Wives, ‘ Whores: and that when he was at the Biſhop's Table, he ſeemed ‘ to be diſpleaſed with him for drinking to his Wife, (whom *Bourne* ‘ gave this Character of, that ſhe was Fair, Well-nurtured, Sober ‘ and Demure, ſo far as he had ſeen) and for calling her *Lady*: ‘ Whereat (ſaid *Bourne*) he chafed, and ſaid he mocked both him ‘ and her. *Bourne* added, that he frequented his Pariſh Church for ‘ the more part daily ever ſince the Biſhop's coming to his Dioceſs: ‘ and verily believed he had been there more often for the Quarter, ‘ than his Lordſhip in his Cathedral Church, or in any other in one ‘ Year, of any Intent to pray. That in a Sermon of the Biſhop's about ‘ Matrimony and the Virgin State, he had ſaid, that there was no ‘ Imparity, but the Vow and Dignity of both was equal, and equally ‘ ſeemed in the Sight of God. That indeed he praiſed both Eſtates ‘ well. That he affirmed all Contracts and Bargains of Matrimony ‘ to be damnable, and of no Validity, made privately and without ‘ Conſent of Parents; alledging *Evariſtus* for that purpoſe. That ‘ concerning Virginity and the Single Life, he handled the Caſe ſo ‘ finely, that to his thinking, if he ſhould have believed him, he could ‘ not find three good Virgins ſince Chriſt's Time. And that ſo he left ‘ the Matter with an Exhortation to all to Mary, Mary. Further, ‘ That he ſaid in that Sermon, that ſingle-living Men, that is to ſay, ‘ un-

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‘ unmaried, and eſpecially unmaried Prieſts, lived naught. And that there in the City were lately preſented five or ſix unmaried Prieſts, that kept five or ſix Whores a-piece; though there were not above four unmaried Prieſts in the City in all. That not one of them had purged himſelf of that Crime whereof he was detected, nor had fulfilled any publick Penance, or private, as he gueſſed. And he had learned, the Law to be, that the Ordinary ſhould keep the Detection ſecret till the Party were called to anſwer; nor was the Party openly in the Pulpit to be traduced, till the Viſitor ſhould call him to anſwer, were he Lay or Spiritual Perſon.

‘ Then *Bourne* ſpake of the Church of *Worceſter*, whereof he was High Steward, and a Beneficiary. And then of the Covetouſneſs of thoſe Spiritual Perſons belonging to it that were maried; and how they did diſpenſe the Lands and Goods of Holy Church to them committed where he dwelt. That in the Biſhop's Viſitation he had commanded the Altar-Stone in Sir *J. B*'s Pariſh Church to be pulled down and defaced. And whereas the Biſhop had ſaid, Sir *J. B.* had commanded the contrary, and that it ſhould not be broken nor defaced, but reſerved; and in Contempt of him cauſed it to be born out of the Church, and carried home to his Houſe; Sir *John* ſaid, It was untrue, for the Altar was taken down, as he ſaid, a Year before he came to the Church, and was reſerved and laid aſide, toward the paving of one Ile of the ſaid Church; and beſtowed in the paving thereof accordingly, and never brought to his Houſe, nor carried out of the Church.

‘ *Bourne* had alſo charged the Biſhop with Frenzy: And that he heard this firſt by Report of the Duke of *Northumberland*, he being preſent at his Examination in the *Tower*. Which Duke, being then charged that he ſhould cauſe the ſaid Biſhop [then Dr. *Sandys*] to make that Sermon at *Cambridge*, for which he was committed to the *Marſhalſea*, had ſaid for Anſwer, That he was ſo much offended with the ſaid Sermon, that no one thing offended him more. And further ſaid, He was once minded to have puniſhed him for Example, till for Excuſe, he learned, that he was once out of his Wits, and beſide himſelf for Love, or ſome ſuch other Matter: Which his Infirmity, *Bourne* added, he had heard from others.

The Biſhop anſwers Bourne's *Declaration againſt him.*

Of theſe and many other Particulars, did *Bourne*'s ſaid Declaration conſiſt. To this calumniatory Writing the Biſhop was not ſilent; nor would his own Care of his Reputation in the Church ſuffer him, but anſwered this Declaration in two or three Sheets of Paper, offered to the Council. To which Anſwer was added the Blazon of his Coat of Arms, ſigned by *Will. Harvey Clarenceux*; wherein it appeared he was ſprung of an ancient Gentile Family in St. *Bees* in *Cumberland*, againſt the Slander of the ſaid Sir *John Bourne*, that he was no Gentleman.

Now becauſe the Reputation of ſo eminent a Father in our Church, and of whom ſo much uſe was made in reforming of corrupt Religion, and ſettling the Church of *England* in the beginning of Queen *Elizabeth*'s Reign, might be cleared from the Calumnies of his Enemies;

mies; I ſhall here ſet down this Biſhop's Vindication of himſelf againſt this Gentleman, which the ſaid Biſhop ſent to the Privy Council, and his Letter with it. His Letter ran to this Tenor:

Biſhop Sandys *Letter to the Privy Council. Paper Houſe.*

‘WHERE, at ſuch time as Sir *John Bourne* and I were before your Honours, there was declared unto me by your Honours the Subſtance of an Information, which the ſaid Sir *John* had made to your Honours againſt me: Whereunto I prayed leave, that I might preſently anſwer: And having Licence of your Honours, briefly and truly anſwered the moſt part thereof accordingly. And thereupon your Honours did order, That the ſaid Sir *John* ſhould Article in Writing all ſuch Matters of his Information as he had to charge me with; and that I afterward ſhould in Writing anſwer the ſame; and further Object againſt him: It now plainly appeareth by his Book of Articles, that the ſaid Sir *John* doth not uſe his Articles by way of Information according to the ſaid Order, but by way of Anſwer unto that which I ſpake before your Honours. And becauſe he taketh upon him to report that in Writing which I uttered by Mouth, and ſo to anſwer: And in his ſaid Report doth far alter the Tale which I told; and ſo hath anſwered in many Places that which by me was never objected, but by himſelf: I am conſtrained, firſt, briefly to iterate my ſaid Tale uttered before your Honours, to the Intent to put your Honours in remembrance of the Truth thereof; and to ſhew you likewiſe how far the ſaid Sir *John* miſtaketh and miſreporteth the ſame. And becauſe his Articles, which he uſeth by Name of an Anſwer to me, are rather in themſelves a new Accuſation, I will truly anſwer to the Subſtance of the ſame: And where he doth charge me and mine in his ſaid Articles, with many and ſundry great and hainous Crimes, Miſbehaviours and Defaults: Wherein, if he ſhould ſay Trouthe, I were far unmeet the Office and rome wherein the Queen's Majeſty hath placed me; ſo if his Sayings ſhall appear to be vain, and not true (as they be moſt untrue) and many of them deviſed by himſelf, and of his Malice, not only born towards me, but alſo towards all that Preach the Doctrine of the Goſpel, as I do; Then are they ſuch an heavy burden of Slander wrongfully laid upon me, ſo much to the Diſcredit of me unto your Honours, the defacing of my Preaching, and Hindrance of the Execution of my Office; that I ſhall moſt humbly beſeech your Honours, that he may at the leaſt openly deny them with the ſame Tongue, or by like Writing, as he hath moſt ſlanderouſly, maliciouſly and untruly uttered them.’ Then followed the Biſhop's Paper, *Viz.*

The Repetition of my Anſwer made before your Honours in ſuch Matters, as Sir John Bourne *had laid to my Charge before the ſame.*

The Biſhop's Anſwer for himſelf, ſpoken before the Privy Council. Pap. Houſe.

‘I Moſt humbly thank your Honours, that it will pleaſe you to give me leave to anſwer for myſelf. I being Priſoner in the *Tower*, Suit was made to Queen *Mary* and the Privy Council for my Enlargement: and it was reported unto me, the Bill of my De-

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‘livery was allowed by the Privy Council, and ſent up in the Docket to be aſſigned by the Queen. When it came thereunto, Sir *John Bourne* hindered that Bill, by reporting, what my Father was; what my Brother was; and how that I was the greateſt Heretick in *Cambridge*, and a Corrupter of the Univerſity. And ſo I was ſtayed until it pleaſed God to deliver me, as may now appear. This Diſpleſure long ſince I had caſt out of my Mind, and freely forgiven; wherof God will bear me Witneſs.

‘At my Coming to *Worceſter*, Sir *John Bourne* reſorted unto me twice or thrice, whom I entertained ſo friendly as I could; minding that way to win his Favour, aud conforme his Opinion in Religion. And altho’ I was informed by divers honeſt Men of the City, that he had Maſs in his Houſe, which his Fool could openly report, and was otherways diverſly bruited and ſuſpected; and moreover in reaſoning with me, and in defending Tranſubſtantiation, reproving *Peter Martyrs* Book, he proteſted he would never be of my Religion. And where I directed forth Proceſs for a Widow, whom his Brother *Thomas Bourne*, having Wife and Children of his own, had gotten with Child, being a Woman before in honeſt Name, and having a good Living, Sir *John Bourne* hindred the ſending forth the ſaid Proceſs; ſhewing my Regiſter that he would take upon him to ſatisfy me in that behalf, as my Regiſter did and will teſtify. And wheras I commanded an Altar-Stone in his Church to be broken, according to the Queen’s Majeſties Injunctions; and reſorting thither to preach, I aſked the Church-Wardens whether they had ſo done, or no? They anſwered, That Sir *John*’s Man had caried it away into his Houſe; and they could not have it, nor break it. Alſo, in a Sermon that I made at a Mariage, ſhewing how fit and neceſſary it was, that Children ſhould not Contract without the Conſent of their Parents, bringing the Saying of *Evariſtus*, a Biſhop of *Rome*, *Matrimonia tunc ſunt, cum expetuntur a Parentibus; alioqui non Matrimonia ſed ſtupra ſunt.* ***i. e.*** Mariage is that which is ſought by Parents; otherwiſe it is not Mariage but Whoredome. This Doctrine Sir *John* depraved; labouring therby to diſcredit my Preaching.

‘Beſides, I ſending for divers of his Pariſh to detect Faults and Diſorders in my Viſitation, he detained them back, and would not ſuffer to come. All theſe Diſpleſures and Inconveniences I ſuffered, leſt I ſhould ſeem to revenge old Diſpleſure, and to work upon Affection.

‘But the Cauſe of his chief Grief towards me roſe upon this Occaſion. Two Miniſters Wives, who be both Honeſt and Sober, (the one a Gentlewoman) were going over *Severn* in their own Boat. My Lady *Bourn*, her eldeſt Son, and devers Servants entred into the Boat. Sir *John Bournes* eldeſt Son blaſpheming and ſwearing, ſaid, *Now you are among Papiſts. As for you Mrs.* Avyce, *you are a Shrow. And, Mrs.* Wilſon, *your Husband is a good Fellow. Yee can want no Help; if yee do, ſend for me.* It is no mervail if Sir *John Bournes* Son uſe ſuch Talk; for he himſelf calleth Miniſters Wives *Whores*. One of the ſerving Men ruſhed on Mrs. *Avyce*’s Shoulders with his Buckler, and tear her Coat almoſt a

‘ Foot long, and pierced unto the Skin, and hurt her; and put them both in great Fear. Upon this Occaſion a Servant of mine, being Couſin to Mrs. *Wilſon*, as he reported, was offended, and meeting with one *Jones*, Sir *John Bourne*'s Servant aſked him, Is not thy Name *Jones*? Yea, ſaid he, What wouldeſt thou with that? Mary, thou art a Knave, and haſt abuſed a Gentlewoman, a Friend of mine. Whereupon they drew their Weapons, and my Man ſmote the Sword out of his hand at the firſt Blow. After, bad him take it up again: Saying, I might kill thee, if I would. But fight if thou dareſt. My Brother being my Receiver, going on hunting with others, came and ended the Fray. This Servant is called *Kilkow*, altho' ſuppoſed to be a Coward. For his Maſter going in the Streets of *Worceſter*, a ſerving Man met him, and forgat to put off his Cap. Whereupon Sir *John Bourne* called him *Knave*. And this his Man, (as ſhould appear and was reported) at his Commandment went and found the ſerving Man in a Shop, and cometh behind him and ſmiteth him, that he was in great danger of death hereby. *Anthony Bourne* Son and Heir of Sir *John Bourne*, offended herewithal, ſent his Sword to the Cutlers to make it ſharp; and came ſoon after himſelf with three or four Men, neer unto my Palace Gates, and called, *Where be the Biſhops Boys? Tell them that* Anthony Bourne *is come*. Hereupon my Men went forth, and they buckled together with their Weapons, and had made a Fray upon my Men, if the Bailiff had not parted them, I being in my Conſiſtory all the while. At the length making an end of Matters, and repairing home into my Houſe, having but one Man left with me, coming into my Palace, my Porter ſeemed to be troubled. And I aſked, what the Matter was? Said he, *Anthony Bourne*, and divers of his Fathers Servants called out your Men to fight with them. Whereupon I haſted to the Street, where I found them newly ſet aſunder. I went with the Bailiffs into the Town-houſe; where the Parties were alſo called. I required the Bailiffs, that if any of my Men had offended to Puniſh them moſt extremely to the Example of all others. And when they had done, I would expel them my Houſe. But as for young Mr. *Bourne*, uſe your Diſcretion. And ſo I departed, leaving the Examination to the Bailiffs. And of any Quarrel between my Men and Sir *John Bourne*'s Men before that, of my Honeſty I never knew, nor heard. And of all this I minded never to have complained.

‘ Within two Days after, I having occaſion rode to *Ludlow*, to my Lord Preſident [Sir *Henry Sidney*.] And he aſked of *Worceſter* Matters. I told him of the Diſorder that was like to have been at *Worceſter*. Whereupon he wrote to the Bailiffs to examine the Matter truly, and to ſend unto him the Examination. Which they did. *Anthony Bourne*, with ſome others, was ſent for by Letters. And he after ſharp Rebuke was bound to the Peace againſt me, and all my Folks. Whereupon it may appear where the Fault was. All this notwithſtanding, when I perceived that Sir *John Bourne* a little before *Chriſtmas* came into the Country, with my Lady his Wife, and minded not to keep Houſe, I required my Chancellor, who is his Friend, to tell Sir *John*, that if he and my Lady his Wife would keep *Chriſtmas* with me, they ſhould be welcome.

‘ After I had received a Commiſſion from your Honours, directed to me, Sir *Thomas Ruſſel*, Mr. *Blount*, Mr. *Hawks*, and Mr. *Foliot*, for the diſorder made at St. *John*'s by *Thomas Bourne* and others, as we were together reading the ſame, and directing forth Precepts for the Parties to appear, Sir *John Bourne* ſent me a Letter, which your Lordſhips have ſeen. I read it preſently to the ſaid Commiſſioners, and immediately after ſent my Man to Sir *John Bourne*, who was in the City, praying him to dine with me. as they all miſliked the Letter, ſo they mervailed I would ſend for him. He refuſed to come: If he had come, truly I had caſt the Letter into the Fire.

‘ And theſe be the Dealings which have been between Sir *John Bourne* and me. Hitherto I have not accuſed him: for I take that to be the worſt Part. Neither will I, except I be commanded: altho' I have to ſay againſt him ſuch Matters which I would be loth to utter.

‘ This was my whole Talk. I minded to have anſwered certain Objections againſt me, made by Sir *John Bourne*, concerning his Brother, Mr. *Arden*, Mr. *Norfolk*, Mr. *Cecil*, and certain whom he termed his Servants: but that with kneeling down, and crying, *All was falſe, I had ſaid*, he interrupted me. And your Honours being long troubled with our Talk, ordered that we ſhould Article in Writing.’

This was the Biſhop's Speech to the Privy Council. Then followeth his Anſwer to Sir *John Bourne's Declaration*. Which being very long, I was in ſome ſuſpence about inſerting it, inclining to abreviate or wave it wholly: but conſidering how many Notable Hiſtorical Remarks there will be found in it, of Matters relating to Religion and the State of Men and Things in thoſe times, and proper to illuſtrate the Life, Spirit and Acts of this worthy Biſhop, and vindicate one of our chief Reformers; and withal to preſerve an Authentick Paper of State; I will take the Pains to tranſcribe it, and hope the Reader will find it worth his Time to peruſe it.

Bp. of Worceſter's *Anſwer to* Bourne's *Declaration againſt him.*

An Anſwer to the Declaration of Sir John Bourne, *Kt. which he hath made to my Anſwer uttered before your Honours. The ſaid Declaration being indeed a new and untrue Accuſation.*

Firſt, THE ſaid Sir *J. B.* miſreporteth my Words uttered before your Honours, as may appear by my Repetition thereof now made in Writing according to the Truth, as I truſt ye do Remember.

1. To the firſt Article which he nameth I anſwer. I ſay that every Sentence in the ſame contained is moſt vain and untrue: and he proceedeth againſt me maliciouſly with manifeſt Untruth in the Reſidue of his Book.

The ſaid Sir *John* ſaith, that *I was not Priſoner in the Tower*. I anſwer that I was there Priſoner under the Cuſtody of Sir *Edward Warner* and Sir *John Brudges*, Knts. Lieutenants of the ſaid *Tower*, Twenty nine Weeks. Some of your Honours know I ſay Truth, and did

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did ſee me there. Immediately before Mr. *Wyats* Apprehenſion, I was by order removed into the *Marſhalſea*.

Further, he ſaith, *I was in the* Marſhalſea *for Treaſon*. I anſwer, that I neither was, nor by the Law could at any time be charged with Treaſon. For the Matter objected againſt me was, for Words uttered in my Sermon at *Cambridge*. Which were not within the Compaſs of any Law of Treaſon.

He ſaith likewiſe, *I made a Sermon at* Cambridge, (*for which I was impriſoned*) *not commanded by the Nobility or the Univerſity, and without the Advice of the Learned Men there.* I anſwer to that, that the Duke's Grace of *Northumberland*, and others of the Council then there, both commanded me, and gave me Inſtructions. Divers of the Maſters and Heads of the Colleges both conferred with me, and conſented to my doings, which were not in ſuch ſort as Malice hath reported them.

He moreover ſaith, That *I ſpake that which became me not, of the Birth of the Queen's Majeſty that now is.* Thereunto I anſwer, that I neither ſpake of her Birth, nor made any mention of her Highneſs in my ſaid Sermon; ſaving only that according to my bounden Duty I prayed for her, as I have already ſufficiently declared before the Queen's Majeſty, and to ſome of this Honourable Board in that behalf. And yet am not to prove the ſame by good and certain Teſtimony.

He ſaith alſo, That *he never hindred my Pardon.* Truth it is, my Friends never ſued for my Pardon, but only for my Delivery and diſcharge of Impriſonment. Which he a great while by untrue and unhoneſt Surmiſes ſtayed; as Sir *Tho. Holcroft* and others, then Suitors for the ſame, reported to my Friends.

He furthermore ſaith, That *Corrupted means were uſed for my Delivery*; and that *he is ſure that I was diſcharged by no plain Order*; and *as he heard ſay, I conveyed myſelf away by breaking of Priſon, with the Aid of Sir* Tho. Holcroft, *or his Men.* I anſwer, that I never promiſed nor aſſented to give, or that any of my Friends ſhould give for my Deliverance, any one Groat. I was delivered by Q. *Maries* Warrant, ſigned with her own Hand, and ſubſcribed with the Hands of divers of her Privy Council, as the Biſhop of *Wincheſter*, then L. Chancellor of *England*, the Rt. Honourable the Earl of *Pembroke*, my L. *Haſtings* of *Loughborough*, then Maſter of her Highneſs Horſe, and others. I had alſo the ſaid Councils ſeveral Letters directed to the Sheriff of *Weſtmerland*, to the Biſhop of *Peterborough*, and to the Vicechancellor of *Cambridge*; Commanding them to reſtore my Goods which they had ſeized. That I brake not Priſon, Mr. *Waye* yet Keeper of the ſaid *Marſhalſea*, who brought me forth of the ſame by the Authority aforeſaid, and ſet me at Liberty, can well teſtify.

Where he chargeth me with many foul and unfitting Terms ſpoken by me of Queen *Mary*, when I uſed to make mention of my Pardon, (which I could not do, becauſe I never had any of her) As the Aſſertion is moſt untrue and odious, ſo ſhall he never be able to prove it. And thus may your Honours evidently perceive the great Impudency of my Accuſer, and the manifeſt Untruth of this Accuſation; and that in every Sentence of this Article.

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2. In the ſecond Article he miſreporteth my Words, uttered before your Honours. Yet for Anſwer to his Arguments of Diſpleaſure, I do not remember, that any of this Honourable Body ever put any Servant to me, nor that I put away any ſuch Servant. At the Requeſt of my L. *Grey* of *Wilton*, I received one *Colyng*, who had ſerved the Lady *Chandos:* whom for brawling with one of his Fellows named *Adam Twidall*, and giving him a Blow, I diſcharged out of my Service, according to certain Orders preſcribed and kept within my Houſe. That *he praiſed any to me*, or that this *Colyng* was ever his Servant, truly I cannot remember. One *Dyer* ſerved me till I heard an evil report of his Life, but that he ever ſerved Sir *John Bourne*, before now I never heard. *Davys* being diſcharged of Sir. *J. B*'s. Service, offered his Service to the Steward of my Houſe, who being received into the Stable upon further liking; and miſliking his Labour my Steward diſcharged him again. *John Fiſher* hath been Servant to Sir *J. B.* and by ſurviving his Father with whom he was joined in a Copy and a Patent, is now my Tenant and my Bailiff and Woodward of my Manour of *Hallowe* and *Grymley*. And becauſe there is ſome Controverſy between Sir *John* and me, for certain Tenements or Rents, parcel of my ſaid Manour of *Grimley*; my Officers thought he could not truely ſerve us both: and thereupon required him to leave Sir *John*'s Service, and to ſerve me, or elſe to take the Fee, and to leave the Execution of the Office to ſome other honeſt Man, during the time of the ſaid Controverſy.

Touching Mr. *Thomas Cecil*, being a Man in his Youth well brought up in Learning, and alſo in good Religion in *Cambridge*; and after that, ſerving Mr. *Goodrick*; becauſe he obtained not his purpoſe in a Suit, he upon Diſpleſure departed from Mr. *Goodrick*, and revolted in Religion, as I heard it credibly reported. Coming to *Worceſter* he hath ſhewed himſelf a moſt obſtinate Papiſt, and Adverſary to the Goſpel: and hath there profeſſed and practiſed both the Temporal and Spiritual Law, being ſufficiently inſtructed in neither. Wherefore, and for his frivolous Delays and unhoneſt Shifts daily by him uſed in Defence of evil Cauſes, being charged therewith by me, by my Chancellor I diſcharged him of my Conſiſtory-Court. And for theſe Cauſes only, and for no reſpect of Sir *J. B*'s. Familiarity with him, I ſo did. The like before removed the ſame *Thomas Cecil* out of *Briſtow*, as I was then credibly informed. He is brought in here for his Names ſake, not for his Virtue ſake.

Mr. *Bourne* may alledg the like Arguments as theſe, of my Diſpleaſure; for that I deprived *Arden* and *Northfolk*, two obſtinate Papiſts: and for that I have puniſhed many notorious Offenders. Whereof many be of his Acquaintance and great Familiarity, and as it is ſaid, the more Stubborn by his Supportation.

3. For anſwer to the Third Article, I ſay, that my Lenity and Softneſs was ſuch, that as I was not willing to touch him, ſo I laid not watch for his Doings, which I might eaſily have found out, if I had uſed Diligence therein according to my Duty. But it is very true, that it was commonly bruited in *Worceſter*, and yet is (and that of honeſt Men) that he had Maſs in his Houſe divers times after my coming into the Country; and his Fool ſpake it. And Fools often ſpeak as truly as they who would ſeem to be wiſe.

To

4. To the Fourth Article, where he ſaith, That I charged him before your Honours, that *he favoured not Prieſts Mariages*; how untrue it is, your Honours can remember: and likewiſe *for his not coming to the Church*. Theſe are his own, becauſe he hath pleaſure to talk in them. So likewiſe much of the reſt was not ſpoken by me. But to anſwer his Article.

He ſaith, *He hath been oftener at the Church than I; for the intent to pray*. He ſetteth forth ſo much his own Holineſs, and ſo much chargeth me with Want and Negligence of my Duty, that he forceth me to ſpeak that which otherwiſe I would not utter. I may ſafely thus much ſay, That there hath not ſix Days paſſed me, ſince I went firſt to *Worceſter*, but I frequented Common Prayer, either in mine own Chapel with my Family, or in Churches abroad in my Dioceſs, or elſewhere. And thoſe ſix Days, Sickneſs made me keep my Chamber. I can moreover ſafely ſay, That there hath paſſed me neither Sunday nor Holiday, ſaving too only, (and then let as before) wherein I preached not once or twice, beſides my Viſitation Sermons and Workday Sermons. And I never came in Church, nor never preached, but I prayed. And for proof thereof I ſhall be able to bring ſufficient Teſtimony.

Where he ſuppoſeth, that *Harwel* told me, how *he depraved my Doctrine*. Truth it is, he depraved my Doctrine; which was told me by as worſhipful a Man, as Sir *John Bourne* is himſelf, and one of much more Credit. He bringeth in my Wife to ſpeak evil of her, if he could; that I ſhould be offended with him, becauſe he drank unto her. I would gladly know, how he underſtood it, by Word or Countenance? I need not fear Sir *J. B.* of all other Men. For he miſliketh all Prieſts Wives, and dare call them *Whores*. And I ſuppoſe none of them have great Cauſe to favour him. In calling her *Lady*, which is not her Name, neither ever was ſo called, either before or ſince (and he then did it to mock her) I told him that therein he abuſed us both.

Where *he heard but three Sermons*, it declareth what good Will he beareth to God's Word. Where he miſliked the laſt, and a learned Man called it *pernicious*, I would pray that that learned Man may be named. I preached at a Mariage, and ſo had good Occaſion to ſpeak of Matrimony; which I wiſhed to be made by Conſent of Parents. Among many other Scriptures and Authorities for that purpoſe, I alſo brought in that Saying of *Evariſtus*, *Matrimonia tunc ſunt cum expetuntur à Parentibus: alioquin non Matrimonia ſed ſtupra ſunt*: Not preciſely affirming, but only alledging his Opinion: Neither minding thereby to make dampnable, or of no Validity any Matrimony ſo made according to the Order of Law received, as by him I am charged; but only to perſuade how convenient Parents Aſſents be. To make Equality between Matrimony and Virginity, I never did. I am not ſo ignorant in the Scriptures and Writers. Mary I ſaid, that neither Matrimony nor Virginity deſerve Heaven. For that was the free Gift of God, attained by a lively Faith in Chriſt Jeſus. That I called all Contracts without Conſent of Parents *damnable*; or that I cried, *Mary, Mary*, it is moſt vain and untrue.

And where alſo he chargeth me, That I ſaid five or ſix Prieſts were detected of Whoredome; of my Truth it is a moſt vain Fable. For neither did I ſpeak it, neither was there any one Prieſt in my Dioceſs detected of Whoredome. And therefore I could puniſh none.

Where he alledgeth the Law what I ought to do in Detection; This Shaft cometh out of a Lawyer's Quiver; who helped him to pen this vain Book.

Where he ſaith, *He never reaſoned with me, nor none of mine*; it is very untrue. For he reaſoned with me in Defence of Tranſubſtantiation, and condempned *Peter Martyrs* Doctrine and Learning in compariſon of Dr. *Gardiners*, late Biſhop of *Winchester*. He at that time ſaid, he would never agree with me in Religion. The like he ſpake to my Chaplain, Mr. *Wilſon*. And alſo took upon him to defend Tranſubſtantiation at my Lord Preſident's Table. This Man taketh Liberty to deny and ſay what he liſteth.

Concerning the Diſcourſe which he maketh againſt the Mariage of Miniſters, I think it not neceſſary to be anſwered by me, but leave it to the Judgement of your Honours, to whom, as he ſaith, he hath therein declared his Opinion. What he liketh or miſliketh, it maketh not much Matter. For he miſliketh the Goſpel, true Religion, and theſe our Times. But he ought of right, moſt of all to miſlike himſelf.

I was never charged before with Covetouſneſs. For it is a Sin far from me of all others. For my greedy getting is ſuch, that I am in Debt a great Sum. His further vain Talk needeth no Anſwer. Where he alledgeth that he never called Prieſts Wives *Whores*, it is untrue. For three Women going through his Park, wherein is a Path for Footmen, he ſuppoſing they had been Prieſts Wives, called unto them, *Te ſhall not come through my Park, and no ſuch Prieſts Whores.*

Where he calleth himſelf a *Beneficiary* of the College of *Worceſter*; your Honours may well perceive, how well he requiteth them for their Benefits; who now accuſeth them before you, the Parties being abſent. Indeed the College hath benefited him with ſome part of his Living, and it benefited his Father before him; who was an Officer in the ſame Church. But I have not heard of a Courteſy uſed by him towards them. If he have to charge the Dean and Prebendaries of the ſaid College, they have Age, and can anſwer for themſelves.

5. To the Fiveth Article, I ſay, That his Anſwer is moſt untrue and ſlanderous. I commanded Proceſs to be given forth for that Woman, whom his Brother had polluted. When ſhe appeared not, I charged with that Fault my Regiſter. Who anſwered, That Sir *J. B.* ſent unto him to ſtay, and ſaid that he would ſatisfy me. And this my Regiſter ſhall not deny. I ſhewed ſuch Favour unto his Brother that I cauſed him to do open Penance, and alſo to pay four Marks to the Poor. How Sir *John* hath miſliked his Brother, it doth well appear, ſince the beginning of this Matter. For in his Brother's Quarel he wrot this undiſcrete Letter [which was brought before the Council, and he received a Rebuke for it] and proceedeth to rail upon me, and ſlander me, as your Honours may perceive. And where he ſaith, That my Chancellor put me in remembrance of *Goodfellowſhip*, as he calleth it, wherewith he ſaith, I am ſaid to be acquainted in my

Youth in ſuch Cauſes; I humbly beſeech your Honours, that my Chancellor may be examined in that behalf: that if it ſhall appear that he uſed no ſuch Talk to me, it may be evident how ſlanderouſly this is invented and forged of himſelf.

The Biſhop moſt of all concerned, when the Sobriety of his Life was touched.

And further, I ſhall moſt humbly pray your Honours, even for the Love that you bear to Innocency, that Sir *John Bourne* may be put to a further Trial and Proof of his Hear-ſay, and I cleared of ſo hainous a Slander. My Life hath never been impeached nor blotted ſince I was born. How I have lived from my Youth until this Day, I have good Teſtimony, ſince I was Twelve Years of Age. My Lord of *London* for the moſt part hath known my Converſation, as one with whom I have ever lived familiarly; except between 13 and 18 Years of Age, we have ever to this time lived as Brothers together. His Teſtimony, I ſhall pray, may be heard. Beſides him Mr. Secretary from 18 Years, till that I was 22, can tell of my Life. It pleaſed him to uſe me familiarly. After that time until I came from *Cambridge*, My Lord of *Canterbury* [Dr. *Matthew Parker*] Mr. Dr. *Haddon*, Sir *Thomas Smith*, and Mr. [*Peter*] *Osburn*, with many others, can report of my Converſation. I paſt through all the Degrees in the Univerſity orderly without any Diſpenſation. I was choſen to all the Offices of the Univerſity, which were beſtowed upon Students. I was Scrutitor, I was Taxer, I was Proctor, and I was Vicechancellor. If my Life was ſo leud as Sir *John* reporteth, the Univerſity would not thus have preferred me. And my Rowme was to be Maſter of a College. When I was in Priſon no Malice could or did charge my Converſation. My Life beyond the Seas I pray your Honours, that it may be teſtified by my Lord of *London*, my Lord of *Salisbury*, Sir *Anthony Coke*, and Sir *Thomas Wroth*. And ſince my coming home, I report me to the World: Having this Teſtimony of my honeſt Life, I truſt ye will not ſuffer Sir *J. B.* thus impudently to ſlander me with Hear-ſay.

To the Sixth Article I ſay, that the Article is untrue. The Altar-Stone remaining in the Church I commanded to be broken. At my coming thither it was removed out of the Church, but not broken. The Church-Wardens openly affirmed (which they cannot deny) that Sir *J. B*'s Men had carried it into his Houſe; and they durſt not ſet it out, nor break it. What his good Devotion is of late I know not; but ſure I am he hath Devotion to pull down Church and Chapel, as hereafter I will remember unto you. 6.

To the Seventh Article I ſay, that in the ſame he untruly ſlandereth me, my Chancellor and Apparitor. We never called any without juſt Cauſe, and worthy of Correction. Thoſe that were appointed to appear, were appointed by the Diſcretion of his unlearned Parſon, and altogether by Sir *J. B*'s Direction. Thoſe appointed were his Tenants, and not well affected towards Religion, and durſt do no other than he commanded. I ſent for other two which favoured the Goſpel, that they might detect his unlearned Parſon; who in the Pulpit moved the People to Auricular Confeſſion, as a thing neceſſary to Salvation, as the Auditors did report. Theſe two Men the ſaid Sir *John* ſo uſed 7.

that they durſt not come: and ſo I could not orderly procede to the Correction of the Prieſt.

8. To the Eighth Article he reporteth my Tale very untruly in divers Points, as may appear by my own Repetition. To his Declaration in this Article I anſwer, that my former Words be true. And Mrs. *Gervys* whom he alledgeth for a Witneſs, will affirm the ſame, I doubt not, if ſhe be examined upon her Oath. I termed not my Man a Gentleman: and yet his Brother may diſpend One hundred Marks by Year, as I hear, and ſure I am he himſelf might ſpend Twenty Mark in Land: His Name is *Acres*. And that I ſhould not offend Sir *J. B.* after the Examination of that Affray, I put him out of my Service: who from me went to ſerve at *New Haven*: and being come over again from thence, he returned thitherwards with Sir *Thomas Fynch*, and as I hear ſay is drowned. The Wife that had her Coat torn almoſt a Foot long, (and not down to her Skirts, as Sir *John* reporteth) was no Gentlewoman, yet an honeſt Woman. The other was a Gentlewoman, whom his Son uſed with ſo vile Talk. And this will be depoſed.

Whoſe Servant he was that Sir *John*'s Man ſmote, Truth is, I know not. But whether be meet that Sir *John*'s Servant ſhould ſmite in Peril of Death, all ſuch as will not put off their Caps when Sir *J. B.* paſſeth by the Common Streets of a large City, I refer to the Conſideration of your Honours. My Brother came to the parting of that Fray made between my Man and his, as I credibly was informed; and neither procured it, nor called any Man Knave for it. Whereas Sir *John* reporteth my Brother called him *Knave*; All that I know I will truly ſay, not to defend my Brother's Evil, but to report a Truth. Sir *John* met my Brother riding towards *Oxford*; who put off his Hat to him. Sir *John* diſdainfully looking at him, ſaluted him with theſe Words, *Farewel Sir Knave*, (for it is to be noted that it is common with him to term many honeſt Men ſo.) My Brother anſwered, *Sir, You are no leſs*. Whereat one of Sir *John*'s Men buckled to fight with him. But Sir *John* ſtayed his Man. It was ſome time after I heard of this. When I heard it, I earneſtly reproved my Brother: and ſix Weeks after never ſpake unto him. And for theſe his uncomely Words uſed to a Knight, I put him out of my Houſe and Service. For I will keep none that either will brawle, or abuſe his Tongue towards any Man of Worſhip.

Where Sir *John* chargeth me, by Hear-ſay, that I ſhould ſpeak the like Words in effect, he doth me great Wrong. For I have uſed no Words of Reproach towards him: And my Brother never offended me ſo much in any thing as in that. I ſuppoſe it is ſome Correction which I have uſed, and will make him ſmart. But whether it be fit for Sir *John* to give ſuch occaſion as then he did; and as in his Letter, and in his Book alſo he doth, I refer it to you Wiſdoms. More than theſe there paſt no Words that ever I heard of.

9. In the Ninth Article Sir *John* reporteth my Tale made before your Honours far otherwiſe than I ſpoke it. But that it is true ſo far as I reported it before your Honours, I will refer me to the Teſtimo-

ny of my Lord Preſident: That his Son came near to my Gates, and ſaid as I before reported, I can prove by good Witneſſes. That the Examination, and my Report to the ſaid Lord Preſident was all one, I refer me alſo to the ſaid Lord Preſident. That I laboured the Bailiffs in that Examination, or that I either ſpake with the Town-Clerk, and ſet forth with him, or the Bailiffs, that is moſt untrue. Wherein I refer me to the report of the ſaid Town-Clerk. Indeed my Lord Preſident gave Commiſſion to the Bailiffs to bind a Conjurer to anſwer before the Queen's Commiſſioners at *London*. The Town-Clerk made the Bond, and appointed no Day, nor what Commiſſioners. Which Bond was of no effect, wherewith I found fault. And this Conjurer is one of Sir *John Bourne*'s Friends. For whom he laboured earneſtly with my Lord Preſident.

10. In the Tenth Article he uttered more Untrouth. As he began ſo he continueth. I hearing by my Chancellor, that he and my Lady, his Wife, were comen from *London*, and would not keep *Chriſtmas* at their own Houſe, but with ſome Friend; I required my Chancellor to pray him and my Lady, his Wife, to keep *Chriſtmas* with me. Which thing I truſt my Chancellor will Witneſs. Where he ſaith, he kept Houſe and Hoſpitality, it is untrue. For he made his Abode with Mr. *Michael Liggon*, who is his Brother-in-Law. What his Number is, I know not. Sure I am, he may by Report ſpend more than I. Yet I truſt my Houſe-keeping will be better reported than his. As the Gentlemen and I which were in Commiſſion, were reading your Honours Commiſſion, and making out Precepts for the Parties, I received his Letter; all they will bear me Witneſs. So your Honours may ſee how true Sir *J. B*'s Reports be.

11. *Biſhop* Sandys *Parentage.*

To the Eleventh Article I anſwer, I mervail what moveth Sir *J. B.* to enter into my Parentage. It is not pertaining to this Matter. He reported, That *I was neither Gentleman nor Honeſt Man.* I friendly told him of it, and ſaid I would not contend for *Gentry*, but would defend my *Honeſty*. My Father was an Honeſt Man, and ſerved the King, and was a Juſtice of Peace in his County. And I ſuppoſe was much better known to divers of your Honours, than Sir *J. B*'s Father was. What Sir *J. B*'s Father was, I will not call into Queſtion. They which liſt to enquire may ſoon learn. Where he accuſeth me for giving the Armes pertaining to divers Families, whereof I am not iſſued, he doth me wrong. For thoſe I have, the Herald ſent me, as due unto me. And that this is true, here you may ſee his Teſtimony, for my Armes, Houſe and Deſcent.

Here was encloſed a Certificate of *Hervey* alias *Clarencieux*, with Biſhop *Sandys* Coat tricked. Which was Or, a Feſſe indented Gules, between three Croſſes Croſlets Fitche of the ſame. Being the Bearing of *Sandes* of St. *Bees* in the County of *Cumberland*.

12. In the Twelfth Article he chargeth me with *Frenzie*: and bringeth for his Author the Duke of *Northumberland*; who if he lived would teach him another Leſſon, than ſo impudently to report ſo manifeſt an Untrouth. It went hard with that Noble Man, when Sir *J. B.*

ANNO 1563. *B.* was become his Examiner. The Duke was ſo far from being offended with me, that he gave me hearty Thanks, and commanded me to write the Sermon, that it might be put in Print, as Mr. *Lever* can report. And when he retyred to *Cambridge*, he ſent for me; was careful for me; and ſought by many ways my Safty. If Sir *J. B.* hath heard by Report of others this Untrouth, I truſt your Honours will cauſe him to bring them forth. Thoſe to whoſe Teſtimony I referred my Life can alſo declare, how vain, malicious and ſcandalous this Report is. I think it too much to be born of him, except he can prove it, conſidering whereunto this Slander tendeth.

13. To the Thirteenth and laſt Article I anſwer, That concerning his Brother, I never reported any ſuch Matter againſt him, as Sir *John* reporteth. Which thing ſhall evidently appear, when the Matter cometh to the Trial. His Brother hath entred an Action upon the Caſe againſt me: and I have to anſwer; *viz.* There cometh two Quarellers unto me, and abuſed me with Words, and gave me the Ly thrice. Againſt the one Good abearing is granted, and he is fled the Country. The other contemned the Council of the Marches Letter, till Proclamation went forth againſt him. They were both of late Mr. Dr. *Pates* [late Biſhop of *Worceſters*] Men: and now be without Living or Service; earneſt Adverſaries to the Goſpel. They termed by Occaſion *Thomas Bourne*, an honeſt Gentleman. I ſaid, *If Whoredom were Honeſty, he might be Honeſt.* And moreover, I ſaid unto them, *If he and you bear Rebellious Minds towards the Queens Majeſties Proceedings, thereunto, I truſt, you ſhall anſwer another day.* This was all I ſaid; and being Ordinary there, and of the Commiſſion for the Peace, I ſuppoſed I might uſe quick Words againſt Vice, and ſharply rebuke ſuch ſtubborn Fellows: and not to be called to anſwer ſuch Actions of the Caſe, as by Procurement of the ſaid Sir *John*, he hath taken againſt me. The ſaid *Thomas* for his tumultuous Diſorder is now attendant before your Honours, and in his Country bound to the good Abearing for his lewd Behaviour.

He ſaith, *He is ſory for thoſe Letters he wrote to me in his Warmeneſs.* He may appear in his long Book, made at good Leiſure, and not without learned Advice had of his Friends, how ſory he is; that from undiſcrete Writing of a private Letter hath proceeded to ſlander me moſt diſpitefully and unjuſtly, before the Face of ſo Noble a Council, only upon his malicious Mind; to the intent to put into your Hands an evil Opinion of me. I truſt your Wiſdomes will conſider, what he will do at home, that dare do thus much before your Honours. And thus I have truly anſwered.

And becauſe Sir *John* hath in this Book ſpotted me with many ſlanderous Reports: for which I can have neither Action upon the Caſe, nor Libel of Defamation (as I do learn) the ſame being exhibited againſt me before your Honours: And for that alſo he hath craftily uttered them in his Book, not directly affirming them, but adding Hear-ſay, or ſuch like Words thereunto; to the intent to put me without remedy in Law for the ſame: And alſo becauſe I do ſuppoſe he hath delivered Copies of the ſaid ſlanderous and untrue Book to many of his Fautors, or at leaſt ſhewed it unto them; (as I am ſure he did ſhew the Copy of his undiſcrete Letter to divers of his Friends:) Therefore my moſt humble and earneſt Suit is unto your Honours, (and that for the better Preſervation of my Credit in that Office and Function wherin the Queens Highnes hath put me) that it may pleaſe your Honours at this Honourable Board openly to hear and determine theſe Matters betwixt him and me, in ſuch Order as ſhall be thought meet unto your Honours. Leſt if they ſhould be otherwiſe ordered, I ſhall not ſeem to the World ſufficiently purged thereof. From the Popiſh Dealing with this Biſhop may be collected the Spirit of Popery in thoſe Times againſt the Goſpel, and eſpecially the chief Miniſters thereof.

Bourne *committed to the* Marſhalſea.

That which followed in this Affair was, that by Order of the Council Sir *John Bourne* was committed to the *Marſhalſea*: and remained ſix or ſeven Weeks there, as ſome Puniſhment for his evil dealing with the Biſhop. Notwithſtanding, after this, he received ſo much Favour, upon Pretence of having ſome great Accuſations to exhibit againſt the Biſhop for wronging of the Biſhoprick, that he was allowed to bring in what Complaints he would againſt him: ſtill ſhewing his Rancour of Mind was not abated. Accordingly he with his Counſil, drew up one Paper concerning the *Doings* of the Biſhop of *Worceſter*: and another long Scrole of the *Abuſes* of the Dean and Chapter.

Information againſt the Biſhop for wronging the Biſhoprick.

Firſt, Concerning the Biſhops *Doings* in prejudice of his Revenues; As how the Queen had delivered unto him in Lands and Tenements, a Thouſand Pounds by the Year, to maintain the Eſtate of him and his Succeſſors. And among other Things, how ſhe had aſſigned theſe Biſhops for their Habitation and Acceſs, four Houſes, that is, the Palace at *Worceſter*, the Caſtle of *Hartlebury*, the Houſe of the Manour of *Grimley* and *Hallow*, and the Manour Houſe of *Northwike*. That the ſaid Houſe of *Grimley*, built in the Third Year of King *Henry* VIII. (In which the late Archbiſhop of *York* [*Heath*,] and *Pates*, the late Biſhop there, kept their Houſholds; and left the ſame ſufficiently repaired) this preſent Biſhop ſuffered to go down for lack of Repairs, and took a great Quantity of Bricks and other Stuff, parcel of the ſaid Houſe, and made therewith at his Palace, a Waſhing Houſe, neceſſary for the Womens Laundry. [Sir *J. B.* is ready to interpret any thing to ſhew his *Odium* againſt the Wives of the Biſhops and Clergy-men.] And that the Biſhop minded, as it was ſaid and feared, to pull it down, and to ſell the Brick, Lead, Iron, Glaſs, Tile, Timber and Pavement of it; which would make a good Portion of Money. That the Manour Houſe of *Northwike* (built in the beginning of *Henry* VII. his Reign) he had already pulled down, and razed from the Bottom of the Foundation: and having ſold the Hall, and the moſt part of the Matter and Stuff unto his Friends, making thereof a great piece of Money; with ſome part of the reſt had raiſed at his Palace a pretty Building, which he called his *Nurſery*: to which it was alſo put, his Wife being of good Fecundity, and a very fruitful Woman, [flinging again againſt the Biſhops maried Eſtate.] And that for the Furniture and

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finiſhing of the ſaid Nurſery, he had likewiſe razed and pulled down a fair long vaulted Chapel of Stone, ſtanding within his ſaid Palace.

That his Wife being thus fruitful, he had for one of his Children procured, in his Brother's Name, one Leaſe of the Parſonage of *Flodbury*. Which Benefice was yearly worth 400 Mark, and better; being one of his own Patronage, having a goodly Manſion, and a goodly Demeane: whereof was wont to be kept great Hoſpitality. 'Tis too long to ſet down the reſt of this Gentleman's Cavils; as, that another of the Biſhop's Sons had got a Leaſe of *Wharton*, another Parſonage in *Lancaſhire*. That at one Place the ſaid Biſhop had ſold his Common Woods; and in another Place had offered Sales of his Timber; That he had granted Reverſions of Farmes and Leaſes, divers of them after forty Years and more to come. That his Officers had moved his Copyholders, to take Reverſions of their Tenements. And laſtly, that the Biſhop's long Tale to the Privy Council againſt him was moſt untrue and vain: Only he confeſſed his miſliking of Prieſts Marriages, and eſpecially his, as being a thing that ſhewed their Covetouſneſs, Wantonneſs and Careleſneſs to do their Office. All which no queſtion the Biſhop replied unto, as well as he had done to the reſt.

Information of Abuſes in the Dean and Chapter.

Then followed Sir *J. B*'s Scrole of the *Abuſes* of the Dean and Chapter, and of their Wives. As, that the Petty Canons ſerved Cures, ſome two a Piece, whereby the Quire there was oftentimes unſerved; and the Service ſung in haſt. That the Singing-men were choſen out of ſuch as had little or no Skill in Muſick. That divers of them were Taylers and Crafts-men, and ſerved the Dean and Prebendaries, and had no other Wages. That the Pipes of a great Pair of Organs which coſt 200 *l.* the making (being one of the ſolemn Inſtruments of this Realm) were molten into Diſhes among the Prebendaries Wives; and the Caſe had made them Bedſteds. That the Silver Plate was divided among the Prebendaries: and likewiſe that it was intended to divide the Copes and Ornaments; and that they had ſo done, had not ſome unmarried reſiſted. That divers of the Almeſmen were luſty and Men of Wealth, and lay abroad by Sufferance. That the Places of Scholars were not always beſtowed *gratis.* That the Wives of the Prebendaries married (their Huſbands keeping no Hoſpitality) ſold the Grain allotted to their Portions; not in *Worceſter* Market, but at the deareſt in the beſt Market for the Seller. That Money appointed to High-ways was not beſtowed. That the great Cloche, or Steeple, called *The Leaden Steeple,* which King *Henry* III. built, and the Charnel Houſe built by that Noble Man, *Walter de Cautelupo*, ſometime Biſhop of *Worceſter*, and Son to the Earl of *Hereford*, for repoſition and preſerving dead Men's Skulls and Bones, as a Miroir, wherein Chriſten Men ſhould behold their Mortality, and frail Condition, being two of the goodlieſt Monuments of that Part of the Realm (the Lead whereof was worth 500 *l.*) were lately appointed to be pulled down; the Steeple by the Dean and Chapter, if Order to the contrary had not come from this Honourable Board, or her Majeſty, as it was ſaid: the Charnel Houſe by the Biſhop, if the Dean and Chapter had conſented. That Stock in Money they had little or none, whatſoever need the

Queen, the Realm, the Church ſhould have: All Fines, Perquiſits, Profits of Corn, *&c.* being once a Year divided between the Dean and Prebendaries, and put into their private Purſes: Wherewith they decked their Wives ſo finely for the Stuff and ſingular Faſhion of their Garments, as none were ſo fine and trim in that City. Which Faſhion of Habit, (as he maliciouſly and jearingly ſaid) was called the demure and ſober Habit. And as by their Habit and Apparel you might know the Prieſts Wives, and by their Gate in the Market and the Streets from an hundred other Women: ſo in the Congregation and Cathedral Church they were eaſy to be known by placing themſelves above all other of the moſt antient and honeſt Calling of the ſaid City, *&c.* Thus did this virulent Popiſh Gentleman detain the Queen's moſt Honourable Privy Council with his Impertinencies.

S. J. Bourne's *Submiſſion to the Biſhop.*

But in fine, he was adjudged by them to make his Submiſſion in Writing to the injured Biſhop: and was left to draw it up himſelf. Which he did after ſuch a ſort, that he ſtrove ſtill in ſome things to juſtify, and in others to excuſe himſelf. So that the Form of his Submiſſion, brought before the Council, ſome one of the Biſhop's Friends made ſeveral Exceptions againſt. As, that in one place of it, by a Proteſtation he juſtified himſelf in thoſe things which the Biſhop had charged him with; and did burthen him to be the firſt Occaſion-giver, and an Offerer of Injuries and Ungentleneſs towards him and his. Which ſeemed rather as a Defence of himſelf, and an Accuſation of the Biſhop, than a Submiſſion. Wherefore the Biſhop's Friend deſired the Privy Council, that that Proteſtation might be left out, or otherwiſe reformed, or at leaſt ſomewhat expounded, by adding after the Word *Injuries*, theſe Words, *As I did then take it.* Which would, he ſaid, much ſatisfy the Biſhop. Further, he had not particularly recited all the Matters wherewith he had charged the Biſhop. For he had omitted, Preſumptuous giving of Armes; diſſolute Life in Youth, Preaching againſt the Queen's Majeſty that now is, Preaching of unſound and erroneous Doctrine. He added, (addreſſing himſelf to the Council) that the Biſhop had already humbly ſubmitted himſelf to ſuch Order as it would pleaſe the Lords to make: That therefore if they would direct their Honourable Letters to his Lordſhip, he would gladly accompliſh the ſame. That as he was ſure the Biſhop was in perfect Charity with Sir *J. B.* ſo he knew he would be well contented to ſhew the ſame by any reaſonable Ways or Means. And therefore he moved their Lordſhips to direct their Letters to the Biſhop with the Submiſſion encloſed; and to appoint that Sir *J. B.* ſhould deliver the ſame to the Biſhop. Which he ſuppoſed would well ſatisfy the Biſhop: And beſides be an Occaſion, that privately between themſelves they might fully be reconciled. And this I ſuppoſe was done, and ſo this Diſcord ſeemingly ended.

" Sir *John Bourne* from the *Marſhalſea* wrote this humble and ſubmiſſive Letter to Secretary *Cecil*, acknowledging his Fault, calling himſelf a *naughty Wretch*, and terming his late Dealings towards the Biſhop of *Worceſter*, *His Folly and ill Behaviour.*

His Letter to the Secretary. MSS.Cecilian.

Right Honourable,

'I Durſt not be bold to crave of your Goodneſs and Benignity, were [it] not your good Nature, having indeed ſmally deſerved any Fruit of it. Yet as you have graciouſly begun with my poor Wife, ſo for the Love of God ſhew further of the Fruit thereof to her Comfort and mine. You may do me good: And I, a naughty Wretch, much need the ſame. And therefore as I am neceſſitate to crave it for Relief in this Affliction of my poor Houſe, only procured by my Folly and evil Behaviour, which I moſt humble and unfeignedly confeſs and bewail with all my very Heart, ſo let me not be forced to ſue too late for Favour. And my ſad Wife, Children and Servants, and we all ſhall pray for you and yours, to continue and increaſe in Vertue and Honour.

From the Marſhalſea *the* 21. *of* April. Your Honour's woful Orator to command,

Anno 1563.

Jo. Bourne.'

Still vexatious to the Biſhop.

But in what Terms the Biſhop ſtood afterwards with this Knight, may be ſeen by this Paſſage in a Letter of his to the Secretary ſome Years after, that is, *Anno* 1569. 'But I have at Hand a conſtant and cruel Enemy, who deſires nothing more than my Deſtruction. He daily moleſteth me, and maketh me weary of mine Office. He will, if he can, work my Woe. None love him for himſelf, but for his Religion many like him.' And the Uneaſineſs in this good Biſhop might haſten his Tranſlation to another See: which happened ſoon after, *viz.* that of *London*.

CHAP. XXXVI.

Some Remarks of Coverdale; Fox; Parkhurſt *Biſhop of* Norwich; *And Biſhop* Gueſt *the Queen's Almoner. The Emperor writes to the Queen in favour of the Papiſts.* Dr. Richard Marſhal *Subſcribes. Sir* Francis Englefield. *The Queen's Spy at* Rome. *Counſils there. State of the Churches abroad. Council of* Trent *ends. A godly and neceſſary Admonition concerning the Decrees of that Council.*

AND theſe are ſome of the main Matters that paſſed in this Church hitherto. Now let us take up ſome other Hiſtorical Notices falling out about this time; relating to ſome other Biſhops, or eminent Fathers of this Church.

Coverdale *Collated to St.* Magnus *Pariſh.*

Miles Coverdale, formerly Biſhop of *Exeter*, (He that with *Tindal* and *Rogers*, ſince *Wickliff*, firſt Tranſlated the Bible into *Engliſh*; He that aſſiſted at the Conſecration of Queen *Elizabeth*'s firſt Archbiſhop of *Canterbury*, and was one of the Exiles that returned home

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upon that Queen's happy Acceſs to the Crown; but had remained without any Preferment from that time hitherto: the Reaſon whereof was, becauſe he could not, or cared not to, comply with ſome Ceremonies and Habits enjoyned to Church-men: Which was the Cauſe that at the Conſecration of the Archbiſhop, he wore only a plain Black Gown.) This Reverend Man, being now old and poor, the Biſhop of *London* committed to his Charge the Church of St. *Magnus* at the Bridge foot. But the firſt fruits being *60 l. 16 s. 10 d. ob.* he was not able to pay. Which made him, in the Month of *January*, addreſs a Letter to the Archbiſhop; as he did likewiſe to the Biſhop of *London*, and to his Friends, the Lord *Robert Dudley*, and Secretary *Cecill*; That they, ſetting his Age and his Poverty before the Queen, would prevail with her to forgive him that Debt. Which Favour was at length obtained for him.

He goes out Dr. of Divinity.

And this year the ſaid Father *Coverdale* went out Doctor of Divinity in one of our Univerſities; which Degree he had obtained long before in the Univerſity of *Tubing* in *Germany*. And the ſame Degree in Divinity this ſame year did *Barkley* Biſhop of *Bath* and *Wells* take *per Gratiam*. *Coverdale* after two or three years deceaſed (*viz. May* 20. 1565.) at the Age of Eighty one; Living (as he promiſed the ABp.) Quiet, tho' not coming up probably to the Uniformity required; and was buried in St. *Bartholomew*'s Church behind the *Exchange*: and theſe *Latin* Verſes wrote upon his Grave Stone, *viz.*

Hic tandem, requiémque ferens finémque laborum
Oſſa COVERDALI *mortua tumbus habet.*
EXONIÆ *qui Præſul erat digniſſimus olim,*
Inſignis vitæ vir probitate ſuæ.
Octoginta annos grandævus vixit, & unum,
Indignum paſſus ſæpius Exilium.
Sic demum variis jactatum caſibus, iſta
Excepit gremio terra benigna ſuo.

John Fox.

To this Father I joyn another Grave, Learned, and Painful Divine, *viz.* Father *John Fox*, who as yet alſo was without Preferment. He ſeemed moſt of all to deſire a Prebend at *Norwich*; partly I ſuppoſe, that he might be near his Friend Biſhop *Parkhurſt*, his Fellow Exile, and partly, that he might be near the Duke of *Norfolk*, his great Patron, and whom he had once inſtructed as his *Præceptor*. Therefore attempts were made to remove ſome Prebendary thence to other Preferment, to make way for *Fox*. Concerning this he wrote to the Biſhop of *Norwich* for the remove of one *Fowles*. And of this the Biſhop wrote theſe Words. ‘That as touching the Prebend what I with other your Friends have done in that behalf, I am ſure you have heard. Howbeit the Succeſs is not ſuch as we hoped at Mr. *Fowle*'s hands. But he added, that there was one Mr. *Smith* in *Cambridge*, that had another Prebend: who as he heard could be content to part from it upon reaſonable Conditions.’ And to Comfort this deſerving Man all this while unprovided for, he added, ‘Good Mr. *Fox*, appoint you to come down aſſoon as conveniently you may; and doubt you not, God will provide for you either that or ſome 'other thing as good. Whereunto there ſhall want nothing in me 'that I am able to do.' But his Lot was afterwards to obtain a good Prebend [*viz. Shipton* Under *Wichwood*] in the Church of *Sarum*, which continued to his Heirs.

Dutcheſs of Norfolk *interred.*

This Year the Illuſtrious Duke of *Norfolk* buried his Wiſe in *Norwich*, I ſuppoſe in the Cathedral Church. The Duke's Counſil appointed the Dean of *Chriſt*'s Church [*Sampſon*] to preach at the Interrment of the Dutcheſs. But the Biſhop hearing of it, for doing the greater honour to the Duke, ſent his Letter to the Counſil offering his Service in that behalf. For altho', as he ſaid, the other could do much better than he, yet he thought it his bounden duty to do all things that he might, to God's glory, to do honour to the Duke's Grace. Therefore the Dean buried her, and the Biſhop made the Sermon *Jan.* 24. Her Burial was very honourable; and yet without the Popiſh Ceremonies of carrying Lights and Crucifixes. Of this the Biſhop certified Mr. *Fox* by Letter, who was related in Service to that Family; telling him after his jocoſe way, 'All things were done Honourably *ſine Crux, ſine* '*Lux, at non ſine Tinkling*. There was neither Torch, neither Taper, Candle nor any Light elſe, beſide the Light of the Sun; Ringing there was enough:' [according to the old Cuſtom of Ringing the Bells at Funerals; which was now thought to be ſuperſtitious.]

Geſner *ſends into* England *for MSS.*

Geſner, that great Learned Man of *Zuric*, was minded to publiſh the Antient Eccleſiaſtical Authors from good Copies. For which purpoſe he ſent here into *England* to his Acquaintance, the Biſhop of *Norwich* (with whom he became acquainted, as it ſeems, in his Exile) a Catalogue of Books of that ſort; that Search might diligently be made in all our beſt Libraries for *MS.* Copies of them. The Biſhop was very diligent in carrying on this good Deſign: and accordingly ſent to his Friends in both Univerſities to ſearch their Libraries, and to *Fox* to ſearch the Queen's Library. An account of what the Biſhop did in this matter may be ſeen by this Extract of his Letter to Mr. *Fox*, converſant in *MSS.* to whom he ſent alſo *Geſner*'s Letter.

Bp. Parkhurſt *thereupon to* Fox.
Fox's *MSS. The Queen's Library.*

'I have ſent you here encloſed a Letter written to me from D. *Geſner*, and two Catalogues, the one for you, to ſearch by that the 'Queen's Library, according to D. *Geſner*'s Requeſt, and to aſk of 'other Learned Men concerning the ſame. The other I pray you 'ſend to Mr. *Sampſon*, or Dr. *Humphrey*, that ſearch may be made 'in *Oxford* alſo. One I have ſent to Mr. *Beaumont* in *Cambridge* '[Maſter of *Trinity* College] that he may do the like. I would rather be negligent in other things than in ſetting forth old antient 'Writers. And yet to ſay the Truth to you, I like no old Writers 'worſe than *Dionyſius*. The which, altho' he be ſomewhat antient, 'yet I am perſuaded, that it was not *Areopagita ille de quo* Act 17. 'I pray you Certify me of theſe things aſſoon as you may. And if 'a Blood-hound or twayn might be ſent to *Zuric* according to 'D. *Geſner*'s requeſt, I would rejoice not a little, and would be content to pay for the charge thereof. I write this unto you becauſe you 'be ſo good a Hunter, and have plenty of Dogs. [*Fox* being now probably with the Duke of *Norfolk* at his Houſe at *Rygate* in *Surry*.] 'I pray you when you have peruſed D. *Geſner*'s Letters, that you will 'ſend them again forthwith to me, that I may make anſwer to the ſame

‘ againſt the next Mart. Commend me to Mrs. *Fox*, to Mr. *Day* [the Printer] and his Wife, and thank him for the Book of the *Relicks of Rome*, which he ſent me. I will thank Mr. *Becon* [the Author] which Dedicated the ſame to my Name, another time, if God ſo will. If you ſee the Biſhop of *London*, the Dean of *Pauls*, Mr. *Whitehead*, and other of my Friends there, I pray you Salute them in my Name.

Your *John Norwic.*

The Queen's Almoner ſues the Sheriffs of London.

A Law Suit happened this Year between *Gueſt* Biſhop of *Rocheſter*, and *Allyn* and *Chamberlyn* Sheriffs of *London*. The Caſe was this. This Biſhop was Lord Almoner to the Queen. She had, as it ſeems, allotted for her Almoner (according to the Cuſtom of former Princes) ſuch Goods and Chattels as ſhould be forfeited to her from Perſons laying violent hands upon themſelves. There was now a Citizen that had mortally wounded himſelf. But before this Fact, there came into the hands of theſe Sheriffs 330 *l.* ready mony of this Perſon's, whether he were their Priſoner or otherwiſe, I cannot tell. But upon his Death the Biſhop required this Mony of them, which they refuſing, claiming it as theirs, he ſued them and recovered it for the Queen's uſe. In *July* the Council wrote to the Sheriffs for account to be made to them of the Goods of this Perſon deceaſed. Whereunto they gave this Anſwer. ‘Of the Perſon mentioned in your moſt Honourable Letters, before the hurt to hym happened, came to our hands cccxxx l. in ready Mony, which Mony the Reverend Father in God *Edmond* Biſhop of *Rocheſter*, high Almoner to our gracious Soveraign Lady the Queen's moſt excellent Majeſtie, by reaſon of his Office, received of us, after ſuit therefore againſt us made by him: As by the acquittance of the ſaid Almoner for our diſcharge concerning the ſame to us made ready to be ſhewn (if Caſe ſo require) may and doth more fully appear. And other or moo Goods of his came not to our hands, as knoweth the Holy Ghoſt, *&c.*’ I find the like Caſe happening in the year 1489, when one *Roger Shavelock* Citizen of *London* ſlew himſelf; for whoſe Goods there was Conteſt between the King's Almoner and the Sheriff. But the Almoner recovered them. And I read in *Dyer*'s Reports, that K. *Edward* VI. granted the Office of Almoner to Dr. *Coxe*, *durante Beneplacito*: and after by Letters Patents granted him, *In augmentationem Eleemoſynæ ſuæ, omnia Bona & Catalla Felonum de ſe tam infra Libertates quam extra, infra Regnum* Angliæ *habend. quamdiu in Officio prædict. ſteterit.*

Fabian Fol. ccxxx.

Dyer's *Reports. Fol.* 77.

The Emperor writes to the Queen for her Popiſh Subjects.

Ferdinand Emperor of *Germany* wrote this year two Letters to the Queen in behalf of the *Roman Catholicks* her Subjects. The one was in behalf of the Biſhops impriſoned, and others profeſſing the ſame Religion as himſelf did; that ſhe would not proſecute them too rigorouſly, if they would not, nor could not with a ſafe conſcience comply with that which She and the States of the Kingdom had eſtabliſhed about Religion; that is, in making ſuch liable to be puniſhed as Traitors, that refuſed Swearing the Supremacy. To which requeſt of the Emperor She gave ſo grateful an Anſwer, that in another Letter to Her he commended her Modeſty, Gentleneſs and Clemency, Virtues truly

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truly worthy a Queen and a Princeſs. In *Sept.* 24. the ſame Emperor wrote again to her, that She would rather favour and cheriſh her Catholick Subjects, than to Proſecute, Baniſh or Oppreſs them. He requeſted moreover that they might be allowed a Church in every City, and have the free uſe there of their Religion. Of this Letter many Copies were ſecretly diſperſed. See this Letter in the Second *Appendix.* D.

Her Anſwer concerning granting them Churches.

As to his firſt Requeſt, the Queen in her Anſwer dated *Nov.* 3. from *Windſor*, ſhewed him, 'How favourable She was to her Popiſh Subjects in ſuſpending Puniſhment, tho' they did that which was very dangerous to the Commonwealth, in acting ſo openly againſt the Laws. And the chief of them ſuch, as in the Reigns of her Father and Brother, by their Sermons and Writings, propounded to the People that ſame Doctrine which they did now ſo much oppoſe. But as to the ſecond, to grant them Churches where they ſhould celebrate their own Service without impediment, She could not do it, being againſt the Laws of her Parliament, and ſo highly dangerous to the State of her Kingdom, and having many difficulties attending it. That it would be to ſow various Religions in the Nation, to diſtract the Minds of Honeſt Men, to cheriſh Parties and Factions, and to diſturb Religion and the Commonwealth in that preſent quiet State, wherein it was. That it was evil in itſelf, but worſt of all for the Example of it, and not very profitable and ſafe for them for whom this favour was deſired. And laſtly, that She and her Subjects followed not any new or ſtrange Religion, but that very Religion which the Antienteſt Fathers did indeed approve and practiſe.' This excellent Letter I found among *Fox*'s Collections. It is preſerved in the Second *Appendix.* E.

Being entred upon Popiſh matters, I ſhall mention ſomething concerning two eminent Perſons under Q. *Mary*, falling within the Compaſs of this Year: The one a Churchman, and a chief Member of her Univerſity of *Oxford*, and the other a Stateſman, and a chief Officer of her Court; *viz. Richard Marſhal* D. D. late Dean of *Chriſt*'s Church, and Sir *Francis Englefield*, Kt.

Dr. Marſhal *ſubſcribes.*

Dr. *Marſhal* was a violent promoter of the Papacy, and Enemy to all Oppoſers of it in his Univerſity, under that Queen; where he reigned Tyrannically. Which was the more noted, becauſe under K. *Edward* he ſeemed as forward the other way. He watched narrowly to have catched *Jewel*, when he fled from *Oxford*. One Act that ſhewed the Man, was his digging up the Body of *Peter Martyrs* Wife out of her Grave in *Chriſt*'s Church, where ſhe had been ſome years buried, and caſting it into his Dunghil. This and other Doings of his in the former Reign made him to be the more watched in this. He lurked about in the North, and had been with the Earl of *Cumberland*: but was at laſt taken up, and being brought before the Council, he was committed to the Biſhop of *London* in Cuſtody. And on S. *Thomas* day made this formal Subſcription:

His Subſcription. MSS. Cecilian.

EGO Richardus Martialis, *Sacræ Theologiæ Profeſſor, olim Eccleſiæ* Oxonien. *Decanus, ad reſpondendum de negotio Fidei coram Reverendo in Chriſt. Patre, Dno* Edmundo Londinenſi Epiſcopo, *ex mandato*

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dato Illuſtriſſimorum Clariſſimorumq; Virorum, ac Dominorum meorum, Sacræ Regiæ Majeſtatis Conſiliariorum poſtulatus, deliberatione matura ſatis habita, paucis hoc Reponſum volo; atq; per Scriptum præſens, cujus Tenor ſubſequitur, planè reſpondeo.

Articulis omnibus ac Singulis, de quibus in Synodo Londinen. *An. Dom.* 1562. *ad tollendam Opinionum Diſſenſionem, & firmandum in vera Religione Conſenſum, inter Reverendiſſ. Patres D D. Archiepiſcopos, Epiſcopoſq; utriuſq; Provinciæ, necnon univerſum Clerum convenit: Quibus omnibus Articulis Sereniſſ. Regina noſtra D.* Elizabetha *Dei gratia,* Angliæ, Franciæ, *&* Hiberniæ *Regina, Fidei Defenſor, &c. Regium ſuum præbuit aſſenſum: Ego* Richardus Martialis *præfatus ultro volens conſentienſq; mea manu ſubſcripſi. Datum* Londini *in Ædibus Reverendi in Chriſt. Patris D.* Edmundi Londinenſi *Epiſc. ſuperius nominati* 12° *Calen.* Januarias, *Feſto D.* Thomæ *Apoſtoli.*

Richardus Martialis *mea manu ſcripſi.*

On the back ſide of this Paper is writ by the Biſhop of *London*'s hand, *Copie of D. Marſhall's Subſcription.* To which the ſaid *Marſhal* would have given a more publick Teſtimony by word of mouth in St. *Paul*'s, had not his Death prevented. For thus a Writer in thoſe Times tells us: That *Marſhal* made a publick Retractation under King *Edward*; returned to his Vomit under Queen *Mary*: and under Queen *Elizabeth* he played the Vagabond. But afterwards was taken and examined at *London*. Then again he changed his Opinion, and this third time ſung another Song. And if he had lived longer would have again teſtified it in *Paul*'s Pulpit. I ſuppoſe therefore he died in Cuſtody, and not in *Yorkſhire*, as a late Author writes. The other Gentleman I am going to mention was more ſteady, *viz.*

Vit. Juelli.

Ath. Oxon. p. 707.

Sir *Francis Englefield*, Privy Counſillor to Queen *Mary*, a great Man with her, and Maſter of her Wards and Liveries, not complying with the change of Religion under this Queen, in the Year 1559 fled abroad with ſome few others. And now his Lands and Goods were ſeized to the Queen's uſe, for his Diſobedience in not coming home after the Queen's Revocation of him, and for conſorting with her Enemies. Whereupon *Aug.* 18. he wrote the Privy Council a large Letter, Expoſtulating and Apologizing on the account of his Conſcience: 'That he was rather an unwilling Offender, than a Malicious; and that his Cauſe was not unworthy of their Honours accuſtomed Commendation unto her Majeſties Clemency. That where he was charged with adhering to her Majeſties Enemies and Rebels, he anſwered, that he never yet had been in place where any one ſo ſhewed himſelf, nor was ſo manifeſted, that he might know him for ſuch. That where he was called once, tho' not often, and commanded to make a ſpeedy return, he granted he did not perform it. But he prayed them to call to mind of what Faith and Conſcience they had known him always to have been in Religion, Conſonant to that he had been taught and bred up in, and the preſent Orders, Proceedings and Laws in *England* ſo diſſonant and varying therefrom. Which two layd

Sir Fr. Englefield's *Eſtate confiſcated.*

Writes to the Council for himſelf.

‘together did ſhew how hard a Choiſe was left to him: *viz.* either in following the Laws to wreſt and ſtrain his Conſcience, or by not obeying them to offend his Prince. And therefore to ſhun theſe two moſt ſharp and grievous, he yielded to embrace a Third, and to ſequeſter himſelf unto a private Life in ſome other Place. That his Conſcience was not made of Wax. That many of their Lordſhips had taſted largely of the invincible force of Conſcience, and her untractable nature, on which ſide ſoever ſhe take. She might, he ſaid, be crazed and cracked by things infinite that ſeemed but ſmall: And being once forced to fail in the leaſt, that Canker was never Curable after. But to change and alter ſhe could not be framed by Man's Power or Policy, till God pleaſed to draw her, being once firmly fixed. That tho' that little he was threatned to looſe could not draw him preſently to the offence of his Prince, yet what Lack and Neceſſity might hereafter do, he dared not Warrant, nor take on him to ſay. He prayed their Lordſhips therefore to be means unto her Majeſties Clemency for him in this Cauſe: that he might be ſpared, as hitherto, to enjoy that ſmall portion of Living yet left him. And he bad them to reject his Suit, if he ſought to find more Favour now, than heretofore, when his Lot ſerved, he was willing to ſhew, or than by his help others had enjoyed. That if the Place or Company where he lived, did offend, he ſhould be always willing to change the ſame, and to Conform himſelf to the Queen's devotion.’ This was the Sum of Sir *Francis* his Letter. Where we cannot but obſerve his great Argument for himſelf is Conſcience (and a very good Argument indeed) and ſo was it commonly urged in this Reign by Papiſts, as we have ſeen before: And yet in the laſt Reign, when it was urged by others, what little regard did they give to it themſelves?

King Philip *moves the Queen for favour to* Englefield.

But to let the World ſee how favourably this Gentleman was dealt withal, notwithſtanding his Complaint, let me bring in another part of his Story, tho' it happened three or four years after; when I find him ſtill in *Spain*, and greatly eſteemed by King *Philip* there. Who in his behalf had moved *Man* the *Engliſh* Ambaſſador at that Court, to ſollicit the Queen to allow him the Income of his Eſtate, and to live abroad where he liſted: and ſo had the *Spaniſh* Ambaſſador alſo here dealt with her for the ſaid *Englefield*. Hereupon the Queen commanded her ſaid Ambaſſador in a Letter wrote to him in the latter end of the Year 1567, to give her Anſwer to the ſaid King about this matter. Whereby it appeared, that Sir *Francis*'s Servants to that time received the Rents of his Lands, which there was no doubt were diſpoſed of according to his will; except ſome ſmall part of the ſame reſerved for the maintenance of the Lady *Englefield* his Wife, upon her Petition. And as to his Conſcience, there were many Papiſts then living under the Queen in *England*, without any diſturbance for their Opinion in Religion, carrying themſelves peaceably under the Government; ſuch was the Mildneſs of a Proteſtant Ruler.

Jan. 25.

The Queen's Anſwer. Pap. Office.

For theſe were the Queen's Inſtructions to the Ambaſſador; ‘That ſhe perceived by ſundry his Letters, and by the *Spaniſh* Ambaſſadors frequent treating with Her, what earneſt means Sir *Francis Inglefeld* uſed toward the King there, and others of his Council,

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‘ for the obtaining of her Graunt, that he might enjoy the Profit of ‘ his Lands, to live thereupon, and contrary to her Laws, where he ‘ would in any Part of *Chriſtendom*. In which matter ſhe thought it ‘ good, that the King her good Brother ſhould underſtand her Doings; ‘ what Mercy and Favour ſhe had uſed towards him: and how far ‘ otherwiſe ſhe thought ſurely the King would uſe any Subject of his ‘ in ſuch like caſe. Firſt, How he had been required to repair [home.] ‘ That it was well known how he might live here at home, being ‘ diſpoſed to Quietneſs, without Moleſtation of his Conſcience, which ‘ the Example of her Clemency towards a great number, his Inferiors, ‘ might well teach him. And that yet upon his often refuſal to return, ‘ though the Profits of his Lands were ſtayed by order of her Laws, ‘ to be anſwered unto her; yet ſhe never received unto this Day, ‘ neither did diſpoſe to any other Perſon, any part thereof: Saving ‘ only that ſhe directed to his Wife upon her lamentable Petition, ‘ (being an Heir, and by whom the ſaid Sir *Francis* had a great Portion of Living) a ſmall Part to maintain her, in a meaner Degree ‘ than belonged to his Wife. And the reſt of all his Living had ‘ been for any thing ſhe knew, diſpoſed by his Friends and Servants ‘ to the Uſe of the ſaid Sir *Francis*, as he appointed. So as the ‘ Matter being well conſidered, he had no Cauſe to complain of any ‘ thing paſt.

‘ And that ſeeing her Clemency had been ſuch to him, and yet, ‘ as it ſeemed, he had made Complaint of her Uſage, ſhe truſted the ‘ King would forbear to preſs her any more, or otherwiſe, in this ‘ Matter, than he would have her do, if the like Caſe were for a ‘ Subject of his. And this ſhe told her Ambaſſador ſhe would have ‘ him declare concerning this Matter of Sir *Francis Inglefeld*, to ‘ the King her good Brother. Whereunto he might add, That if ‘ the Queen were diſpoſed to give ear to ſuch Reports as were made ‘ unto her of the Miſbehaviour of the ſaid Sir *Francis* at ſundry ‘ times contrary to his Loyalty and Duty, ſhe ſhould inſted of this ‘ Clemency and Lenity, ſhew ſome Severity without breach of Ju‘ ſtice.

Englefield's *Liſt of the K. of* Spain's *Penſioners.*

Duke of Feria.

Vid. Camd. Eliz. ſub ann. 1560.

There was a Paper that ſome way or other fell into the Lord Treaſurer *Burghley*'s Hands in the Year 1574. containing a Liſt of *Engliſh* Men and Women in *Spain* and the *Spaniſh* Dominions, that were the Kings of *Spain*'s Penſioners; wrot by this *Inglefield*, and ſent by him to the Duke of *Feria*; who though he had married one *Dormer*, an *Engliſh* Woman, and lived in *England* in Queen *Maries* Time, yet hated *Elizabeth* from the beginning of her Reign, and had ſtirred up Pope *Pius* IV. to excommunicate her, and the King of *Spain* to be her Enemy. By *Inglefield*'s Correſpondence with ſuch a Man, and by being able to draw up ſuch a Liſt, one may conjecture how well he was acquainted with Queen *Elizabeth*'s Traitors; and that he muſt be little better than the reſt himſelf. This Liſt was as followeth:

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Perſons provided for here.

MSS. Burghlian.

	Lib.		*Lib.*
THE Counteſs of *Northumberland*	200	Mr. *Titchburn*	30
		Mr. *Geo. Smith*	30
The Earl of *Weſtmerland*	200	Mr. *Bach*	30
The Lord *Dacre*	100	Mr. *Rob. Owen*	30
The Lady *Hungerford*	100		
Sir *Francis Englefeld*	84	Not yet granted.	
Sir *Chriſtoph. Nevyl*	60		
Sir *John Nevyl*	60	Mr. *Powel*, Prieſt	10
Mr. Dr. *Parker*	50	Mrs. *Story*, Widow	16 *di.*
Mr. *Rich. Norton*	56	Mr. *Olyver*	8
Mr. *Copley*	60	*Thomas Kinred*	16 *di.*
Mr. *Markenfeld*	36		
Mr. *Tempeſt*	40	Perſons gone towards *Spain* to ſue for Penſions.	
Mr. *Bulmer*	30		
Mr. *Danby*	30		
Mr. *Francis Norton*	36	My Lord *Edward Seymour*	
Mr. *Thwing*	30	Mr. *Southwel*	
Mr. *Chamberlain*	60	Mr. *Carew*	
Mr. *Ligons*	40	Mr. *Harecourt*	
Mr. *Standon*	50	Mr. *Francis Moore*	
Mr. *Mocket*	30	Mr. *Blackſtone*	
Mr. *Hugh Owen*	40	Mr. *Pridieux*	
Mr. *Nolworth*	40	Mr. *Geo. Moore*	
Mr. *George Tyrrel*	30	*Williams*	
Mr. *Jenney*	30	*John Story.*	

Dennum *the Queens Spy in* Italy.

But the Queen and Kingdom, notwithſtanding the fair Pretences of the Fugitives, had cauſe to be ſuſpicious of them; the Popiſh Faction endeavouring to do her Miſchief by her own Subjects of that Perſuaſion, which they had with them at hand, to inſtil into them their dangerous Inſtructions. And ſhe knew well how enraged the Pope and his Church would be at the Reformation ſhe had eſtabliſhed; and being apprehenſive what dangerous Devices they would meditate againſt her, ſhe and her Secretary made uſe of a diligent Man, one *E. Dennum*, ſent over to *Italy* about 1562 or 1563. to ſend her *Majeſty* Intelligence of Foreign Conſpiracies and Contrivances: and having made uſe of Money, got ſeveral Notices of the Pope, and what he was doing in his Privy Cabals and Councils. A Liſt whereof he ſent from *Venice*, together with a Letter to Secretary *Cecyl*, *April* 13. 1564. A Copy of this Paper fell afterwards into the Hands of that diligent Antiquary, Sir *James Ware*. But the Original was kept private in the Queens Cloſet among other Papers of Secreſy. The Contents thereof were theſe:

Reſolutions taken at Rome *againſt the Queen.* Fox & Fireb. *Pt.* II. *p.* 49.

I. That Pope *Pius* had conſulted with the Clergy of *Italy* at an Aſſembly which he had called; When it was voted, that the Immunity of the *Roman* Church, and her Juriſdiction was required to be defended

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defended by all Princes, as the principal Church of God. And to encourage the ſame, that Council voted, that *Pius* ſhould beſtow the Queens Realm on that Prince, who would attempt to Conquer it.

II. That there was another Council ordered by way of Committee: Containing Three of the Cardinals, Six of the Biſhops, and as many of the Order of the *Jeſuits*, who daily now increaſed, and came in great Favour with the Pope. *Jeſuits.* Theſe did weekly preſent Methods and Ways, and Contrivances for the Church of *Rome*. And theſe were prepared for a great Council to be holden afterwards; whoſe Buſineſs was how to order all things for the Advancement of the *Romiſh* See. Some of theſe Contrivances were as follow:

Firſt, To offer the Queen to Confirm the *Engliſh* Liturgy, ſome things being altered; provided, ſhe do acknowledge the ſame from *Rome*. But if denied, then to aſperſe the Liturgy of *England* by all Ways and Conſpiracies imaginable.

Secondly, A Licence or Diſpenſation to be granted to any of the *Romiſh* Orders, to Preach, Speak or Write againſt the new eſtabliſhed Church of *England*: to be done among Proteſtants in other Parts, on purpoſe to make *England* odious to them. Theſe Perſons ſo Licenced and Indulged to be ſeemingly as ſome of them: and not to be either taxed, checked or excommunicate for ſo doing. They were alſo to change their Names, leſt they might be diſcovered. And they were to keep a quaternal Correſpondence with ſome of the Cardinals, Archbiſhops, Biſhop, Abbots, Priors, and others of the chief Monaſteries, Abbies, *&c.*

Thirdly, For the preventing of any of theſe diſpenſed Perſons from flinching off from them, or falling from this Correſpondence by ſome good Reward, there ſhould be ſeveral Perſons appointed to watch the Parties ſo licenced, and to give Intelligence to *Rome* of their Behaviour. And theſe Parties were to be ſworn not to divulge to any of the Perſons ſo Licenced or Indulged what they were, or from whence they came, but to be ſtrange, and to come in as one of their Converts.

Fourthly, In caſe any of the hypocritical Miniſtry of *England* ſhould become as thoſe who had theſe Licences, it was deliberated what was then to be done. The Biſhop of *Mentz* anſwered, That that was the thing they aimed at: And that they deſired no more than a Separation among the Hereticks of *England*; and the more Animoſities there were among them, there would be the fewer to oppoſe the Mother Church of *Rome*, whenever Opportunity ſerved.

Fifthly, A Pardon to be granted to any that would Aſſault the Queen, or to be any Cook, Brewer, Baker, Vintner, Phyſician, Grocer, Chirurgion, or of any other Calling whatſoever, that would make her away. And an abſolute Remiſſion of Sins to the Heirs of that Party's Family, and a perpetual Annuity to them for ever, and to be of the Privy Council to whomſoever afterwards ſhould Reign. *N. B.*

Sixthly, For the better aſſurance of further Intelligence to the See of *Rome*, Licences were to be given to diſpenſe with ſeveral Baptiſms Marriages, and other Ceremonies of the Church of *England*, to poſſeſs and enjoy any Offices, either Eccleſiaſtical, Military or

Civil; to take ſuch Oaths as ſhould be impoſed upon them, provided, that the ſame Oaths be taken with a Reſerve for to ſerve the Mother Church of *Rome*, whenever Opportunity ſerved. In which Caſe the Act of Council paſſed, that it was not ſin, but meritorious; and that when it ſo ſerved for *Rome*'s advantage, the Party was abſolved from his Oath.

Seventhly, That the *Romiſh* Orders cheriſh all Adherents to the Mother Church. And whenever Occaſion ſerved, to be in a readineſs at the times appointed; and to contribute according to their Capacities for the promoting the *Romiſh* Cauſe.

Eighthly, That the *Romiſh* Party ſhall propoſe a Match for the Queen of one of the Catholick Princes.

Ninthly, Excommunication, and a perpetual Curſe to light on the Families and Poſterity of all thoſe of the Mother Church, that will not promote or aſſiſt, by means of Money or otherwiſe, *Mary* Queen of *Scotland*'s Pretence to the Crown of *England*.

Tenthly, Every *Roman* Catholick within *England* and *Ireland* to contribute to thoſe *Romiſh* Biſhops, and Pariſh Prieſts, that were privately, or ſhould be, ſent over to them; and to pay all the Church Duties, as if they were in Poſſeſſion: and this upon Pain of Excommunication to them and their Poſterity.

Eleventhly, The See of *Rome* to diſpenſe with all Parties of the *Roman* Faith to ſwear to all Hereſies in *England*, and elſewhere. And that not to be a Crime againſt the Soul of the Party; the Accuſed taking the Oath with an Intention to promote or advance the *Roman* Catholick Faith.

And all theſe aforeſaid Articles were decreed and ordered by the Pope's Council.

The State of the Churches abroad.

And now let me ſubjoyn the State of the Foreign Churches, in *France*, *Italy* and *Switzerland*; which at this time was very ſad, and the Goſpellers that lived in thoſe Countries were under great Apprehenſions of extreme Calamities to befal them, by means of the Council of *Trent*, that ſtudied nothing ſo much as the ruin of the Reformed, and the Houſe of *Guiſe* active with the Pope to bring the ſame to paſs.

MSS. Foxian.

Some brief Account of this *Bullinger* gave to *John Fox* in a Letter from *Zurick* writ in *March*, 1563. *Dolemus Nos vehementiſſimè caſum florentiſſimi Regni* Galliæ, *quod* Guiſiana *Domus Sanguinaria, Domus* Achab, *hoc anno propemodum* (*Quis credidiſſet?*) *evertit; ac calamitoſſiſima ſubinde veremur. Orandum eſt ergo Dominum, ut is noſtri miſereatur, & Fratribus in* Gallia *Pacem reſtituat, ac Tranquillitatem. Ex* Italia *nuntiatur*, Lotharingum *Cardinalem, qui* Italiam *prætextu Concilii* Tridentini *adeundi ingreſſus eſt, commovere ad Arma Principes* Italiæ *contra Fideles. Conſilia & auxilia communicat Caput omnis mali Antichriſtus Papa. Molitur mira Concilium ipſum* Tridentinum. *Ut ſi Deus non diſſipaverit cruenta illorum conſilia, ſicut hactenus fecit, vix abſque bello ſimus hac æſtate futuri.* That is, 'We do extremely lament the misfortune of the moſt 'flouriſhing Kingdom of *France*, this Year well neer deſtroyed (who 'would have believed it?) by the bloody Houſe of *Guiſe*, that Houſe 'of *Ahab*. And ever and anon we fear worſe ſtill. Let us therefore beſeech God to have mercy on us, and to reſtore Peace and Quietneſs to the Brethren in *France*. The News is from *Italy*, that the Cardinal of *Loraine*, who is entred *Italy* upon colour of going to the Council of *Trent*, ſtirs up the Princes of *Italy* to take Armes againſt the Faithful. Antichriſt the Pope, the Head of all Miſchief, contributes his Counſils and his Aids. The Council of *Trent* itſelf is contriving ſtrange things. That if God do not ſcatter their bloody purpoſes, as hitherto he hath done, We ſhall hardly ſcape War this Summer.' And what the ſame Party was doing here in *England*, as well as elſewhere, to undermine Religion, and to bring in the old rejected Superſtitions, we ſaw afore: And what odd Counſils were hatching at *Rome* for that purpoſe.

The Trent *Council ends.*

This Popiſh Council, beginning *Anno* 1545. concluded this preſent Year 1563. Which this State and Church of *England* utterly diſowned; And therefore would ſend no Repreſentatives thither; whereat the Papiſts were angry. Which one of that Party ſoon after the Concluſion of it, expreſt in Print in a taunting way. For thus we find *Dorman* telling Dean *Nowell*, 'That it was Fear to be vanquiſhed in their Hereſies, that they durſt not come to the late General *Trident* Council, where they were called; and that therefore like cowardly Yeomen fearing the War, they cauſed their Wives to bind Clouts about their Heads; and then their Kerchiefs being ſick, muſt need tarry at home forſooth.' To which thus *Nowell* replied in his own Language, 'But who could fear any vanquiſhing at your Councils, who after ſo long ſitting at *Trident*, hatched us out ſuch a ſort of goodly Decrees, worſe than addle Eggs, as any Popiſh Lad meanly learned, ſitting under a Summer's Hedge, might in two or three Afternoons right well and as well have written, as they are written and ſet forth by your worthy Council. No, Sir, your Prelats ſat not there about conning of Articles of Religion, or to Diſpute with Hereticks to vanquiſh them. A few louzy Friars, whom no Man would fear but in his Pottage or Egg-py, did ſerve that Turn well enough. And your great Prelates deviſed the while by that long Conſultation, how by Sword and Fire they might moſt cruelly murder all true Chriſtians, whom they call Hereticks; and now do labour to put in Execution ſuch their bloody Devices.

Confutat. fol. 428. *b.*

An Anſwer to the Decrees of the Council of Trent.

Yet to fortify and arm our People againſt the Decrees of this Council, and that it might have the leſs Regard taken of it here in *England*, there came forth ſeaſonably now a Book intituled, *A godly and neceſſary Admonition of the Decrees and Canons of the Council of* Trent, *Celebrated under* Pius IV. *Biſhop of* Rome *in the Years of our Lord* 1562. *and* 1563. *Written for thoſe godly diſpoſed Perſons Sakes, which look for Amendment of Doctrine and Ceremonies to be made by General Councils.* It was tranſlated out of *Latin*, and imprinted at *London* by *John Day* dwelling over *Alderſgate*, the 19. *Febr.* 1564. No Name of the Author, but it ſeems to be done by Archbiſhop *Parker*, or his ſpecial Order. The Method of the Book is to ſet down the Decrees in convenient Paragraphs: and then to ſubjoyn Obſervations and Anſwers to each. Near the beginning, the Author writes thus, That if we diligently weighed a few Words, *viz.* 'That the Council muſt be celebrated according to the Form and Letters

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‘ of our Holy Lord *Pius* IV.’ we ſhould eaſily underſtand, that the Biſhop of *Rome* with his Council of *Trent* mocked and dallied with all *Chriſtendom.*

Biſhop Jewel's *Letter to an* Italian, *concerning that Council.*

“ But what further our Church and Kingdom could ſay, for their not coming or ſending to that Council, and diſowning it utterly, we may have recourſe to a Letter of *Scipio*, an *Italian* Gentleman, wrot to Biſhop *Jewel*, formerly his Acquaintance at *Padua*; (where *Jewel* formerly went to ſtudy) and the Anſwer which he gave to the ſaid *Italian.*

Scipio's *Letter to* Jewel.

Scipio wondered, that the Realm of *England* alone had ſent no Ambaſſador to that *General Council*, ſummoned by the Pope for the ſettling of Religion; when all other Nations were there aſſembled: No, nor ſo much as excuſed their Abſence by any Meſſage or Letter; but that we had altered without any Council, all the Form of the ancient Religion. The former arguing a proud Stubbornneſs: the other a pernicious Schiſm. That it was a Superlative Crime to decline the Pope of *Rome*'s Sacred Authority, or to withdraw themſelves from a Council, being by him called to it. That it was not lawful to debate Controverſies about Religion otherwiſe than in ſuch Aſſemblies: Since there were the Patriarchs and the Biſhops and the learned Men of all Sorts. And from their Mouths the Truth muſt be required. That there was a Light of each Church: and there was the Holy Ghoſt. And that all godly Princes ſtill referred any Doubt ariſing in God's Worſhip to a publick Conſultation. That *Moſes*, *Joſhua*, *David*, *Hezekiah*, *Joſias*, and other Judges, Kings and Prieſts, did not adviſe concerning the Matters of Religion, but in an Aſſembly of Biſhops. That Chriſt's Apoſtles and the Holy Fathers held their Councils. And *Arius* was vanquiſhed; and *Eunomius* and *Eutyches* and other Hereticks. And by the ſame Means the Diſtractions of the World might be compoſed.

Biſhop Jewel's *Anſwer.*

And how ſhall the Biſhop of *Sarum* anſwer all this ſpecious Diſcourſe: as much as could be ſaid ſurely on this Point? It is worth reading the Anſwer he made, which I proceed to rehearſe from his own Epiſtle to that Nobleman. ‘That it was not for him to take upon him to anſwer in the Behalf of the Realm of *England*, by what Advice every Thing was done, ſeeing the Counſil of Kings were ſecret and hidden: and ſo ought to be. And yet becauſe of their old and intimate Acquaintance, and becauſe he ſaw *Scipio* deſired it ſo earneſtly, that he ſhould briefly ſhew, what he thought, and doubted not but that it would ſatisfy him, he proceeded thus: Aſking him, Why ſhould he wonder, that no Ambaſſadors came from *England* to that Council, ſince not *Engliſhmen* alone come not thither. That he himſelf who was a publick Perſon, and employed in the Affairs of his Commonweal, was not preſent at it. Why did he not as well wonder, that neither the three Patriarchs of *Conſtantinople*, *Antioch*, and *Alexandria* were there; nor *Presbyter John*, nor the *Grecians*, *Armenians*, *Perſians*, *Egyptians*, *Moors*, *Ethiopians*, and *Indians* came not: For many of them believed in Chriſt, had their Biſhops, and were baptized Chriſtians; nor had any Ambaſſador

'baſſador come from thoſe Parts of the World. Or rather well would 'he ſee, that the Pope did not call them; and that his Eccleſiaſtical 'Decrees took not hold of them.

'That it was more to be wondred at that the Pope ſhould call ſuch 'Men to a Council, whom he had before condemned of Hereſy, and 'openly pronounced *excommunicate*, without hearing either them or 'their Plea. The Biſhop ſaid, he would fain be reſolved, whether 'the Pope's Meaning were, to adviſe with them in the Council, whom 'he accounted Hereticks, or elſe that they ſhould plead their Cauſe 'at the Bar: or either change their Opinion preſently, or out of hand 'be condemned again. The former was denied heretofore by *Julius* 'III. to thoſe on our Side. The other was ridiculous, that the *Engliſh* ſhould come to the Council, only to be indicted, and plead for 'themſelves: eſpecially before him, who long ſince was charged with 'hainous Crimes, not only by our Side, but alſo by their own.

'Nor did *England* alone ſeem thus ſtubborn. For where were the 'Ambaſſadors of the Kings of *Denmark*, *Sweden*, and the Princes of '*Germany*, the *Switzers*, the *Griſons*, the *Hanſe* Towns; thoſe of 'the Realm of *Scotland*, and the Dukedom of *Pruſſia*. Nay, the 'Pope himſelf came not to his own Council. And what a Pride was 'it for one Man at his own Pleaſure to aſſemble together all Chriſtian 'Kings, Princes and Biſhops, when he liſted, and require them to be 'at his Call; and not to come himſelf. But perhaps *Pius* IV. the 'preſent Pope might remember what happened heretofore to *John* XXII. 'that came to the Council of *Conſtance Pope*, but returned *Cardinal*. 'Therefore the Popes had provided for themſelves in the Rear, and 'kept home, and had withſtood all Councils and free Diſputes. That 'above 40 Years before, when Dr. *Martin Luther* was curſed with 'Bell, Book and Candle, becauſe he had begun to preach the Goſpel, 'and to reform Religion out of God's Word; and had requeſted, that 'his Cauſe might be referred to a General Council, he could have no 'Audience. For Pope *Leo* X. might ſee well enough, that if the 'Matter ſhould have come to a Council, his own State might come 'in danger.

'That indeed the Name of a *General Council* carried a fair Shew; 'ſo it were aſſembled, as it ought, Affection laid aſide; all things re'ferred to the Rule of God's Word; the Truth only aimed at. But 'Religion and Godlineſs be openly beaten down; Tyranny and Am'bition eſtabliſhed; if Men ſtudied Faction, Gluttony, Luſt; then 'was nothing more pernicious to the Church of God.

'That this that he had hitherto ſpoken, was as if that Council ſub'ſiſted ſomewhere and were indeed a Council, which he thought ab'ſolutely to be none, or ſurely very obſcure. For we could by no 'means learn, what was done there; what Biſhops were met, or ra'ther whether any at all were met. That twenty Months ago, when 'the Council was firſt ſummoned by Pope *Pius*, the *Emperor Ferdinand* much diſliked the Place: *Trent* not being commodious enough 'ſeated for ſo many Nations; nor able to receive ſo great a Multitude 'of Men, as were likely to meet at a General Council. And the 'ſame Anſwer was returned from other Chriſtian Princes. Therefore

‘ that we believed, that all theſe things with the Council itſelf, were vaniſhed away into Smoke.

‘ Next, he queſtioned the Power of Pope *Pius* to call a Council, more than another Biſhop. That while the Empire flouriſhed, it was the proper Right of the Emperor of *Rome* to do it. But now ſince the Empire is leſſened, and Kingdoms by Succeſſion ſhare Part of the Imperial Power, that Power was communicated to Chriſtian Kings and Princes. That if the *Annals* were ſearched, the Memorials of Antiquity laid together, the ancienteſt Councils, the *Nicene*, the *Epheſine, &c.* were called by the *Roman* Emperors, *Conſtantine*, *Theodoſius, &c.* And the Popes of *Rome*, when *Ruffine* had alledged a certain Synod againſt *Hierom*, he aſked, Tell me, what Emperor cauſed it to be called? And accordingly Biſhop *Jewel* demanded, what Emperor cauſed the Biſhops to be called at this Time to *Trent*? And that therefore this triumphant Council was not lawfully called. That Pope *Pius* had done nothing rightly or orderly. And that in ſo ſaying, no Man could juſtly find fault with our Abſence.

‘ Then he went on to mention the Wrongs the Popes of *Rome* had done us. That they had as often as they pleaſed, armed our People againſt their Soveraign; pulled the Scepter out of our Kings Hands, and the Crowns from their Heads. They would have the Kingdom to be theirs, and held in their Name. That of late Years they ſtirred up againſt us ſometimes the *French*, ſometimes the Emperor. That it was needleſs to rehearſe what the Intention of *Pius* himſelf had been towards us: what he had done; what he had ſpoken; what he had practiſed; what he had threatned: nor by what Courſe he made himſelf Pope: by corrupting of Cardinals; buying of Voices; Underminings and Ambuſhes: That he caſt Cardinal *Carotta* into Priſon; and there murdered him. And did he [*Scipio*] wonder that we came not to a Man of Blood, that purchaſed Voices; that denied to pay his Debts; to a Simoniacal Perſon; to an Heretic? That it was not the Part of a wiſe Man wilfully to run into a Place infected; nor to conſult of Religion with the Enemies of Religion.

‘ That it was fit, that Councils ſhould be free; and that every Man may be preſent that will. That in the *Nicene*, *Epheſine, &c.* Councils, Princes then were not called together in ſuch a ſlaviſh Manner, that if any one of them ſtayed at home, or had not ſent Ambaſſadors to the Council, preſently every Eye was upon him, every Finger pointing at him. That the Popes in thoſe Times were ſo patient, as not to condemn them of *Contumacy*. That this Tyranny of Popes was not yet grown up. That it was lawful then for holy Biſhops and Fathers, as it ſtood with their Convenience, to ſtay at home without Prejudice. That *Athanaſius* the Biſhop, tho' the Emperor ſummoned him to the Council at *Cæſaria*, yet would not come. And in the *Syrmian* Council, when he ſaw the *Arians* were like to prevail, preſently withdrew himſelf, and went his ways. *Chryſoſtom* came not to the *Arian* Council, tho' the Emperor called him, both by Letter and Meſſage. That the Biſhops that met in a Council at *Conſtantinople*, being called to a Council at

‘*Rome*, refuſed to come. And their Excuſe was, that they were to intend the Charge and Reformation of their own Churches.

‘What if our Biſhops, added *Jewel*, gave now the ſame Anſwer; that they could ſpare no Time from their own ſacred Function; That they were wholly employed in ſetting up again their own Churches: That they could not be abſent five, ſix, ſeven Years: eſpecially there, where they ſhould be able to do no good. For that our Biſhops were not ſo idle, as thoſe at *Rome*, that frolicked it in their Palaces, danced Attendance upon their Cardinals, and hunted after Livings. That our Churches were ſo miſerably waſted and ruined by them, that they could not be repaired in a ſmall Time, or with ordinary Diligence.

‘That the Pope did indeed but make a Shew of a Council, and meant it not. And that he did nothing ſincerely or truly. That that See was wholly ſupported by mere Hypocriſy: which the leſs natural Strength it had, ſo much the more Colour it needed. That if the Pope thought a General Council ſo effectual for removing of Schiſms, why did they defer a Thing ſo neceſſary, ſo long: Why did they ſit quiet Thirty Years together, and ſuffered *Luther*'s Doctrine to take root. Why did they aſſemble the *Trent* Council with ſuch Reluctancy and Unwillingneſs: more by the Inſtigation of *Charles* the Emperor, than of their own Accord: and that they had been at *Trent* well nigh Ten Years; and had done juſt nothing. That the Popes in Truth were not in Hand to keep a ſolemn Council, or to reſtore Religion. which they made a Mock of; that which they intended, and ſought and laboured for, was to elude the Minds of godly Men, and the whole World with a pompous Expectation of a General Council.

God's Word.

‘That they ſaw their Wealth had been now a pretty while ſinking; that their Tricks did not find the ſame Credit now, as heretofore; that an incredible Number of Men did every day fall from them; that Men did not now run to *Rome* in ſuch Troops; that there was not now-a-days ſo high an Eſtimation, or ſo dear a Price for Indulgences, Bleſſings, Abſolutions and empty Bulls. That their Mart of Ceremonies and Maſſes were ſlighted. That a great Part of their Tyranny and Pomp was ſhrunk; that their Revenues were ſlenderer than they were wont to be. That they and theirs were laughed at every where, even by very Children. That their whole Reſt lay now at Stake. That this was the Force of God's Word: This the Power of the Goſpel: Theſe the Weapons by which was overthrown every Fortification raiſed againſt the Knowledge of God. And this Doctrine ſhould be preached through the whole World, in Deſpight of them all.

The Decay of Popery.

‘The Merit-mongers Shops waxed cold now at *Rome*. Their Wares, as if *Porſenna*'s Goods were put to Sale, were very low prized; and yet could ſcarce find a Chapman. The Indulgence-Broker truſſed up, and down, and found no Fools. Thence grew their Grief; and this vexed the Pope. They ſaw that this ſo great Light broke forth from one Spark. What was it like to do now, when ſo many Fires were kindled in all Places of the World; and ſo many Kings and Princes acknowledged and profeſſed the Goſpel? And therefore Councils were ſummoned, the Abbots and Biſhops

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The Deſign of the Council.

Monies raiſed, and why.

called to make a Party. For this they thought the cunningeſt Plot to ſpin out the Time for ſome Years, to hold Men's Minds in ſuſpence with Expectation; and many things, as it uſeth, might fall out in the mean time. Some Wars might be raiſed. One of theſe Princes might die, *&c.* Men's Minds might wax cool ------ That now-a-days the Intent or Scope of Councils is not to diſcover Truth, or to confute Falſhood. But this hath been the only Endeavour of Popery, to eſtabliſh the *Roman* Tyranny, to ſet Wars on Foot, to ſet Chriſtian Princes together by the Ears: To raiſe Money, ſometimes for the *Holy Land*, ſometimes for the building of St. *Peter*'s Church; ſometimes for other Uſes, I know not what, or rather Abuſes all. Which Money was to be caſt into ſome few Bellies in Gluttony and Luſt, *&c.*

The Abbots and Biſhops of the Council.

‘That the Abbots and Biſhops, upon whoſe Fidelity, Learning and Judgment, the Weight of this whole Council, the Diſcuſſing of Queſtions muſt lie and reſt; they were indeed grave Perſons, and had fair Titles; but take from them theſe Titles, the Perſons they bear, and their Trappings, and there would nothing that belonged to an Abbot or Biſhops remain in them: For they were not Miniſters of Chriſt, Diſpenſers of the Myſteries of God; applied not themſelves to reading, nor to preach the Goſpel, nor to feed the Flock ------ but intangled themſelves in ſecular Buſineſſes. They hid the Lord's Treaſure; they took away the Keys of the Kingdom of God. They went not in themſelves, nor ſuffered others. They ſlept, ſnorted, feaſted and rioted: Clouds without Water, Stars without Light. That they would not hear any of our Men ſpeak.

The Ambaſſadors of the Princes of Germany *come to the Council.*

Hereticks: who.

‘That in the laſt Convention of the Council of *Trent*, ten Years before this, the Ambaſſadors of the Princes and free Cities of *Germany*, came thither with a Purpoſe to be heard; but were abſolutely refuſed. For the Biſhops and Abbots anſwered, that they would not ſuffer their Cauſe to have a free Hearing, nor ſuffer Controverſies to be diſcuſſed out of the Word of God. And that our Men were not to be heard at all, except they would recant. Which if they refuſed to do, they ſhould come into the Council upon none other Condition, but to the Sentence of Condemnation pronounced againſt them. For that *Julius* III. in his Bull of *Indiction* of the Council declared plainly, That either they ſhould change their Opinions, or elſe be condemned for Hereticks, before they were heard: And that *Pius* IV. that had now a Purpoſe to re-aſſemble the Council, had already prejudged, for Hereticks, all thoſe who had left the *Roman* Church: (that is to ſay, the greateſt Part of the Chriſtian World) before they were ever ſeen or heard. That they ſaid, and ſaid it often, that already all was well with them; and that they would not alter one Jot of their Doctrine or Religion. Was this, ſaid the Writer, to reſtore the Church to her Integrity? Was this to ſeek the Truth? Was this the Liberty and Moderation of Councils?

Papal Pride and Tyranny.

‘Further, that whereas the World complained of the Papal Pride and Tyranny, and believed that nothing could be amended in the Church of God, until he [the Pope] were reduced into Order;

‘yet

The Pope.

‘ yet all things were referred unto him, as unto a moſt conſcientious ‘ Peace-maker and Judge. He [*Jewel*] would not call him an ‘ Enemy to the Truth, Ambitious, Covetous, Proud, intolerable ever ‘ to his own Followers: that they would make him a Judge of all ‘ Religion, who avouched, that he could make Injuſtice to be Juſtice; ‘ and who commanded all his Determinations to be of equal Value ‘ with thoſe of St. *Peter* himſelf: And that he ſaid, In caſe he carried ‘ a Thouſand Souls with himſelf to Hell, yet no Man ought to ‘ reprehend him for it. And whom ſome of his own Followers, *viz.* ‘ *Joachimus Abbas*, *Petrarch*, *Marſilius Patavinus*, *Laurentius* ‘ *Valla*, *&c.* did clearly pronounce to be the *Antichriſt*: That all ‘ was referred to the Judgment of this Man alone. So that the ſame ‘ Man is the Party arraigned, and the Judge: the Accuſers were ‘ heard from an inferior Place, and the Party accuſed ſat in his Tribunal, ‘ and pronounced the Sentence concerning himſelf.

Antichriſt.

‘ And that therefore *Scipio* at length, (as the Biſhop applying to ‘ him concluded) ſeeing all things were moſt unjuſtly handled, nothing ‘ ſincerely and fairly carried in Council; he needed not wonder, ‘ that our Men had rather tarry at home, than take ſo long and ſo ‘ idle a Journey: in which they ſhould both loſe their Labour, and ‘ betray their Cauſe.

And whereas he had ſaid, ‘ It was not lawful to make any Change ‘ in Religion without Order from the Pope and Council;’ the Biſhop replied largely to that. As, ‘ That the State of God’s Church was ‘ moſt miſerable, if there being ſo many Errors, ſo generally ſpread, ‘ ſo groſs, ſo blind, ſo foul, and ſo perſpicuous; and yet nothing ‘ could be done without the whole World ſhould meet in a General ‘ Council. The Expectation whereof was very uncertain, and the ‘ Event much more. That as for our Part, we did not fear and fly, ‘ but deſire and wiſh for a Council, ſo it were free, ingenuous, Chriſtian. ‘ So that Men did meet as the Apoſtles did: So that Abbots ‘ and Biſhops were freed from their Oath, by which they were bound ‘ to the Pope; And our Men modeſtly and freely heard; and not ‘ condemned before they were heard: and one Man might not have ‘ Power to overthrow whatſoever was done. But ſeeing it was impoſſible, ‘ as the Times then were, that this ſhould be obtained, We, ‘ ſaid the Biſhop, thought fit to provide for our Churches by a National ‘ Council,------ And that for themſelves they had done nothing, ‘ but with very good Reaſon; and what they ſaw to be lawful, and ‘ to have been practiſed by the Fathers of the Primitive Church, ‘ without any Reprehenſion at all. That therefore they had called a ‘ full Synod of Biſhops; and by Conſent of all Sorts purged this ‘ Church of thoſe Excrements, which either the Negligence or the ‘ Malice of Men had brought in. That they had reſtored all Things, ‘ as much as poſſibly they could, to the antient Purity of the Apoſtolical ‘ Times, and to the Similitude of the Primitive Church. And ‘ this, he added, was juſtly in their Power to do. And becauſe they ‘ could do it, they did it boldly.

A free Council required.

The Reformation lawfully done.

And much more excellent Matter of our Reformation, and in Vindication thereof, did this Learned Biſhop’s Letter contain. Which is deſervedly preſerved at the End of Father *Paul's* Hiſtory of that Council: Printed in *Engliſh* at *London:* Worthy every Proteſtant's diligent Peruſal."

CHAP. XXXVII.

The Kingdom and Church vindicated againſt Oſorius *a Popiſh Writer. Dr.* Haddon *writes in Anſwer to him; and ſo doth* John Fox. Oſorius *printed in* Engliſh: *And* Muſculus *Common Places. The Bible and other Church Books publiſhed in* Welch. *Some Miſcellaneous Matters. A ſtrange Effect of Joy. The Queen at* Windſor *this Winter reads much.*

Dr. Haddon *anſwereth* Oſorius's *Letter.*

THIS Year came forth a State-Book, being a neceſſary Quarrel of this Church, and Defence of this Country, writ in Anſwer to *Hieronymus Oſorius*, a *Portugueze*, who the laſt Year publiſhed a malicious Libel againſt *England*, and the Reformation of Religion here, by way of Letter to the Queen; intending to perſuade her to return to the *Roman* Catholick Faith; as hath been mentioned already. The Anſwerer, who ſeems to be pitched upon for this Work by Secretary *Cecil*, was Dr. *Walter Haddon*, Maſter of Requeſts to the Queen, a Man of great Abilities in Learning, and Experience of the State and Affairs of this Nation, and withal, had an excellent *Ciceronian* Style: to be even with the ſaid *Oſorius*, whoſe *Latin* was the only thing that recommended his Book. But his Treatment of the Queen and her Kingdom and People was ſo rude and uncivil, and his Arguments ſo weak and childiſh, that the ſaid *Haddon* gave this ſhort Character of him, 'That he was a moſt perverſe, overthwart 'Brawler, who beſides a commendable Facility in the *Latin* Tongue, 'could profit the Publick nothing at all.

Oſorius's *Character.*

Haddon framed his Anſwer in a Letter to him, entituled, *Gual. Haddonus Hieronymo Oſorio Luſitano S. D.* Therein anſwering all the trite Objections of Papiſts, then toſt up and down againſt the late Proceedings of *England*, and clearing the Steps that were taken by the Queen and her Council and Parliament. And therefore very well worthy to have ſome Account given of it in this Place; having been drawn up by great Deliberation, and overlookt by the Secretary and Sir *Thomas Smith*; and ſerving for a publick Vindication of this Nation: the like to which I know none as yet ſet forth, except Biſhop *Jewell's Apology* the laſt Year. This choice Letter remaineth among *Haddon's Lucubrations*, publiſhed in the Year 1567. but being out of the Hands of moſt, and in *Latin*, I will give ſome brief Account of it.

Some Account of Haddon's *Anſwer.*

He told *Oſorius*, the Reaſon he wrote this Letter to him was, to correct (yet without Offence or bitter Difference) his Miſtake of the State of *England*, taken up from falſe Surmiſes and Reports, and to rectify the Opinions of others, which perhaps his Writings had prejudiced.

judiced. That whereas *Oſorius* had aſcribed the publick Decrees, made for reforming Religion, to a great many uncertain obſcure Men, and excluded the Queen from this Tranſaction; it was to be attributed either to his Diſſimulation, or his Ignorance of our Cuſtoms. For the Cuſtom of *England* is, that no Laws are made, to which the whole State is obliged to ſubmit and obey, but by the Aſſent and Conſent of the Common People, the Nobility, together with the Approbation of the Prelates of the Church, and the Command of the Prince. Therefore, if any thing elſe had been told him, it was a Lye in the Author of it, and in him, too much Credulity.

Oſorius's *ſlanderous Exclamations.*

He obſerved, how *Oſorius* began with a terrible Complaint, that a Multitude of Men, he knew not who, had eſtranged themſelves from the Truth of Apoſtolical Religion, and had brought in a new one, unknown before, but boaſting much of Pleaſure and Liberty: but that in truth that Religion was moſt peſtilent, and abounded with Floods of innumerable Evils. Then he aſſaulted the Authors of this new Religion; againſt whom he thundered out thick and horrible Flames of Reproaches; and that nothing could be thought more deteſtable than they. Then he roared out againſt the Religion itſelf; that it was to be accurſed, avoided, abhorred: and that the Authors of it were Murtherers, Sorcerers, Overthrowers of Commonwealths, Enemies of Mankind. But to this *Haddon* challenged him to come to Particulars, and to ſhew, who theſe were, and wherein this Religion came to have ſuch a Character. That for his part, he could not but lift up his Hands to Almighty God, moſt heartily thanking him that he had diſperſed the deep Darkneſs of the former Times by the Sun-ſhine of the Goſpel. By the want of the Knowledge whereof firſt, and afterwards the truſting in Superſtitions, we wallowed ſecurely in the Sink of Sin; believing that, whatſoever Wickedneſs we had done, to have it pardoned by the Lead of the Popes Bulls, and by muttering over of Prayers not underſtood. But the Authority of the Holy Scriptures at length ſounded in our Ears, and ſo terrified our Conſciences, that laying aſide and caſting away the Inventions of Men, we took refuge in the free Mercy of God only; in like manner attending to that which was commanded by the Prophet, to conform our Manners to Holineſs and Righteouſneſs.

And whereas in a long Addreſs to her Majeſty, *Oſorius* adviſed, That ſhe and all Princes ſhould provide and take care they were not dethroned by this new and hitherto unknown Sect; *Haddon* ſhewed how ſhe flouriſhed in all Proſperity, loving her Subjects, and being beloved by them: and not perceiving the leaſt Air of thoſe Tumults vainly propheſied of by him. 'Tis true, there had been ſome danger of a *French* Tempeſt; but that was now pacified. And whence it firſt blew, it was eaſy to tell. [He means, not from the Profeſſors of Religion, but from the *Guiſians*, a bigotted Popiſh Faction.]

Then *Oſorius* mentioneth a ſort of Men lately come in, who were to purge the Church from all the Dregs of the Errors of the Schools, and to reduce it again to the Sincerity of the Inſtitution of the Apoſtles, and to repreſent to the Chriſtian World the Truth founded in the Goſpel of Chriſt, long ſince oppreſt by Gain and Ambition: that the Glory of God obſcured by the Dreams of Men might be advanced by the

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the clear and broad Light of the Holy Scriptures. Theſe Men whom he had thus ſcoffingly deſcribed, ſometimes he makes ſport with, ſometimes ſhews his Stomach againſt, and ſometimes declaims and exclaims upon them. And this new Sect was the Enemies, which (as Peſts of this Realm) he would have cut off from the Queen's Majeſty, and caſt away. But *Haddon* on the other ſide eſteemed theſe Profeſſors of the Goſpel to be the Servants of God, ſent from Heaven to us, to awake us out of our Sloth in theſe dangerous Times of the declining World: That theſe Men quickned our Lingring, refuted our Errors, and rebuked our Impieties. And then biddeth *Oſorius* ſee how wide his Opinion of theſe Men was from his.

Our Reformers.

But now *Oſorius* begins to take the Perſons of the chiefeſt Reformers to taſk; and aſketh, if they were more perfect in all the Praiſe of Piety, than *Athanaſius*, *Baſil*, *Ambroſe*, *Hierom*, and *Auguſtin*. *Haddon* replied, That theſe Reformers, many of them, were of excellent Learning, and moſt blameleſs Manners. But not to make odious Compariſons between worthy Men, he aſſerted in behalf of theſe Modern Doctors, that they did conſpire with thoſe Venerable Fathers, that they went the ſame way with them, and delivered the ſame Sum of Religion as they did: And if ſo, Compariſon between Perſons that agree was idle. If not, he bad *Oſorius* ſhew, wherein they differed. That *Auguſtin* complained, that in his time, they were overwhelmed with Floods of Ceremonies, that the Condition of Chriſtians was almoſt worſe than that of the *Jews*. *Hierom* wiſhed the Holy Scriptures (which from the *Romaniſts* Churches were wholly thrown off and hidden) might be learned by Women and Children. *Baſil* employed all his Leiſure in Learning himſelf, and Teaching others the Holy Buſineſs of Divinity. And if Monks had lived according to *Baſil*'s Inſtitutions, not a Man had touched them ſo much as with their Finger. That *Athanaſius*'s Creed had a juſt Veneration, nor was there any queſtion between him and us. But *Oſorius* had only named theſe antient Fathers barely, and no more.

Luther.

He paſſed on to reprove our later Reformers: beginning with *Luther*; whoſe Ghoſt he tore with evil Speeches, reproaching him for a bold, for a popular, nay, for a Madman. That Man of God, ſaid *Haddon*, whom you thus miſcal, rendred a ſound and ſober Account of his Faith in an auguſt Aſſembly before the Emperor *Charles*; that Madman ſtood ſafe againſt the wiſeſt Patrons of your Church thirty Years, however they raged againſt his Safety.

Bucer *and* Martyr.

As for *Martin Bucer*, and *Peter Martyr*, they by the great Goodneſs of God to this Iſland, were brought over hither. Let all their Enemies lay their Head together; and then let us ſee what Envy itſelf can lay to their Charge, as to the Lives of thoſe Reverend Fathers. O golden Pair of aged Men, of moſt happy Memory! Whoſe Books by them made, were the Witneſſes of their Doctrine. And had as many Approvers of their Manners, as they had Men that lived with them, and knew them.

Our Doctrine.

Then *Oſorius* ſkippeth to our *Doctrine*. And therein he diſapproveth of our urging the holy Scriptures only; and that we admitted only the Holy Scriptures to be our Counſil, rejecting all Humane Authors. If it were ſo, ſaid *Haddon*, we ſhould in that but follow the Practice of our Lord Jeſus Chriſt, the Cuſtom of the Apoſtles, and of the ancient Fathers in the firſt Times of the Church. But it was otherwiſe. For we made uſe of the Opinions of the approved Interpreters of all Times, as our Books teſtify, which openly confuted this Calumny of his.

Next, *Oſorius* played with our *Perfection*, which ſome of ours, as he gave out, boaſted of in their Lives: and yet he ſaid they were convinced of wicked Deeds daily. But *Haddon* ſaid, It was falſe that they arrogated any thing to themſelves above the Condition of humane Nature. And it was a Slander to defame their Converſations.

Monks and Nuns.

He found great fault, that ſuch Companies of Virgins and Monks, ſhut up to celebrate the Glory of God, and defend the Chaſtity of their Bodies, were ſent forth by us, and expoſed to Luſts and all Licentiouſneſs of Life: and their Houſes diſpoſed of for Gain; and that Laws were made, that Religion ſhould not hinder Luſt. *Haddon* freely confeſſed thoſe Dens of Wickedneſs were demoliſhed, by the good Advices of ſome among us. Into which places tender Maids were thruſt, and poor Boys, with ſo great a Violation of Manners, as his Modeſty would not ſuffer him to declare. That thoſe Workſhops of Wickedneſs had almoſt nothing elſe, by *Phariſaical* daily Prayers in an unknown Tongue; the reſt of the things performed there within might be reſembled to the old *Bacchanalia* of *Rome*. And that therefore God had ſtirred up the Minds of our People, who piouſly adviſed, that ſuch numerous Companies ſkulking in moſt corrupt Corners ſhould be called out, from Vices to Virtue, from Copulations not fit to be ſpoken to honeſt Wedlock. And the Houſes were diſpoſed to the Uſe of Schools, Univerſities, Hoſpitals. And it was provided by Laws that the Sows ſhould not again wallow in ſuch filthy Mire. This, he added, was a great and extraordinary Favour of God; whereby more were drawn out of the dark Kingdom of the Devil, than by all the little Conſtitutions of the Popiſh Church heaped together.

Images and Pictures.

Oſorius then lamented the taking away of Images and Pictures, and ſuch like Monuments out of the Churches; which being gone, there remained nothing whereby the Mind might be raiſed to the Meditation of Divine Things. But replied *Haddon*, Our Nation, remembring the Blindneſs of the late Times, was much afraid of the Frenzies of Idolatry: againſt which there was an expreſs Command of God. And the Goſpel bad us take heed of Idols. But though this Fear were not, yet the Doctrine of our Lord Jeſus Chriſt ought to have the higheſt Authority among Chriſtian Men: whereby it was pronounced that *God is a Spirit:* and they obſerve the right manner of praying to him, who Worſhip him *in Spirit and in Truth:* and that God the Father *ſought ſuch Worſhippers.* And that this was the ſafe manner of praying, if we weighed whence it came, [*i. e.* from the inward Man] and whither it ought to return [*i. e.* to Almighty God alone.] Nor did Prayer want the help of outward Things, by which it might aſcend to the Throne of God. Yea, that our outward Man while it was too much buſied in theſe Shadows of holy Things, the inward Senſe of the Mind grew cold: and taking in the unwholeſome Nutriment of a too gaudy Religion, loſt the true Fruit of Celeſtial Meditation. He ſaid, moreover, that the antient Church of the Apoſtles and

ANNO 1563. Martyrs had nothing of theſe Monuments; but in the declining of ſincere Religion, Pictures by little and little crept in: and that former Heat of Religion glowing in Mens minds, grew languid: and at laſt a degenerate School-Divinity, deformed with Superſtition, came in: And preſently all was ſtuffed with Pictures and Images. And that outward Veneration of them, when in all Places it encreaſed, the inward Worſhip of God fell off.

Ceremonies and Sacraments. *Oſorius* goes on, and writes, That in ſhort all Sacred Things, *Ceremonies* and *Sacraments* were overthrown from the Foundation by us. *Haddon* ſmartly anſwered, This was too impudent an *Hyperbole:* and proceeded to ſhew, how falſe this Imputation was, by giving Account briefly of the Divine Worſhip and Obſervance of Rites in this Nation. And firſt, becauſe Faith came by Hearing, we had Teachers of the Holy Scriptures ſent forth to all the Borders of our Country to inſtruct the Common People in all the Offices of Piety, and to teach them the true Worſhip of God. Then we had a publick Form of Prayer, collected out of the Scriptures; ſtrengthned by Authority of *Parliament*, (ſo we call the Conſent of the Three Eſtates of this Realm) whence we did not ſuffer any to depart, providing in both as well as we could, that the Command of the Holy Ghoſt be obeyed, that ſaith, That he that ſpeaketh in the Church ſhould uſe the Words of God in it; and then, that all agree in one. Further, that we took care that the Sacraments were, as near as might be, adminiſtred according to the Precept of Holy Scripture, and the Example of the antient Church, as our Lord Jeſus Chriſt himſelf with his Apoſtles inſtituted them. That all theſe things were propounded in our own Tongue. Becauſe it would be a great Madneſs to blatter out that before God which one knows not what it is: And which oppoſed manifeſtly that wholeſome Doctrine of St. *Paul*, with all the antient Examples of Apoſtolical Churches. Furthermore, that we performed the Impoſition of Hands, the Celebration of Wedlock, the bringing of Women lately delivered of Child to Church, the Viſitation of the Sick, the Burial of the Dead, with ſolemn and publick Offices, compoſed according to the Truth of Scripture. And to theſe we added ſo much of Ceremony, that all things were done in the Church conveniently and in Order, as we knew we were admoniſhed to do. That of Times, Places, Days, and other Circumſtances, there was in effect no Change made with us. Nor in the whole of our Religion was there any thing new, unleſs what before had either evident Abſurdity, or expreſs Impiety. So that [whatſoever the other had moſt raſhly and falſly affirmed] our Church was not ſpoiled, neither of holy things, nor Sacraments nor Ceremonies: but in every kind ſo much was kept, that he would treat us too injuriouſly, who ſhould ſlanderouſly give out, that there was nothing of theſe remained, when nothing of them was wanting, needful to the true Worſhip of God.

The Pope. Another Charge of *Oſorius* upon us was, that we had ſhaken off the Yoke of the Pope. True, ſaid *Haddon:* for it was too heavy for us or our Fathers to bear. Nor did we acknowledge any Superior Biſhop unleſs our Lord Jeſus Chriſt, to whom the Holy Scripture aſſigned this peculiar Honour. Nor did we rend Chriſt's Coat, as *Oſorius* had ſaid; but we only picked a hole in the *Roman* Biſhop's Cloak. Neither opened we a way to Sedition by caſting off the Pope, as he had ſaid, but we ſhut up the way that led down to the greateſt Perverſeneſs of manners, by the means of his licentious Leaden Bulls.

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Manners of the People of England.

Oſorius then fell upon the *Manners of the People of* England, reproved their Pride, their Impudence; to which he joyned their Robberies, Conſpiracies and all manner of Wickedneſs. And that the former wholeſome Diſcipline was wont to correct Mens manners; but that in our times was gone, and therefore that Divinity that was void of good Fruit ought to be rejected. But *Haddon* anſwered, that this was falſe which he had taken up concerning the Perverſeneſs of our People. And were it true, he could never make out what he collected thence. Tares had always been mixed with the Harveſt. He led *Oſorius* home to his own Church, and demanded of him, if they of his Communion were not guilty of Sins enough. And that therefore he might throw away his Argument; which was either of no force, or was of equal force againſt him and his own Church: nay of more force. For if our People were to be compared with theirs, or our Doctrine with theirs, we were ready to make the compariſon aſſoon as he would. That as for our Doctrine, he might moſt truly defend it to be the ſame with the Apoſtles, derived from the Goſpel itſelf. He required, *Oſorius* to ſhew him his Church, and deſired this might be the Controverſy between them, Whether Church was nearer to the Apoſtles in ſincerity of manners, and Truth of Doctrine. And if the would accept of this Challenge, he would preſently joyn Iſſue with him.

Our Goſpel derided by Oſorius.

Then *Oſorius* falls to exclaiming againſt *Our Goſpel*, uttering all manner of evil ſpeaking here. But *Haddon* bad him roar as much as he would or could, yet he ſhould never effect it, but that the Truth of the Antient and pure Goſpel would be preached to all by us. And that when we ſhould come to ſtand before the dreadful Tribunal of Chriſt the Judge, and an account required of our Faith, it would not be out of the Decrees and Decretalls which *Oſorius* ſo vehemently embraced, nor out of the *Julians* and *Bonifacians*, in whoſe Authority their People acquieſced; but out of this very *Goſpel*, which he had ſo pleaſantly derided: the *Goſpel*, which their Church had buried ſo long, but was reſtored publickly from Heaven by the Intervention of ſome of our pious and learned Men. He ſhewed further, how the People of *Oſorius*'s Church had, inſtead of the Goſpel, ſome Sermons preached by Friars, who made Declamations to the People after their manner at certain times, and at all other times were ſilent. And for the moſt part they uſed ſuch tedious and trite forms of Exhortations, as might invite the Auditors to ſleep, rather than regard what was ſaid. In the holy things and the Sacraments the People enjoyed their Eaſe; nothing for them to do, and the Prieſts performed the whole Buſineſs by themſelves in an unknown Tongue. They went to Maſs, wherein they would have the very Subſtance of Religion placed: The Prieſts indeed were very buſy, but the People had no part therein but to look on. Nor did the *Goſpel* in the mean time come in, to trouble them, and all Exhortations out of it were wholly ſilent. Once perhaps in a year they went to the Lord's Table, more in ſolemn Ceremony, than in a contrite Heart. Nor was that done which the Inſtitution of our Lord Jeſus Chriſt required, that his Death be ſhewed forth until he came. Again, how much ſoever the People defiled themſelves with Sins, there was no public Medicine of Souls applied. They tranſacted all privately by Whiſpers in the Prieſts Ears. And if the Impiety were of a greater ſize, it was redeemed by Lead, [*i. e.* the Popes Bull.]

Such a various, manifold and vaſt Proviſion of Ceremonies, that a greater outward pleaſure of the ſenſes could ſcarce be invented, while the amending the inward Temper of the mind was little or nothing at all. And this was their Service.

Our Divine Service.

Then *Haddon* went on to ſhew what *Our Divine Service* who profeſſed the Goſpel, was. Firſt, there were among us conſtant Sermons grounded upon the Goſpel: the Authority whereof either brake the Stubbornneſs of Sin by the Terrors of the Law, or allured to Vertue by the greatneſs of the Promiſes. And in caſe any Men neglected, or cared not for theſe Spiritual things, the Magiſtrates cauſed them to be preſent at the holy Services; wherein they heard not ſo much the Interpretations of Men, as openly perceived God and Chriſt ſometimes thundering out Threatnings againſt their Sins, and ſometimes offering their Treaſures of Mercy. Theſe Recitations of the Prayers were accompanied with variety of Pſalms, Hymns, and Leſſons out of the Books of both Teſtaments. So that he muſt needs be a moſt unhappy Man, that could reap no private Benefit to himſelf, when the Word of God ſounded ſo much about him. Then followed the Sacrament of the holy Table of the Lord, which was conſtantly uſed on the Feſtival Days. The Miniſter of God called all publickly to come forth, who had agreeably prepared themſelves for ſo divine a Banquet. Some came forth, and kneeled humbly upon their knees, being alone by themſelves, and left in the midſt of the Church, and when it was due time, they, in the Eyes and Ears of all, did openly declare their abhorrence of the naughtineſs of their Lives; and with one Voice beg God's Pity and Forgiveneſs. The Miniſter beſpake them with choſen Places of Scripture, partly declaring Threatnings againſt Sin, and partly opening the abundant Fountains of God's Mercy. So that thoſe who were to partake of the holy Table did often tremble; and after being refreſhed with the hope of Pardon, were revived again. Such as had given a dangerous example, either by ſlandering of others, or by ſome profligate deed, were ſtruck with *Anathema*, [*i. e.* excommunicated] that Shame and ſhutting them out of Communion, with others, might call them back to their Duty again.

Thus *Haddon* layd the Matter open in particulars, for every one to judge which of the two Forms of Religious Services tended moſt to Edification. He added one thing further, that there was more of Sighs and Groans in one Acceſs of ours to the Table of the Lord, than in ſix hundred of their Solemn Maſſes.

Oſorius inſiſted again upon the infinite Wickedneſs of our reformed People, and quoted the old Prophets who cryed out againſt the Impiety of the backſliding *Jews*, applying their Words hither. But *Haddon* averred, that the greateſt Part of ours lived by moſt upright Statutes; and many Companies of People joyned themſelves to the true Worſhip of God; and were as far diſtant from thoſe impious Courſes of Life which *Oſorius* mentioned, as his Speech was from all Shame and Modeſty. And that if he would do any thing to purpoſe, he bad him compare the Darkneſs of their times with the Light of our Goſpel; and then conſider what a Difference there was between the one and the other, ſince in laying Wickedneſs to our charge, he did urge their own Reproach, and his own ſlandering Practice, too common throughout his Epiſtle.

Our conſent and Union in Religion.

The laſt Charge of *Oſorius* was, that we were divided into Sects; and that we were entred into Conſultations together how to deſtroy all God's Religion. So far from that, ſaith *Haddon*, that there was a perfect Conſent and Agreement among us. Which if he doubted, he required him to have recourſe to the *Apology*, which the Church had placed openly in the Eyes of the Chriſtian World, as the common and certain Pledge, or Token of our Religion. And bad *Oſorius* refute it if he could. But he could not, (he ſaid) nor could any of their Party do it; however of late their was one, as well as he could, barked at it. And as for our plotting the Deſtruction of Religion; that was not poſſible to be done by us who moſt ſtedfaſtly believed the Immortality of Souls. That that was an Accuſation he ſhould lay upon ſome Nation that doubted of that, if he could find any ſuch in the Chriſtian World. And to ſatisfy him further, he bad him remember, how firmly our Nation had eſpouſed the true Worſhip of God, and the ſincere Doctrine of the Goſpel, not only by their Tongues and Writings, but by their Baniſhment, their Hunger, their Nakedneſs, by their Blood and Life itſelf.

Jewel's *Apology.*

The Queen's Learning.

When *Oſorius* towards his Concluſion had writ, that he was longer than he intended, our Anſwerer added, and more indeed than was decent too; eſpecially in the learned Ears of the Queen's Majeſty: whoſe Sharpneſs and Judgment he had been afraid of, if he had conſidered with himſelf, how much Strength of Reaſon and Underſtanding ſhe was endued with; that ſhe read the holy Scriptures much and often; that ſhe compared the beſt Interpreters together; that ſhe collected every where the Sentences of the moſt learned Divines; that of herſelf ſhe excelled in the knowledge of Tongues: and that as ſhe was of a prompt and ſharp Wit, ſo ſhe added ſo much Wiſdom to it, as was ſcarce credible in that Sex. And in a word, that ſhe came to Sermons: and that in theſe things her Senſes were ſo exerciſed, partly in reading, and partly in hearing; that ſhe could as well teach him, as learn of him. And then he demanded of him, whether he could have any hope, that this moſt Religious and Learned Princeſs could be corrupted by his Praiſes, or circumvented by his flattering Speeches. And he told *Oſorius* roundly, that thoſe, whoſoever they were, that had ſuborned him to be the Accuſer of the *Engliſh* Nation, eſpecially before the Queen's Majeſty, had groſly abuſed his Eaſineſs.

The Fruits of our Doctrine.

Oſorius yet again rubs upon the Fruits of our Doctrine, and bids others take a View of them; and required Religion to be eſteemed by its Fruits. But what Fruits, ſaid *Haddon*, would their Church have, which was leſs fruitful than all others? But to comply with him; Let *England* then be Conſidered, ſaid he, in the condition wherein it was before, deformed with the filthy Traditions of Men; and be compared with *England* as it was afterwards, living according to the Inſtitution of the Goſpel. Let our *Annals* be ſearched: let Recourſe be had to the Monuments of our own Memory. And let the Queen be Judge,

and

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At laſt *Oſorius* pretended great compaſſion for *England*; and that becauſe his Country *Portugal* and ours were Neighbours and Friends. But ſaid his Anſwerer, if we were their Neighbours and Friends, why did he ſo load us with falſe Crimes? Why did he ſay ‘That we had ‘drawn away the People from the moſt antient and moſt holy Reli‘gion? which was ratified in the Blood of Chriſt and remained to this ‘very day, and carried them over to another curſed and dreadful Re‘ligion?’ He aſked him cloſely, whether he himſelf believed what he ſaid. He knew he did not: Since in the firſt and beſt times of the Church, there was neither Popedom, nor buying off Sins by Leaden Seals, nor the Bargains of Purgatory, nor the Adorations of Images, nor the Wandering Viſitations of Saints, nor Sacrificings for the Living and the Dead in Maſſes, and the like. For theſe Diſgraces of Religion, in what times, and by whom they crept into the Church, he could not be ignorant, but diſſembled all the while, baſely to ſerve the Ears of thoſe of his own Party.

And whereas *Oſorius* would fain have perſuaded the Queen, ‘To ‘relinquiſh the Religion received by the Common Conſent of the State, ‘and to take up his; and that the way was eaſy to do it; that the ‘Glory of it would be eternal, and the whole World would applaud ‘her;’ *Haddon* ſaid, it was a Queſtion whether this Exhortation had more Folly or Impiety in it. For ſhould the Voice of a *Portugueze*, the Epiſtle of one *Hierom Oſorius*, break through and overthrow the Sacred Doctrine of the Goſpel, continually for more than thirty years (except the late turbulent ſix years) remaining among us; in which Doctrine her Royal Majeſty had led all her Life; in which ſhe had found God ſo favourable to her; in which ſhe had enjoyed already a peaceable five years Reign, flouriſhing in the greateſt Proſperity; in which had been the fulleſt Conſent of all the States; in which very excellent Laws had been made and eſtabliſhed. Should this ſingle Stranger by a few Rhetorical Words, writ to the Queen, ſupplant this true and ſincere Worſhip of God, ſo carefully on all hands fenced and fortified by her Majeſty?

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And if he hoped for any ſuch ſucceſs of his Pains, he did but unwiſely, to entertain any ſuch Confidence. He might if he would write thouſands of *Philippicks*; all the Queen's Enemies might flock together, and all that envied and hated her, the great Number whereof *Oſorius* pretended to know. [For he had uſed it as an Argument to the Queen to forſake her Religion on that Account, becauſe the Papiſts in her Kingdom were more than her Subjects that profeſſed the Goſpel.] Yet as God oftentimes before ſnatched her out of the hands of her Enemies, ſo he ſtill would preſerve her from their Malice, and would confirm her in the Truth of the Goſpel, as he did daily; and finally, would grant her everlaſting Glory, for her enlarging the Glory of Chriſt by the Goſpel.

And whereas *Oſorius* had by way of Epilogue, adjured and beſeeched her again and again to baniſh from her the Authors of this peſtilent Novelty, (as he called *pure* Religion) and to betake herſelf to his Church, where, with a great deal of Elegancy of Speech, he placed the Quire of all Virtues; *Haddon* told him his Labour was in vain. For what he called Novelty of Error, her Majeſty knew to be Antiquity of Truth; and that ſhe humbly gave God continual Thanks for it; and determined not to lay it down but with her Life. And that as for him, ſhe thought him a mere Stranger in the Goſpel, if he knew not all this before.

Haddon's *Letter againſt* Oſorius *ſent into* France, *to be Printed.*

This notable Reſponſory Letter was ſent by Secretary *Cecil* (as it ſeems) into *France* to the learned Sir *Thomas Smith* the Queen's Ambaſſador, to peruſe it, and then get it Printed there, as *Oſorius* his Epiſtle had been. That ſuch as had read that Calumniatory Writing, might alſo read this: that Right and Juſtice might be done to the *Engliſh* Nation. The ſaid Ambaſſador accordingly applied himſelf to the Chancellor of *Paris* for Liberty to Print it. But he ſhifted it off, pretending that *Oſorius*'s Epiſtle was printed by ſtealth without any Permiſſion of theirs. Nay the Original Copy had like to have been quite loſt. For it having been put into the hands of *Henry Stevens* to print it, by ſome Wile it was got out of his hands. And great Difficulty there was, and Application to the Chancellor of *Paris*, by the ſaid Ambaſſador, before it could be retrieved again. In fine, at laſt it was printed *Anno* 1563, either in *France* or elſewhere.

Sir Thomas Smith's *Judgment of it.*

The Cenſure which the foreſaid Ambaſſador gave of this Book to *Haddon* himſelf the Author, was, ‘That nothing could come from *Haddon*, which was not good *Latin* in the Words; neat and ſmooth in the Speech, and grave in the Sentences. And that there was but one thing that he approved not of in that Work; which was, that he had to do with an Adverſary that he ſo much over-matched; who brought nothing but a bare Imitation of *Cicero*; and was ignorant of the Matter he handled.

Oſorius *anſwers* Haddon.

Hadd. *Anſw.*

But *Oſorius* nettled with this Anſwer of Dr. *Haddon*, not long after, (being now become Biſhop of *Sylva* or *Arcoburge*) gave a Reply to it in three Books, which was all nothing elſe but a further and more bitter Invective againſt *England*; wherein he would ſeem to poſt over (as *Haddon* told him) his whole Malice againſt *Luther* and his Aſſociates; yet he did notwithſtanding indict and accuſe *England*, by expreſs Words rail on our Biſhops with moſt foul and falſe Accuſation,

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condemn the Subjects in general of ſtiff-necked Crookedneſs; our Temples, our Ceremonies, our Laws, and our whole Religion with a ſhameleſs Tongue, and moſt inſolent Invective did deride, condemn and ſlander.

Oſorius *his Letter to the Queen, printed in* Engliſh.

Dr. Haddon *threatned if he writ again.*

Here was work again for our learned Apologiſt, who thought in Honour he muſt not leave this Cauſe of his Country, and the *Engliſh* Church. But it is remarkable, how he was diſſuaded from it by ſome Foreign *Engliſhmen*, and deſperately threatned what Danger and what Work he would draw upon his own Head, if he did not ſtop his Pen, and let *Oſorius* have the laſt Word. For, (to continue our Account of this Controverſy) in the Year 1565. one *Richard Shacklock* Maſter of Arts of *Lovain*, ſet forth in *Engliſh* this Letter of *Oſorius* with high Commendations in the Preface, preferring it as far above *Haddon*'s Anſwer (except that he vouchſafed to call him a Man of handſome Eloquence) as the Light of the Sun was before a Link. It was printed at *Antwerp*, *March* the 27th the ſaid year with the Title of *a Pearl for a Prince:* which Title the *French* Tranſlation had given it before. And it had the Allowance of *Cornelius Janſenius* Profeſſor of Divinity of *Lovain*. And in the Concluſion of this Book is an Addreſs to Mr. Doctor *Haddon* from *Antwerp*, trying to affright him from proceeding any further againſt *Oſorius*: For they tell him, 'How *Nazianzen* witneſſed; that *Valens* the Emperor, poiſoned with the *Arian* Hereſy, after he had written with his own hand many Words concerning the Baniſhment of St. *Baſil*, yet could not finiſh thoſe Writings, for ſo much as the Pen did three times refuſe to yield Ink. However being obſtinate in his propoſed Malice, did not leave off to write that wicked Decree, and to ſubſcribe unto it, when it was written. Till a great Cramp or Palſy came into his Hand, which did ſtrike ſuch a Fear and Terror into his Heart, that with his own Hand he tore that which he had writ. And then Mr. Dr. *Haddon* was bid for the Love of God to remember this fearful Example. And whereas he did not fear to write againſt *Oſorius* at the firſt, becauſe peradventure either he knew it not, or elſe had forgotten it, now ſeeing he did know it, and had it freſh brought to his Memory, he was warned not to deſpiſe it. And that it ſhould be a Warning to him, whether he were moved of his own Head, or pricked forward, by the Suggeſtion of others; whether he were in his own private Parlour, or the publick Parliament Houſe; to ſay nothing, write nothing, ſubſcribe to nothing, pertaining to the defacing of the Truth; leſt ſuch a Cramp took him in the Hand when he ſhould write; or ſuch a Palſy come into his Tongue, when he ſhould ſpeak: And ſo become a Spectacle to all Men. Further, they bad him enter into an humble Confeſſion of his own Imperfection: And that in Humanity he could do very commendably, but when he came to declaim in Divinity, he could no more beſtir himſelf than *David* in *Saul*'s Armour.

But that if he would not ceaſe, they aſſured him, 'That he ſhould ſtir up ſo many Adverſaries againſt him, that whereas he was *Maſter of the Requeſts*, and for that cauſe ought always to be at leiſure to hear Petitions, when Suitors came to him, he ſhould be fain to make them this Anſwer, I pray you trouble me not, I muſt go An-

‘ ſwer *Oſorius* in *Portugal*, I muſt anſwer *Hoſius* in *Polonia*, ſuch a Man in ſuch a Country, *&c.* And that, if he would not make them ſuch an Anſwer, yet his Brains ſhould be buſied with ſo many Books and Letters from his Betters, that his Mind ſhould not be upon his Charge. And ſo he would be put out of his Place for Negligence, or elſe ſent from the Court to *Cambridge* for Pity, that he might have more leiſure to anſwer his Adverſaries, which he would not well like of. Wherefore they prayed him to follow their former Counſil: to ſtay himſelf; and to recompence his troubleſome Eloquence with charitable and quiet Silence. And becauſe he was Maſter of *Requeſts*, they prayed him to grant them this Requeſt, that he encreaſed not his old Fault with a new Offence, nor made any new reſiſtance againſt antient Verity. And that he might be the more afraid to abuſe his Hand in Writing againſt *Oſorius*, or any other Catholick, they prayed him to turn the Book, named *Symbola Heroica* into *Engliſh*; where among many other Pictures he ſhould find a ſhaking Hand with a Pen leaping out of it, and this Poeſy written over it, *Ulterius nè tende odiis*; *i. e.* Procede no further in hatreds. And this Heroical Device, they truſted would terrify him from the like Vice.

Haddon's *Anſwer to* Oſorius's *Second* Book.

But notwithſtanding all this Counſil, (childiſh enough) ſuch was *Haddon*'s Zeal in anſwering the ſecond angry and malicious Book of *Oſorius*, that in the beginning of his Anſwer, he ſaid reſolutely, *He ſtood in the Defence of his Country, and would perſiſt therein ſo long as Breath was in his Body.* And indeed in this Quarrel he ended his Life. For he died when he had not gone half way in his Confutation. Whether he had any foul Play, I cannot tell, but by the Warning given above, it may raiſe a Suſpicion; eſpecially ſince he was at *Bruges* in *Flanders*, *Anno* 1566. the laſt Year of his Life. He treated his Adverſary now more ſmartly than he had done before; but yet uſed him like a Scholar. But with what Succeſs he dealt with him, *John Fox* will tell us, ‘ That he ſo handled his Matters with Arguments and Reaſons, as he ſeemed not only to have confuted *Oſorius*, but alſo to have cruſhed him all to pieces.’ Where he left off the ſaid *Fox* was thought the fitteſt for Learning and Divinity, as well as an excellent *Latin* Stile, to go on with the Work: and ſo at length he finiſhed it, by adding above three Parts more than *Haddon* had writ, to it: ſwelling to a pretty large Book. And at laſt it was turned into *Engliſh* by *James Bell*, and printed by *John Day*, *Anno* 1581. in *Quarto.* Wherein are fully anſwered the malicious Slanders and Miſreports, raiſed in thoſe times againſt our Religion, and what was done in the Reforming of the Church of *England* juſtified. And to every thing that was writ, I make no doubt Secretary *Cecil* was privy, and all went through his Hand, and the Writer had his Directions, ſince the Work was of ſuch a publick Import, and he had concerned himſelf with this Controverſy from the beginning. *Fox*'s Stile was ſharp, and oftentimes witty (for ſo *Oſorius* was to be dealt withal) but he ſhewed alſo a great deal of good Learning and Knowledge in Eccleſiaſtical and other Hiſtory. And thus much for this State Book of *Haddon*'s, with the Hiſtory of it.

Fox *continues* Haddon's *Anſwer.*

Muſculus *Common Pleas comes forth.* John Man.

To this let me add another Book of good Uſe that came forth this Year, printed by *Reginald Wolfe*, viz. *Wolfgang Muſculus* his *Common Places*, tranſlated out of *Latin* into *Engliſh* by *John Man*, Provoſt of *Merton* College, *Oxon*, with an Epiſtle Dedicatory to the Archbiſhop of *Canterbury*, who had lately placed him, in ſpite of Popiſh Oppoſition, in that College. It is a large *Folio*, containing a good Body of Practical Divinity, profitably and plainly handled, for the Uſe and Help of the Unlearned, not only Lay-men, but Clergy, (of which Sort there were many in theſe Times) as there were many Tranſlations of learned Proteſtant Foreigners Writings now printed and publiſhed in *England*, very ſeaſonable and uſeful: This Book among the reſt being judged by the Learned to be of good Service, for them that needed by orderly Inſtruction to be taught the principal Articles and Rules of Chriſtian Religion, as they might eaſily conceive them, and faithfully keep them. It was the Work of Ten Years, written with good Adviſement, tempered for their Meaſure for whom it was prepared, as the Preface ſhewed. As for *Muſculus* himſelf, he was publick Reader of Divinity at *Berne* in *Switzerland*; a Man of moſt godly Life; trained up in Learning by the Space of near Sixty Years: occupied in continual Reading and Expounding of Scripture: having atchieved thereby to ſuch an Excellency, as the Tranſlator ſaith, he might be numbered amongſt the moſt profoundly learned Doctors that have written in the Church of God.

The Bible, Common Prayer and Homilies in Welch.

Care was taken for *Wales*, the People whereof were very Popiſh, very Ignorant, and very Sinful. For the redreſs whereof, and for the introducing among them the Knowledge of true Religion, the Bible was tranſlated, or ready to be tranſlated, into their Mother Tongue, and alſo the Book of Common Prayer, Adminiſtration of the Sacraments, and the Book of Homilies. And for the printing of theſe Books, or any other in the *Welch* Tongue, tending to the ſetting forth of godly Doctrine, the Queen granted a Patent for Seven Years to *William Salisbury* of *Llanraoſt*, Gent. and *John Waley* of *London*, Printer, and to their Heirs and Aſſigns, with a Prohibition to all others; the Biſhops of *Hereford*, St. *Davids*, St. *Aſaph*, *Bangor* and *Landaff*, or any two of them, having Knowledge in the ſaid Tongue, firſt peruſing and allowing them.

Miſcellaneous Matters.

Let me add theſe ſcattering Hiſtorical Notices of Affairs that fell out within this Year, by way of brief Journal.

The Baſtard of Navarre.

In *May* the Baſtard-ſon of the King of *Navarre* came into *England* from *Guien*, to ſee the Queen and this Country. But ſome thought it was partly for Refuge, fearing Diſpleaſure there, becauſe of ill Uſage of *Ferdinando de Toledo*.

Plague.

In *Auguſt* the Plague raged in *London*. So that by the 30th of that Month there died about a Thouſand in a Week.

Hertford *and Lady* Katharine *removed.*

The Earl of *Hertford*, and the Lady *Katharine*, Daughter of the late *Henry Grey*, Duke of *Suffolk*, that were both put into the *Tower* for their Clandeſtine Marriage, (ſhe being of Royal Blood) by reaſon of the Plague were this Month removed thence: He to remain with his Mother, the Dutcheſs of *Somerſet*, as Priſoner; and ſhe with her

Uncle, the Lord *John Grey* at *Pyrgo* in *Eſſex*; where not long after ſhe died with Grief.

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September the 2. *William Whittingham*, (ſometime an Exile, of whom much is ſpoken in the *Troubles at* Frankford) now Dean of *Durham*, preached at Court.

Whittingham *preaches at Court.*

In *November*, the *Portugal* Ambaſſador lately in *London*, being gone thence for *France*, the Queen writ him a Letter thither, both of Thanks and of Excuſe: and ſent it to Sir *Thomas Smith* her Ambaſſador, to deliver it to him: and withal ſhe commanded him to tell him, that becauſe he did deſire, when he was here, to ſee her Majeſty write, ſhe had ſubſcribed her Letter with a few other Words. Which as ſhe wrote them, ſo, ſhe ſaid, ſhe meant to perform the Senſe of the ſame.

Portugal *Ambaſſador.*

November the 27. The Death in *London* was decreaſed to 300 the laſt Week.

The Term was appointed to be kept at *Hartford* Caſtle, becauſe of the Plague at *London.*

Term.

December the 29. The *French* having elected the Earl of *Leiceſter* to be of their Order of St. *Michael*, with a Companion, there had been great Debate at Court ſundry times, whether he ſhould accept of the ſaid Election. And ſometimes it was intended he ſhould accept it alone, and ſometimes with a Companion. And for that Companion, ſometimes the Lord Marquiſs of *Northampton* was nominated, and ſometimes the Earl of *Suſſex*, and ſometimes the Duke of *Norfolk.* But in the End, the Queen herſelf meant to declare all. This Variation coſt near Twelve Days. But it ſeems the Queen thought fit to have it refuſed at this time: notwithſtanding when Two Years after this Honour was offered again by the *French* King after another manner; namely, that ſhe might beſtow the Enſigns of that Order upon any Two whom ſhe pleaſed, ſhe then beſtowed them upon the Duke of *Norfolk* and the ſaid Earl.

Leiceſter *elected into the* French *Order.*

The Cold was now ſo great, that it gave both the Queen and her Secretary *Cecil* a Diſeaſe, called *The Pooſs*, which affected the Head. Upon the Secretary it was ſo much, that he could not ſee. The Queen was cumbred with Pain in her Noſe and Eyes; ſo that ſhe could not ſign any Letter, nor do any Buſineſs; otherwiſe in good and perfect Health.

A Diſeaſe called The Pooſs.

Perpetual Froſts from the 16th Day of *December* to the 29th, and how much longer, I know not: So that Men ordinarily paſt over the *Thames* on the Ice: which they had not done ſince the 8th Year of the Reign of King *Henry* VIII. which was almoſt 50 Years ago.

Long and ſtrong Froſts.

In the Month of *March* died the Lady *Poyntz*, whoſe Huſband had been a great Officer and Favourite with King *Henry* VIII. Her Death I ſhould not have mentioned, but becauſe ſomewhat happened very ſtrange but a little while before her Departure. She had married one *Dyer*, a Second Huſband, whoſe Carriage to her was ſo inhumane, that it brake her Heart with Sorrow. While ſhe lay Sick he allowed her not the neceſſary Help of Phyſick. And to add to her Grief, ſhe ſeemed to lye alſo under the Queen's Diſpleaſure. However, her Majeſty hearing of her great Sickneſs, took pity upon her, and ſent her a kind Letter, and 50 *l.* to buy her Apothecaries Stuff; together with which

Lady Pointz *ſtrangely tranſported by Joy a little before her Death.* *MSS.*Cecilian.

which came another Letter of Comfort from the Queen's Secretary. With all which ſhe ſent *Santon* her Meſſenger to *Wells*, where the ſaid Lady then lay. The Meſſenger came to her, *March* the 21ſt, when ſhe had almoſt loſt her Hearing, her Sight and Speech; and on which Day ſhe died. But as ſoon as the Meſſenger had delivered his Meſſage from the Queen; and her Letters together with the Secretary's were read to her, ſhe preſently recovered perfect Hearing, perfect Sight, and a perfect Voice; which continued with her till her Breath failed. She appointed in what Order her Majeſties Letter, and the Secretary's ſhould be anſwered. And after ſhe had put her Hand to them; and with her own Hands taken and kiſſed and delivered thoſe Letters, ſhe preſently died, with Memory, Speech, Sight, and Hearing perfect, until the laſt: As Sir *Nicholas Pointz*, her Son, gave Account in his Letter to the Secretary.

The Queen's excellent Learning.

Aſch. *School-Maſter, p.* 21.

The Queen abode this Winter at *Windſor*, where ſhe had retired a good while before for avoiding the Danger of the Plague in *London*. Here ſhe ſtill followed her Studies in a conſtant Courſe with her School-Maſter *Aſcham*, who was ſo extremely taken with his Royal Miſtreſſes Diligence and Advancement in Learning, that once he brake out, in an Addreſs to the young Gentlemen of *England*, 'That it was their Shame, that one Maid ſhould go beyond them all in Excellency of Learning and Knowledge of divers Tongues. Point forth, as he made the Challenge, Six of the beſt given Gentlemen of this Court; and all they together ſhew not ſo much good Will, ſpend not ſo much time, beſtow not ſo many Hours daily, orderly and conſtantly, for the encreaſe of Learning and Knowledge, as doth the Queen's Majeſty herſelf. Yea, he believed, that beſide her perfect Readineſs in *Latin*, *Italian*, *French*, and *Spaniſh*, ſhe read there at *Windſor* more *Greek* every Day, than ſome Prebendaries of that Church did read *Latin* in a whole Week. And that which was moſt praiſe worthy of all, within her Walls of her Privy Chamber ſhe had obtained that Singularity of Learning, to underſtand, ſpeak and write both wittily with Head, and fair with Hand, as ſcarce one or two rare Wits in both the Univerſities had in many Years reached unto.

And he added in this his Tranſport, That among all the Benefits that God had bleſt him withal, next to the Knowledge of Chriſt's true Religion, he counted it the greateſt, that it had pleaſed God to call him to be a poor Inſtrument in ſetting forward theſe excellent Gifts of Learning in this Prince. Whoſe only Example, ſaid he, if the reſt of the Nobles would follow, then might *England* be, for Learning and Wiſdom in Nobility, a Spectacle to all the World beſide.

CHAP.

CHAP. XXXVIII.

Matters between France *and* England. New Haven *ſurrendred by the* Engliſh. *Motions for Peace between the Two Crowns. The Rudeneſs of the* French *Ambaſſador's Men in* Eaton *College. Matters with the* Low-Countries. *The Duke of* Wirtenburgh *to the Queen about Marriage. Matters with* Scotland. *The* Scotch *Queen's Marriage.*

NOW we ſhall proceed to continue our Relations of Matters between *France* and *England* this Year.

New Haven.

March the 29. The Court ſtill meant to make ſure at *New Haven*. Neither had they any Apprehenſions or Fears, that any ſudden Force ſhould there prevail againſt them.

Conde *breaks promiſe with* England.

Matters with *France* now ſtood thus. The Prince of *Conde*, Head of the *French* Proteſtants, had made firm Promiſe, not to agree to any Peace with *France*, without Conſideration of the Queen. And his Ambaſſador here was adviſed to put him in remembrance that ſhe looked for the ſame. A certain Nobleman ratified the *Accord* of the Prince. And it was alſo conſented to by Fifteen other principal Noblemen that were in *Normandy*, that the firſt *Accord* ſhould be kept: which was to make no Peace without the Queen's Majeſty's Conſent.

But *Conde* having now made Peace with the *French*, (beſides the former Difficulty) the *French* required him to procure the *Engliſh* to leave *New Haven*. And this he did now endeavour, together with the *French* Ambaſſador, as though they had not put it into the *Engliſh* Hands; to detain it till the *French* had reſtored *Calais* to them. The Queen's Principal Secretary therefore, the better to inſtruct the *Engliſh* Ambaſſador to treat with that Prince, ſent a Copy of the Treaty with the ſaid Prince: which had been ſtayed ſome time out of tenderneſs to him, that it might not fall into the Hands of his Enemies. But now (that Prince being as he was) the Ambaſſador had it ſent him ſpeedily. And the Secretary told him, he might be bold to ſay, that he and the Admiral had eſpecially covenanted, that *New Haven* ſhould not be delivered, until *Calais* was reſtored; and that the Queen meant not ſo to be abuſed.

Ambaſſador from Conde.

In *April*, Monſieur *Bricquemault* came Ambaſſador from the Prince of *Conde*, to propound Offers for the Surrender of *New Haven*, upon other Terms than the Delivery of *Calais*; and the laſt Day of the Month departed. And having taken leave of her Majeſty, he went to ſpeak to the Lord *Robert Dudley* apart; and with great Aſſeveration ſaid, That if the Queen refuſed the Offers he had made, and would of herſelf deviſe no others, he knew certainly that ſhe ſhould never have better. The *French* Ambaſſador alſo privately ſent the Secretary the like Meſſage. But the Court took all this, but for good *French* Brags.

Many French *Ships ſeized, and ſtayed.*

As yet we were proſperous at *New Haven*, having met with Fifty four Merchant Ships, coming out of *Britain* and *Guien*, laden with Wine

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Wine and Salt, and gave them *Stabling* (as the Secretary wrot to the *Engliſh* Ambaſſador) in *New Haven.* The Lading of thoſe Ships were very meet for the Victualling of that Place; and therefore would be demanded. Some other Adventurers had likewiſe met with five or ſix other of like ſort, and brought them to *Plimouth* and *Portſmouth.* Theſe laſt were ſtayed, for that the *French* had ſtayed a number of *Engliſh* Ships at *Bourdeaux.* But the *French* Ambaſſador ſhewing the Copy of Letters from the Queen Mother to *Monluc*, the Governor of *Guien*, for the Delivery of the ſame; and another Letter from *Monluc* for the diſcharge of the *Engliſh* Ships; Order was given from the *Engliſh* Court for the Delivery of the *French* Ships which were in *England.*

May 1.

The *French* Ambaſſador about this time privately ſent the Secretary word, That if the *Engliſh* dealt after that ſort, they ſhould look to have the Siege afore *New Haven* within 15 Days after his Advertiſement. But the Secretary could not tell whether to believe it or not.

The Queen's Declaration falſified in the French *Tranſlation.*

Some little time ago the Queen ſet forth a Declaration in *Engliſh*, in Juſtification of her Doings in *France.* This Declaration the *French* had uſed their pleaſure in varying of; and ſo ſet it forth in *French*: But very falſe. Upon this, two Copies were ſent to the *Engliſh* Ambaſſador there; by which he might certainly avow all others, publiſhed contrary, to be mere Falſhoods. And ſo he was ordered to ſignify to them where he was.

Treachery of the French.

In *May*, Certain *Frenchmen* were ſent to *New Haven*, to ſet the Ships on fire, that had been taken: But theſe were taken and confeſſed the whole Matter. Whereupon the *Engliſh* ſent for ſome of the Ships from thence. Others alſo were taken there, that had a Determination, which they alſo confeſſed, to have betrayed the Town. Whereupon the Earl of *Warwick*, the Governor, joining thereto a late Proclamation made at *Paris*, for victualling the Camp, to expel the *Engliſh* out of *New Haven*, had by honeſt means in like manner expelled all the *French* out of *New Haven:* and was ſtronger hereby by 2000 Men, that is, (I ſuppoſe) hereby making room for ſo many more *Engliſh* Soldiers.

New Haven *made ſtrong.*

The Fortification at *New Haven* was now ſo advanced, that the *Engliſh* did but deſire to receive ſome Honour by repelling the *Frenchmen*, if they would but aſſault them.

Titus C. 10.

" *July* the 6. The *French* made Proclamation to licence all *Frenchmen* to invade the *Engliſh*, during the Time that the *Engliſh* ſhould keep *New Haven.* And *July* the 13. a Proclamation was iſſued out from the Queen, to notify the *French* Proclamation made the 6th Day, with a like Licence for *England*, while the *French* ſhould keep *Calais.* "

Mortality in it.

In *July*, The Mortality was in *New Haven:* and the *French* made their Approaches two ways. And yet had the Death not been ſo great as it now was in the Town, they ſhould repent them (as the Secretary wrote) of all their Travails. But new Succours were daily ſent. And the *Engliſh* Admiral was now upon the Seas to bid the Enemy a good Breakfaſt.

New Haven *ſurrendered.*

But notwithſtanding all the *Engliſh* Reſolution hitherto, with all their Confidence, Proviſions, Charges and Succeſſes, on the firſt of

Auguſt

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Auguſt came the News of the Surrender of this Place; ſeeing it was not poſſible to be kept longer by reaſon of the Plague. And ſince (as the Secretary wrote to Sir *Tho. Smith*) it pleaſed God Almighty to viſit it with ſuch incurable Infection, being, as it ſeemed, a Den of Poiſon, it was well bargained to part with it. This Plague was brought into *England*, and the latter End of *Auguſt* raged in *London*, about a Thouſand in a Week dying.

A Plague.

The French *Ambaſſador under Reſtraint.*

The ſame Month Sir *Nicolas Throgmorton*, the Queen's Ambaſſador in *France*, was put under Reſtraint. And the Queen to be even with the *French* for this injurious Dealing with her Ambaſſador, lodged the *French* Ambaſſador at *Eaton* in Sir *Thomas Smith*'s old Lodgings, very commodiouſly, but under Reſtraint: Indeed better lodged than ever he was in *England*; and at Liberty to walk and ride whither he would. And ſo he uſed to ride much abroad.

The French *Hoſtages.*

In this Plague the *French* Hoſtages were put to ſome Cuſtody abroad; but not as Priſoners: Two of them ſent to Sir *Rich. Blunt*'s Houſe near *Reading*: the other to Mr. *Kenelm Throgmorton* and Mr. *Caroo*.

Jerſey *and* Guernſey.

Divers Attempts were now made againſt the Iſles of *Jerſey* and *Guernſey*. For the preventing of any Danger thereby, the *Engliſh* ſent thither Ships and Men.

Peace concluded.

In *November*, Sir *Tho. Smith*, ſtill in *France*, had Orders to conclude a Peace with that Crown.

A new Ambaſſador from France.

On St. *Stephen*'s Day, a new Ambaſſador from *France* for Peace had Audience. He laboured alſo for Delivery of the Hoſtages. After his being with the Queen, he had Diſcourſe with the Lord Marquiſs, Lord Admiral, Lord Chamberlain, the Secretary, and Mr. *Wolley*. He uſed a long Harangue of half an Hour to move them to Peace; not omitting therewith to ſet forth the Power of *France*, the Union of all their Faction, and ſo forth: and concluded in an Article, that he with Sir *Thomas Smith*, the Queen's Ambaſſador, had allowed. On the *Engliſh* ſide, by Order of the Queen's Majeſty, it was anſwered, that they allowed very well of Peace, and had a long time thought thereon; that they ſaw no other means more reaſonable, for the Honour of both Parties, and Continuance in Amity, than to have the ſame Treaty renewed which was made at *Cambreſy* between King *Henry* and the Queen; the Miniſters whereof were known to be the beſt Counſillors for both the Realms, all being yet alive, ſaving one. And concluded peremptorily, that no other manner of Peace could be honourable or ſure for both Parties.

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The French *Ambaſſador's Violence towards the Provoſt of* Eaton:

The *French* Ambaſſador lodged in *Eaton* College, near the Court at *Windſor*. Where it happened that he and the Provoſt of the ſaid College had a great falling out. The Provoſt was a little before commanded to keep his Gates ſhut, according to the Order of the Houſe. *Malviſier*, an Agent from *France*, being with the Ambaſſador half an Hour after Eight, and the Gates ſhut, the Ambaſſador ſent to the Provoſt for the Keys. Who anſwered, that he would not break the Orders of the Houſe. But after a multiplication of Language on both ſides, *Malviſier* departed to the back Gate, and climed over to go to his Lodgings. Two or three others diſpoſed to do the like, came back to the Provoſt's Door with the Ambaſſador's

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But makes the firſt Complaint to the Secretary.

In the Morning the Ambaſſador ſent two of his Servants unto the Secretary, to complain of the Provoſt, faſhioning a Tale of the Provoſt's refuſal; with a remembrance by the way, that they were forced to break open the Door. The Secretary anſwered, That he would ſend for the Provoſt, and hear him alſo; and if it ſhould appear that he uſed himſelf otherwiſe than became him, he ſhould bear the blame. Which Speech of his they liked not; but ſaid, he was partial to the Provoſt, and ſuddenly departed. Being ſcarcely gone from the Chamber, they met the Provoſt coming to the Secretary to complain, as he had cauſe. And the *Frenchmen* paſſing out of the Caſtle [of *Windſor*] met with two of the Provoſt's Men, whoſe Hearts, as it ſeems, did riſe againſt them for miſuſing their Maſter: and ſo they fell to ſome quarrelling, and drawing of their Swords. But there was no hurt on either Part. Upon this the *Frenchmen* came back to the Secretaries Chamber with another Cry; and finding the Provoſt with him, who knew nothing of the Matter, the Secretary ſent for the Knight Martial, to examine the Matter; and if he ſaw cauſe to commit the Provoſt's Men to Priſon. Which tho' the Martial found no great cauſe, yet it was order'd ſo to be. After this Fray the Ambaſſador ſent to have Audience, alledging, that he deſired to ſpeak with the Queen before *Malviſier* ſhould depart: And perceiving that it was but about that brabbling Matter, he was deferred until *Monday*, conſidering the Feſtival Days of *Chriſtmas*. Wherewith he was nettled; and ſent *Malviſier* away.

Upon this it was meant, that the Ambaſſador ſhould be removed from *Eaton*, and be taught to provide his Lodgings with his own Money, as the *Engliſh* Ambaſſador did in *France*.

The Rudeneſs of the French.

Thus theſe haughty *French* Spirits could not reſtrain their rude and turbulent Behaviour in a ſtrange Country; and that even when they came to make Peace. It was but a little before this Diſturbance, in this ſame Month of *December*, that ſuch another Inſtance of theſe *Frenchmens* Heats and Indiſcretions appeared. Which was thus:

Steukley *ſent to* Florida *with a Squadron.*

The Queen had ſent one *Steukley* with a Squadron abroad to the Seas for *Florida*. Who afterwards in *November* came to the Court with certain *French* Captains, whom he took coming from thence, by ſome of his Ships, which he ſent out againſt the *French*. *Steukley* put the chief of theſe *French* Captains, his Priſoners, to Liberty upon his Faith, conditionally, that he ſhould ſpeak with no *Frenchman*. But yet the Priſoner ſtole to *Eaton* to ſpeak with the Ambaſſador there. *Steukley* hearing thereof, ſent for him, and beat him. Whereupon the Ambaſſador hearing thereof, ſent to the Secretary to complain. And the Secretary rebuked *Steukley* roundly, altho' the other did reaſonably juſtify what he had done. The Day following the Ambaſſador's Secretary came to know what the Secretary had done. Who told him how he had rebuked *Steukley*, and what his Anſwer was. Well, ſaid the *Frenchman*, my Maſter will adviſe the King, who will revenge it. What? replied the Secretary, you are too hot; you ſpeak herein but *fooliſhly*; uſing the Word *Sottement*. Why, quoth he, call ye me a Fool? No, ſaid the Secretary, but I tell you what I think of your Words. Hereupon he departed fumingly. And ſo the Ambaſſador conceived much Offence againſt the Secretary. We ſhall purſue theſe *French* Affairs, when we come to the next Year.

Matters with the Netherlands.

It was likewiſe chiefly upon Account of the Alteration of Religion, that *Spain* and the *Low Countries* were ready to pick Quarrels with *England*. Somewhat whereof I will relate, as I find in ſome Letters of State that now paſſed.

The Regent and Eſtates of the *Baſſe* Countries in the Month of *December* commanded, that none of the *Engliſh* Cloths ſhould come into the Country before *Candlemas*, for fear of the Plague, as was alledged. And they ſpread there very evil Rumours againſt the *Engliſh* Nation for pretended Lack of Juſtice, for Pillage of their Ships, and ſuch like Maritime Affairs. And indeed, ſome Cauſe they might have in this Time, when the Adventurers and Privateers of the *Engliſh* haunted the Seas ſo much, and miſſing of *French* Veſſels, might ſeek for *French* Goods in *Flemiſh* Ships. But ſurely their Complaints were augmented by Malice and Fraud, to ſow Diviſion between the *Engliſh* and the King of *Spain*: and eſpecially by the *Eſterlings*; and ſuch as would have had our Merchants leſs favoured in *Antwerp*. Hereupon it was thought meet to appoint an extraordinary Commiſſion, to hear and determine their Complaints *Summariè*: and alſo, to ſend Dr. *Lewis* or *Dale*, with a Report of all the Orders and Judgments given in their favour, ſince the Death of the Biſhop of *Aquila*, the late *Spaniſh* Ambaſſador. And there was an Intention of ſending an Ambaſſador to reſide in *Flanders* inſtead of *Spain*. For now in *December* Sir *Thomas Chaloner*, being dangerouſly Sick, without hope of Recovery, but by returning, was revoked; yet upon the Conſideration and Offer made to that King to ſend another thither, or into *Flanders*. And here it was judged more needful for an Ambaſſador to be.

Sir Thomas Chaloner *Ambaſſador in* Spain.

Dale goes to Flanders.

Towards the latter End of *December*, Dr. *Dale*, a Civilian, departed towards *Flanders*, to make Anſwer to the clamorous Complaints of that Country againſt this for lack of Juſtice, and for Depredations. And further, a Commiſſion was made to *Lewis*, *Weſton*, *Huick*, *Mouſe*, Learned Doctors of the Laws, to hear and determine ſuch kind of Complaints ſummarily.

A Secretary from thence.

And the laſt Day of the ſaid Month arrived a Secretary from *Flanders*, named *Detorre*, with Matters of Expoſtulation for Spoil upon the Seas. Which indeed was hard to avoid in that time; conſidering the *Flemmings* did ſo continually colour the *Frenchmens* Goods. And but two Days after, this Secretary was heard.

But on *New Year's Day* the Entercourſe of Trade opened: the Order of the Regent aforeſaid being it ſeems revoked, that forbad the Entercourſe till *Candlemas*.

The Duke of *Wirtenburgh*, a *German* Proteſtant Prince, had lately friendly offered his Service to the Queen, in caſe ſhe were minded to

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The Queen to the Duke of Wirtenburg. Cot. Libr. Titus C. 10.

to marry. To which, *January* 27. ſhe gave him this Courteous and Princely anſwer. ‘That although ſhe never yet were weary of ſingle and maiden Life, yet indeed ſhe was the laſt Iſſue her Father left, and the only of her Houſe: The Care of her Kingdom, and the Love of Poſterity did ever counſil here to alter this Courſe of Life; But in Conſideration of the Leave that her Subjects had given her in ampler manner to make her own Choiſe, than they did to any Prince afore, ſhe was even in Courteſy bound to make that Choiſe, ſo as ſhould be for the beſt of her State and Subjects. And for that he offered therein his Aſſiſtance, ſhe graciouſly acknowledged the ſame, promiſing to deſerve it hereafter.

Matters with Scotland.

Qu. of Scots.

Now ſomething of the Matters of *Scotland.* The Security of the Affairs of *England*, both of Religion and the Civil State, depending very much upon the aſſured Friendſhip of that neighbouring Kingdom; hence it was one of the Queen's great Cares to look to that Quarter. The Queen of *Scots* was Popiſh, and the *Dauphine* of *France*'s Widow, guided much by the *Guiſian* Faction in *France*, a fatal Enemy to Queen *Elizabeth*, and the Reformed Religion. Therefore, as an Eccleſiaſtical Hiſtorian, I ſhall give ſome brief Notes of the Queen's Endeavours and Practices with that Queen and State, to countermine *France.* And theſe Notes are not vulgar and common, but the more to be eſteemed and depended upon, being taken out of Papers of State, and Ambaſſadors Inſtructions.

The Practices of the French *in* Scotland. Cott. *Librar.* Julius *F.* 6.

During the Affairs at *New Haven* between the *French* and the *Engliſh*, the *French* began, (as well in reſpect of the Death of the Duke of *Guiſe* the *Scotch* Queen's Uncle, (the Bond of her Affection) as for the Diſcourteſy ſhe and her Subjects had received lately, by the Detention of her Dower, degrading *Hamilton* Duke of *Caſtelheralt* from the Dutchy, and taking from her Nation their Places in Guard) to ſuſpect her falling off from their Alliance to the *Engliſh.* Therefore now in their Letters they made her Liberal Promiſes; preſs her with the Memory of antient Amity, and ſollicit her by *La Croch* (ſent from her Uncle of *Lorain* the Cardinal) to match with the Duke of *Auſtria*; on whom the Emperor would beſtow the County of *Tyrol* for her Dowry; ſeeking by theſe Means to work her and the Catholicks of *Scotland* a Party in their Quarrel.

The Queen of England's *Practices there.*

But this revealed to the Queen of *England* by their own Inſtruments, and the *Scotch* Queen's Directions, *Randolph* was ſent forthwith from hence to that Queen of *Scots*: The end of whoſe Service was to hinder the Marriage treated of by the Houſe of *Guiſe* for her, with that Perſon of the Houſe of *Auſtria.*

Earl of Shrewsbury *L. Lieutenant of* Yorkſhire, *&c.*

In the mean time, the Queen, who took great Care of ſecuring her Frontiers againſt *Scotland*, being jealous of the *French*'s invading her that way, in the Month of *July* made the Earl of *Shrewsbury*, a Man of great Power and Influence in thoſe Northern Parts, her Lord Lieutenant in *Yorkſhire*, *Nottinghamſhire*, and *Darbyſhire.* And when *Cecil* the Queen's Secretary ſent him down the Commiſſion, he let him underſtand, ſhe did it out of her ſingular Confidence repoſed in him. She alſo at the ſame time ſigned him a Bill to retain an Hundred Perſons. When ſhe alſo licenced the Lord *Robert Dudley* (afterwards Earl of *Leiceſter*,) to retain the ſame Number.

About

And the Earl of Bedford *of* Northumberland, *&c.*

About the ſame time ſhe conſtituted the Earl of *Bedford*, Lord Lieutenant for the Counties of *Northumberland*, *Cumberland*, *Weſtmorland*, and the Biſhoprick of *Durham*. This Earl was Governor of *Barwick*, and the Queen's chief General there.

Two thouſand Men to be raiſed by the Earl of Shrewsbury *for* Barwick.

The Biſhoprick.

And in *Auguſt*, the Queen, on pretence of better ſecuring that her Piece of *Barwick*, appointed the Earl of *Shrewsbury* to levy two Thouſand Men: whereof 1600 to be raiſed in *Yorkſhire*, and the remaining 400 to be raiſed in the Biſhoprick. Which when the ſaid Earl had ſignified to the Earl of *Bedford*, he forthwith conferred with the High Sheriff of the County Palatine, and other Worſhipful Perſons of the ſame. Who told him that it was never heretofore ſeen, that the Biſhoprick ſhould be charged with the ſending forth of any; ſince the ſame was the Strength and Refuge appointed wholly and altogether, to come to aid this Piece of *Barwick* upon any neceſſity, and the unpeopled Frontiers there: And that in taking any away from them they did ſo much decay and diminiſh their own force.

Ill Uſage of the Queen's Agents in Scotland.

Randolph the Queen's Agent (as was ſaid before) was now ſtayed at *Edenburgh*, or rather committed to ſure keeping: And Mr. *Tomworth* at *Dunbar*. The Earl of *Bedford* therefore, *Auguſt* the 20th, deſired the Earl of *Shrewsbury* to get his 1600 Men ready at all times, and to be by him commanded. For that the Queen had commanded him to have all things in a readineſs to provide for War, and yet to preſerve good Peace.

The end of Randolph's *Embaſſy to the Queen.*

Out of his Inſtruct. Aug. 30.

And now we proceed to give ſome Particulars of *Randolph*'s Meſſage to the *Scotch* Queen. He was ſent to adviſe her about her ſecond Marriage, 'Her Siſter of *England* deſired her to take ſuch a Perſon as might content herſelf, love her People, and continue the Amity with *England*. The two firſt were left to the Direction of herſelf and Council. But as to her Marrying with that Foreign Prince beforeſaid, that Queen *Elizabeth* diſliked of it: ſince it was the Work of the Cardinal of *Lorain*, an Enemy to her. And that ſuch a Match would endanger the private Amity and Concord of the two Nations, and the advancement of the *Scotch* Title to ſucceed to the *Engliſh* Crown. And that the States of *England* had upon the Rumour of this, endeavoured to have ſomewhat concluded againſt her. And therefore Queen *Elizabeth* adviſed her not to hazard the Now-Amity, and the future Expectation. But if ſhe enclined to marry, to elect ſome ſuch of Noble Birth within *England*, as might, in reſpect of his Country, give Aſſurance to the Nobility and the Commons, of future Tranquillity. And ſo by that means to advance herſelf to ſucceed. Which the Queen promiſed ſhe would further. And that therefore ſhe, the *Scotch* Queen, would not reſpect only the Content of her own Affection, and the Honour of her Uncle, that in her firſt Marriage, and by his Advices then, had hazarded her beſt Hopes; but have regard to the Peace of her People, and the Amity with her next Neighbours; from whom ſhe had the faireſt Expectations. Which muſt be done by chooſing her an Huſband within this Iſle, and not a Stranger. She ſeemed to receive this friendly Council with fair Acceptance; and the further Conſideration hereof was left to her own Care and Secreſy.

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The Queen of Scot's *Anſwer, Out of Inſtr.* Nov. 17.

But ſhe cleared her Uncles and herſelf from any purpoſe to match with the Houſe of *Auſtria*; and deſired to know, what Perſon the Queen of *England* liked, or which not. And then, how ſhe meant to proceed to declare her Title to ſucceed to this Crown. To which the Queen in her ſecond Inſtructions to *Randolph*, anſwered, That ſhe liked ſuch as might be fitteſt to encreaſe and continue Amity: and that muſt not be a Stranger. For with *Spain*, *Auſtria*, *France*, would be the like Jealouſy as afore. And that for Declaration of her Title, it depended upon her Marriage: which effected to the Queen of *England*'s Content, ſhe, the Queen of *Scots*, ſhould be ſatisfied with all reaſon in the other.

The French *promiſe her largely.* Cott. *Libr.* Julius F. 6.

For the *Engliſh* Agent had forthwith gone back to *England* for more full Inſtructions both of the Quality of the Perſon, and Declaration of the *Scotch* Queen's Title, intended by her Siſter upon the Marriage. He had ſcarce returned the foreſaid Anſwer of his Sovereign; by which ſhe deſired the Eye of her Siſter (the better to endear her to the Affections of her People) to be caſt upon ſome Noble Perſon of *England*; and that withal ſhe ſhould be declared by Parliament either Siſter or Daughter Heir to her Majeſty, deceaſing iſſueleſs; but the *French* Queen and her Uncle underſtanding this Project by *Du Fois*, the *French* Ambaſſador here, diſſuaded her from it, as a Match too baſe and diſhonourable for the Height of her Parentage, Eſtate and their Alliance: and knowing that with Women Counſil prevaileth much leſs than Bounty, they offered her by the Lord of *Schelton* (ſo ſhe would obſerve the old and mutual Reſpect with them, againſt their common antient Enemy) new aſſurance and preſent Payment of her Dower and Penſion; Wines for her Proviſion without Impoſt or Cuſtom; Arms and Artillery, when ſhe ſhould need; the Band of Men and Guards to be reſtored to her Nation; her Merchants to enjoy their Privileges enlarged, and her Servants (more than before) admitted to their ſuſpended Penſions.

Advice againſt her matching into England.

In this Court of Faction and Want, no ſooner was this offered, than inforced to that Height, that the Queen was almoſt diſtracted amidſt the Importunity of ſo many private Ends, Profit, Liberty and Revenge. Some ſaid, the Queen's Spirit could not deſcend to match below herſelf; and to move her from her Dignity, was unfriendly, ſuſpicious, and in a Subject dangerous; and Reſpects of Profit in Princes not ſo fit, as of Honour. But ſhould ſhe yield to marry an *Engliſh* Noble Man, it muſt be for the Beſt; and that *Beſt* being the Man her Siſter Queen *Elizabeth* ſo much eſteemed, it would be ſtrange, ſhe ſhould part with him (for by this time they had ſome Inkling of the Lord *Robert Dudley*.) And for him to be divorced from that worthy room wherein his Affections were already placed, it would but match him either to Diſloyalty or Diſlike. And therefore that theſe Improbabilities proved it rather a Shew of good Will in Queen *Elizabeth*, than a good Meaning. And for Strength of her Title by Parliament, Alas! ſaid they, what one will eſtabliſh, another may revoke: but her Diſparagement by ſuch a Match would be without Repair. Whereas to marry in her own Rank would encreaſe Honour and Alliance, ſuch as might make her Neighbours fearful to offer Indignity; and enable her to retain her own, and recover her Right, if it ſhould be oppoſed. That therefore this new Offer from *Auſtria*, or the renewed Suit from *Sweden* by his Ambaſſador then at Court, were not to be neglected.

Such oppoſite Counſils had Queen *Elizabeth* to encounter. But the *Scotch* Queen for all this, as yet ſtood firm to be directed by her Siſter; referring over this Buſineſs to a Conference at *Barwick* the Year enſuing. Theſe *Scotch* Matters were earneſtly purſued by both Queens the two following Years; as ſhall be ſhewn in due Place.

A Treaty for the Marches concluded.

But this Year a Treaty for Order of Juſtice for the Marches between both Kingdoms was concluded, by the Commiſſioners of the Queen of *England*, *Henry* Lord *Scroop*, Warden of the Weſt Marches, and Sir *John Forſter* of the Middle Marches, Sir *Thomas Gargrave* and Mr. *Rookley*, Doctor of the Law: *John Maxwel* of *Terragliſh*, Warden of the Weſt Marches, Sir *John Ballendine*, and Juſtice *Clark*, Commiſſioners for the Queen of *Scots*.

L. Treaſurer doth Penance in Scotland.

Randolph was ſtill the Queen's Agent in *Scotland:* and in the latter End of *December* wrote a Letter to the *Engliſh* Court, wherein this was one Part of his News, That the Lord Treaſurer of *Scotland* was put to open Penance for getting a Wench with Child.

CHAP. XXXIX.

The Second Book of Homilies. The Queen at Cambridge. *The Diſputations and Speeches. Mr.* Fox's *Letter to her.* Harding *and* Dorman *their Books. A Book in* Engliſh *againſt the Council of* Trent. *A Convocation; prorogued.*

Second Book of Homilies come abroad.

THE firſt Book of HOMILIES the Church of *England* had enjoyed ever ſince the year 1547. abating the five hard years of Queen *Mary*'s reign: and at the End of that Book, a ſecond Volume was promiſed. Which this year 1564 came among the Curates and Miniſters of the Pariſhes; to be read, (as the firſt Book) every Sunday and Holy-day, where there were no Sermons through the Inability of the Curates. For tho' this ſecond Volume were printed the year before, and finiſhed the year before that, yet all the Churches hardly came to be fully ſupplied with them till this year, as I find by a Journal of a Miniſter of *London* of that time. This ſecond Book was Prefaced with a ſerious Admonition to all Miniſters Eccleſiaſtical; 'That they above all things behaved themſelves faithfully and diligently in their ſo high a Function: that is, to read the Scriptures aptly, plainly and diſtinctly, to inſtruct the Youth in their Catechiſm diligently, to Miniſter the Holy Sacraments gravely and reverently, and prudently to chooſe out ſuch Homilies as were meet for the time, and for the more agreeable Inſtruction of the People committed to their Charge: and where the Homilies were too long, to divide the ſame: and to read one Part in the Morning, and the other in the Afternoon, *&c.* That ſo their Prudence and Diligence in their Of-

The Preface containing Advice to the Curates.

‘ fice might appear, that the People might have cauſe to glorify God, for them, and the readier to embrace their Labours.

Among other things the Curates were here admoniſhed to do, this was one, that when they ſhould find leſs fit Leſſons appointed out of the Old Teſtament to be read in their Order, for Sundays or Holy-days, they ſhould according to their Diſcretion chooſe more Edifying Leſſons taken out of the New in their ſtead. By which Paſſage it may ſeem that this Admonition, and conſequently the whole ſecond Book, was wrot and finiſhed before the Queen's firſt Parliament. For in the Act of Uniformity then made, this was then provided for, and the Alteration of the Leſſons for the Sundays, as it was in the Old Common-Prayer-Book, is taken notice of in that Act, as one of the Alterations confirmed by that Act. So that I wonder that Clauſe was not left out of the *Admonition*, printed after the Sunday Leſſons were corrected.

The Admonition in the Preface.

Dr. Abbot *againſt* Hill's *Reaſons unmask. p.* 317.

Yet I muſt not conceal, that Dr. *George Abbot* (afterwards Archbiſhop of *Canterbury*) did reckon this Liberty granted in the ſaid Admonition to be in force even in his Time; and that by vertue thereof Miniſters might change ſome Leſſons of the Old Teſtament (and eſpecially in the *Apocrypha*) for others out of the Canonical Scripture to read to the People, when they happened to be appointed to be read on Sundays or Holy-days; ſaying, ‘It is not only permitted to the Miniſter but commended to him, if wiſely and quietly he do read Canonical Scripture, where the Apocryphal upon good judgment ſeemeth not ſo fit; or any Chapter of the Canonical may be conceived not to have in it ſo much Edification before the Simple, as ſome other Parts of the ſame Canonical may be thought to have. For the Words will very well carry both theſe.

The Titles of this ſecond Book.

Upon what Subjects the ſecond Book of Homilies ſhould treat, the ſeveral Titles at the End of the firſt declared: Yet upon divers of them there be no Homilies at all; as againſt *Covetouſneſs*, *Anger*, *Envy* and *Malice*. But to make amends, there be ſome other Homilies added: And in the year 1569. on occaſion of the Popiſh Rebellion in the North were ſix other Homilies framed and joyned, againſt *Diſobedience* and *Wilful Rebellion*: with a Prayer for the Queen, and a Thankſgiving for the reſtoring Peace and Quietneſs upon the ceaſing thereof.

The Queen viſits Cambridge.

The Queſtions diſputed on before the Queen.

MSS. Thomas Baker *S. T. B.*

In the Queen's Progreſs this year, ſhe viſited the Univerſity of *Cambridge* on the 5th of *Auguſt*, remaining there five days, entertained with Speeches and Diſputations, and in taking her view of the Colleges. As proper Queſtions were prudently prepared for the Queen to hear at the Diſputations now to be held before her, ſo the ripeſt and moſt Learned Men were ſelected for the Diſputants. On the third day a *Philoſophy* Act was kept by *Thomas Byng*, then of *Peter-houſe*, afterwards Maſter of *Clare-Hall*. Who gave theſe two Political Queſtions,

Philoſophical.

Monarchia eſt optimus Status Reipublicæ.
Frequens Legum mutatio eſt periculoſa.

The Opponents were, firſt *Thomas Cartwright*, ſometime Fellow of St. *John*'s College, then Fellow of *Trinity* (who afterwards made himſelf

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himſelf more known by his avowed Oppoſition to the eſtabliſhed Government of the Church of *England*.) The others were *Chadenton* Fellow of *Queen's*, *Tho. Preſton* and *Bartholomew Clerk*, Fellows of *King's*. Reports have commonly been ſpread, that the Cauſe of *Cartwright*'s ſetting himſelf ſo openly againſt the Hierarchy as he did ſoon after, (to the great Diſturbance of the Peace of the *Engliſh* Church) was from a Diſguſt he took at this time; as tho' the Queen ſhewed more Countenance to the other Diſputants than to him. But by the *Relation* of the Queen's Reception at *Cambridge* (now in the Hands of a learned Member of that Univerſity) there appears no clear ground for any ſuch Diſcontent. For the Queen is ſaid there to have approved them all: only that *Preſton* pleaſed her moſt; and was made her Scholar, with the ſettlement of a yearly Honorary Salary on him.

Tho. Baker *Soc. De Johann.*

The *Divinity* Act, which was kept on the fifth day by Mr. *Hutton* Publick Profeſſor of Divinity, was upon theſe ſeaſonable Queſtions, for the juſtifying of the Reformation of Religion lately made;

Theological.

Major eſt Scripturæ quam Eccleſiæ Auctoritas.
Civilis Magiſtratus habet auctoritatem in rebus Eccleſiaſticis.

To the former Queſtion were theſe Doctors and Heads of the Univerſity Opponents, *Hawford* Vicechancellor, *Pern*, *Pory*, *Baker*, and *Newton*. The Doctors, *Stokes* and *Beaumont*, oppoſed upon the Second; and ſhould have been joyned by the Doctors *Goodman*, *Kelke* and *May*: but Night coming on, and the Queen being to ſpeak to the Univerſity, there wanted time for them. *Hutton* acquitted himſelf to admiration. The great Strength of the Oppoſition lay upon Dr. *Perne*: who yet gave the Queen ſome Offence, by preſſing the Churches Power of Excommunicating too warmly. After the Diſputations were finiſhed, *Cox*, Biſhop of *Ely*, determined on both Queſtions. *Whitgift*, that great Divine, being not yet Doctor, bore no ſhare in this Day's Solemnity.

The Queen's Speech.

At the Queen's parting, ſhe made them an elegant Speech in *Latin*, 'Encouraging them to Study, promiſing them that ſhe would, as well as her Anceſtors, do ſome Work, while ſhe lived, to expreſs her Eſteem of them: but that, if ſhe died before ſhe ſhould accompliſh her Promiſe, that ſhe would leave *aliquod Opus egregium*, *i. e.* ſome glorious Work, to be done after her Death; whereby both her Memory might be celebrated to Poſterity, and that ſhe might excite others by her Example, and make them, the Scholars of that Univerſity, more chearful to apply their Studies.

The Orator's Speech to her.

De Antiq. *Cantab.* Acad.

The Univerſity Orator, *William Maſters*, in his Speech had an Expreſſion to recommend that Univerſity to her, the rather, by reaſon of the great Antiquity of it, being, as he ſaid, much antienter than the other of *Oxford*: meaning thereby no Offence to that famous Univerſity, but only to commend to the Queen's Eſteem the Univerſity where ſhe now was; as having no mean or obſcure Beginnings, but high and illuſtrious, nor lately ſhot up, but founded many long Ages ago. But this Paſſage, howſoever, was illy taken by ſome of the *Oxonians*. So that two Years after, when it fell out the Queen viſited them, a little Tract was preſented to her Majeſty by them, entituled,

Aſſertio

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Aſſertio Antiquitatis Academiæ Oxonienſis: Wherein it was endeavoured to be proved, that the Univerſity of *Oxford* was much antienter than that of *Cambridge.* This ſoon after (that I may here briefly touch this little Piece of the Hiſtory of Learning) ſtirred up *John Caius*, a learned Antiquarian, of the other Univerſity, to write a Treatiſe, *De Antiquitate* Cantabrigienſis *Academiæ*, in Two Books, which came forth in the Year 1568. And this was anſwered again by *Brian Twine* of *Oxford*, in a Book, called *Apologia Antiquitatis Academiæ Oxonienſis.*

Fox's *Letter to the Queen on this Occaſion.*

I ſhall ſay no more of the Contention occaſioned by the Orator's Speech; but as for the Queen's Speech to the Univerſity, Copies of it were gotten; and one of them came to the Hands of *John Fox:* who intended to enter it into ſome Hiſtory of her, and of the Beginning and Progreſs of her happy Reign, which he was then preparing. But on Occaſion of this Speech, and her gracious Viſit of that Univerſity, and her Countenance ſhewn to Learning and learned Men; and conſidering alſo upon what good Grounds, both Religion and the Publick State were eſtabliſhed by her happy and wiſe Government; that learned and good Man, in a very elegant *Latin* Epiſtle, entertained her, to this Tenor: (whereby may be ſeen in what good Condition *England* now was, and how happy the Queen by this time had made her People:)

Int. Foxii *MSS.*

UT vulgaria illa præteream, quòd in ipſis ſtatim feliciſſimi regni tui auſpiciis, tot periclitantes Cives, & homines extorres ab exilio revocaveris; quòd Patriam ipſis, nec ſolum ipſis, ſed Patriam quodammodo Patriæ reddideris, *Angliámque* jamjam pænè expirantem luci ac vitæ ſuæ reſtitueris; quòd Pacem tuis illis auſpiciis partam pergas quotidie ſtudiis ornare & artibus; bonis legibus ſuum vigorem revocas, noxias tollis, ſalutares ſufficis, nocentes & otioſos in ordinem redigis, Latrocinia & Prædonum agmina, quibus regnum tuum fœdis modis hodie exundare dicitur, compeſcis, miſeróſque exaudis, collapſa reſtauras, nec Monetam ſolùm depuratam, ſed Mores hominum multo magis deformatos, repurgas; poſtremò, cuncta ſuo, & pluſquam ſuo, nitori reſtituis, ac cætera id genus permulta. Quæ, etſi per ſe beneficia levia non ſint, & permagna etiam in aliis Monarchis videri queant, tuarum tamen laudum neſcio quo pacto, nondum ſatis magnitudinem exprimunt.

Certò multo majora hæc, omniumque maxima ſunt, quòd inclyta tua Celſitudo Rem Eccleſiaſticam non minus quam Publicam, propugnas tam fortiter; quòd Religionis curam atque defenſionem in te ſuſcipis tam clementer; quòd ſævas perſecutionum faces extinguis, Conſcientiis diu intercluſam Libertatem apperis: Templum Dei & Evangelicæ Doctrinæ gloriam illuſtras & provehis: Videlicet, modis omnibus hoc agens, ut profligatis ſenſim veteris Superſtitionis Reliquiis, ſincera Evangelii Veritas ad nativum ſuum nitorem redeat. Declaravit id nuper egregia Vox illa ac Reſponſio Majeſtatis tuæ ad quorundam preces reddita Theologorum, de modo videlicet Veſtiendi. Qua voce quantam uno in die univerſæ Eccleſiæ pepereris fauſtitatem, quantum piorum omnium animis ſolatium, quantum Poſteritati beneficium, quantum omnibus temporibus lucem, tum tuo inſuper Nomini quantum

quámque immortale decus, quovis ære perennius, attuleris, vix æſtimari poterit. Ingratæ omnium *Anglorum* Linguæ ac Literæ futuræ ſunt, ſi patiantur tam divinum hoc, cæteráque multa tuarum Virtutum Trophæa, ulla temporum vetuſtate aboleſcere.

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Accedit ad hunc cumulum ſingularis porrò Majeſtatis tuæ erga Literarum Studia favor: in quibus excolendis provehendiſque nunquam tam propenſam te declarares, niſi quod Ipſa in eiſdem exculta tam eleganter, & perpolita fuiſſes. Senſit id nuper felix *Cantabrigia:* nec dubito quin olim & *Oxonia* noſtra idem expectatura ſit. Perſenſimus præterea & nos, etiamſi illinc abſuimus, ex oratione Majeſtatis tuæ Latina *Cantabrigiâ* tum habita, quæ nuper ad manus meas inter cætera Hiſtoriarum rerum monumenta, pervenit, non indigna, ut mihi videtur, quæ tranſmittatur Poſteritati: atque etiam tranſmittetur, ſiquidem tua patiatur Sublimitas. Interim hoc unum mihi dolet, quod cum plenam quandam Hiſtoriæ tuæ deſcriptionem meditemur, multáque habeamus congeſta, at multa rurſus deſunt, quæ adhuc nobis incognita, non niſi per tuam ipſius Majeſtatem ſciri poſſunt. Etſi poſſent, nullius poſſint melius quàm tuo ipſius commentario deſcribi. Quod utinam ab excellenti ingenio tuo per hoc vitæ tuæ tempus & ſpatium poſſit impetrari. Sed de his Excellentiæ tuæ præconiis alias (volente Chriſto) nobis videndum erit.

This Letter of Mr. *Fox*, affording a pleaſant retroſpect View of the Queen's Reign hitherto, and other Matters belonging to her, may deſerve an *Engliſh* Tranſlation of it, for the ſake of vulgar Readers; though it reach not the Elegance of the Language wherein the Author compoſed it.

In Engliſh.

'TO let paſs (moſt noble Queen) thoſe commonly known things, ' *viz.* that preſently at the very beginning of your moſt fortu' nate Reign you ſaved ſo many good Men at home in great Danger ' of their Lives, and called back ſo many more abroad from their Ba' niſhment; that you reſtored their own Country to them, and not ' only to them, but the Country in a manner to itſelf; and *England* ' then almoſt at the very Point of expiring, to its Light and Life ' again: that at your ſaid firſt happy Beginning, having procured Peace, ' you do now every Day improve it in good Studies and Arts: To the ' good Laws you give again their Force, the bad ones you take ' away, and ſupply their room with ſuch as are wholeſome: The miſ' chievous and the idle Sort you reduce to Order: Robberies and the ' Bands of Spoilers, wherewith your Realm is reported at this Day ' in a foul manner to ſwarm, you reſtrain: the Afflicted you give an ' Ear to, what is fallen and gone to decay, you build up; and not ' only Money embaſed, but alſo the Manners of Men much more cor' rupted, you purify and refine. In a Word, you reſtore every thing ' to its own Brightneſs, nay, more than its own: And many other ' things of this kind you do. Which altho' of themſelves they be not ' ordinary Benefits; and ſuch as in other Monarchs might ſeem very ' great; yet, I know not how, do not ſufficiently expreſs the largeneſs ' of your Praiſe-worthy Deeds.

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‘ But aſſuredly theſe things that follow are much greater ſtill, and of all the greateſt, that your Excellent Highneſs defendeth ſo vigorouſly the Eccleſiaſtical State no leſs than the Commonwealth; that you take upon you ſo affectionately the Care and Protection of Religion: that you quench the direful Flames of Perſecution: that you open a Liberty to Conſciences ſo long ſhut up: that you illuſtrate and promote the Temple of God and the Glory of Evangelical Doctrine: that is, by all means endeavouring that the Remainder of old Superſtition by little and little be deſtroyed, the ſincere Truth of the Goſpel return to its native Brightneſs. This was lately declared by that excellent Voice and Anſwer of your Majeſty given to the Petition of ſome Divines concerning the Habits. [Which being this Year more ſtrictly enjoyned the Clergy, had occaſioned certain of them to make ſome Addreſs to the Queen.] ‘ By which Words then by your Majeſty ſpoken, it can ſcarce be thought how great Proſperity you did in one Day bring to the whole Church, how great Comfort to the Minds of all godly People, how great Benefit to Poſterity, how great a Light to all ſucceeding Times; and moreover to your own Name how great and how immortal an Honour, more laſting than any Monument of Braſs. The Tongues and Learning of all *Engliſh* Men would be ſtained with Ingratitude, ſhould they ſuffer as well this godlike Thing, as all the other Trophies of you·Vertues, by an Antiquity of Time to be aboliſhed.

‘ Hither muſt be added your Majeſty's ſingular Favour towards learned Studies. In the adorning and furthering whereof you would never have ſhewn yourſelf ſo inclinable, had you not been ſo exquiſitely furniſhed and dreſt yourſelf with them. Happy *Cambridge* lately perceived it: and I doubt not but hereafter our *Oxford* alſo will look for it. And further, we all, though abſent thence, well perceived it, by your late Speech delivered there at *Cambridge*: which is come to my Hands (among other Monuments of Hiſtorical Matters) not unworthy, methinks, to be tranſmitted to Poſterity: and ſo it ſhall be tranſmitted if your Highneſs give way to it. In the mean time this only grieves me; that when I am preparing a full Account of the Hiſtory of You, and have many Collections ſerving thereunto, many things are wanting, which are yet unknown to me, and cannot be known but by your Majeſty. And if they might, they could not be deſcribed better by any than by your own Commentary. Which I heartily wiſh might be obtained by your moſt excellent Wit in this Time and Space of your Life. But of the Commendations of your excellent Parts I ſhall elſewhere (God willing) have occaſion to ſpeak.

Had not Mr. *Fox* been ſome way or other ſtopt in this Labour which he deſigned, who had no queſtion great Advantages of ſetting forth Queen *Elizabeth*, and her Proceedings in this great and noble Work of the Reformation, and the Progreſs of it, there had been no need of this Performance of mine.

The *Engliſh* Papiſts, among their other Endeavours to bring in their Religion again, exerciſed their Learning in writing Books in *Engliſh*,

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Dean Nowel's *Sermon at* Paul's *Croſs againſt* Harding's *Books.*

Engliſh, to confute, as well as they could, the eſtabliſhed Religion: and to reconcile the People to a better Opinion of theirs. One of theſe Writers was Dr. *Hardivg*: Whoſe Book againſt *Jewel* came this Summer into *England* from *Lovain*: And falling into the Hands of *Nowell*, Dean of St. *Paul*'s, four Days after, being the fourth *Sunday* after *Eaſter*, while he was preaching the *Paul*'s Croſs Sermon, he read ſome Paſſages of it, and confuted them in the Pulpit. Which he thus related himſelf afterwards, ‘That finding therein certain notable Untruths and Abſurdities, he did bewray them to the Auditors, willing them by that Example to give leſs Credit to the reſt. Wherein he had good Reaſon, as he ſaid, ſeeing the Papiſts who had not read the Book, in Corners magnified it above the Stars. Whereby he (as he ſuggeſted himſelf) did in effect give Neighbours Warning to beware of a Thief. We ſhall hear more of this Book of *Harding*'s under the next Year.

Anſwer to Dorman.

Dorman alſo now ſet forth a Book entituled, *A Proof of certain Articles in Religion, denied by Mr.* Jewel. Which the ſaid Dean *Nowell* anſwered.

The Articles which this Author took upon him to prove againſt *Jewel*'s Negative, were theſe Four, as they are ſet down in the Front of his Book, *viz.*

I. That the Biſhop of *Rome* is the Head of Chriſt's Univerſal Church here in Earth: And that within the firſt Six hundred Years after Chriſt's Departure hence, he was ſo called and taken.

II. That the People was then taught to believe, that Chriſt's Body is really, ſubſtantially, corporally, carnally or naturally, in the Sacrament.

III. That the Communion was then miniſtred under one kind.

IV. That there was Maſs ſaid at that time, although there were none to receive with the Prieſt. And in the Concluſion he aſſigned no leſs than Twelve Cauſes, whereby he acknowledged himſelf to have been ſtayed in his old Catholick Faith that he was baptized in, wiſhing the ſame to be made common to many for the like Stay in theſe perillous Times; as it ran in the Title Page. The Book was printed at *Antwerp*, and dedicated to *Tho. Harding*, D. D. and dated at *Aquicinctum*, the Seat of his Baniſhment, as he called it.

A Book comes out againſt the Council of Trent.

And this Year came forth, *Feb.* the 13. from *John Day*'s Printing-Houſe, an uſeful Book, (though of no great Bulk) in *Quarto*, being a Conſideration of thoſe Things that were concluded in the late Council of *Trent*. It bore this Title, *A godly and neceſſary Admonition of the Decrees and Canons of the Council of* Trent, *celebrated under* Pius IV. *Biſhop of* Rome, *in the Years of our Lord* 1562. *and* 1563. *Written for thoſe godly diſpoſed Perſons which look for the Amendment of Doctrine and Ceremonies to be made by General Councils, lately tranſlated out of the* Latin. The Deſign of this Book was to open the Eyes of many good People, who out of a Veneration of General Councils were apt to adhere with an implicit Faith to the Determinations of this Council of *Trent*. The Method of the Author (who is unknown) was firſt to ſet down the Decrees, the

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Canons, and other things, as he received them from *Trent*; and then his own diſtinct Anſwers or Animadverſions. In the Preface is taken notice of the ſpecious Pretence of that Pope in calling again a Council of Cardinals, Biſhops and Monks, at *Trent*; wherein he with great Glory and Magnificence promiſed both the purging of Doctrine from all Error and Hereſy, and alſo a ſpeedy Amendment of Manners, and ſuch as ſhould be worthy of the Goſpel, as well in the Clergy and Laity. And to amuſe the People the more of their good Intent, they of the Clergy accuſe themſelves of diſſolute Life, and make themſelves guilty before the whole World, as the Fountains and Authors of all Evil, as the Acts of the Council declared. And now, who would not to his Power help ſo godly and holy an Enterprize? But ſaith the Writer, if the Canons and Decrees that came at length out of the Council, were examined, every Chriſtian Man ſhould eaſily perceive, that theſe good holy Fathers intended nothing leſs: Yea, rather, all their Labour was only to this purpoſe, to oppreſs ſound Doctrine; and that being oppreſt, ſtubbornly to defend Idolatry, Superſtition and Abuſes, which had been brought into the Church of God. And hence the Author declared his Purpoſe to be, that ſeeing many Men hung in Doubt and Suſpence by Expectation of this Council, and the Authority thereof, and earneſtly hoped for a ſimple, godly and plain Determination of the Controverſies of Religion; he thought he ſhould do a worthy Act briefly and perſpicuouſly to declare by the Word of God, what was to be judged of their Diſputations, Decrees and Canons, and what was to be hoped for of the Event of this Council: Namely, that all Chriſtians were called to it by *Pius*, not as loſt Sheep, to be ſought and healed of the Paſtor; but the ſafety of the Faithful to be laid in wait for, and the Sheep of Chriſt like to be torn in pieces, even as it were of Wolves in Sheeps clothing.

A Convocation

The Convocation met this Year, *October* the 6th, in King *Henry* the Seventh's Chapel, by Authority of the Queen's Brief to the Archbiſhop of *Canterbury*. And Dr. *Yale*, by the Archbiſhop's Commiſſion to him, did continue and prorogue the preſent Convocation in the State it then was in, to the Firſt day of *May* next, and to that Place, with further Prorogation of Days and Places, if need were, to be made in that behalf.

CHAP. XL.

A Diary of various Hiſtorical Matters of the Court and State, falling out this Year. John Hales*'s Book. The* Scotch *Queens Match with* Leiceſter. Spaniſh *and* French *Matters.*

LET me take this Place to inſert a Diary of various Hiſtorical Matters, taken chiefly out of Advices and private Letters ſent from the Secretary of State to Sir *Thomas Smith*, Ambaſſador in

France, containing ſeveral Intrigues of Court, and Tranſactions of Moment in the State.

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Treaty with France *proclaimed.*

April the 22. The Treaty with the *French* took Place. And this Day it was proclaimed in *London*. And the 23d day, a Sermon was made at St. *Paul*'s on the Occaſion, and *Te Deum* ſung. And the ſame Day it was publiſhed at *Windſor* in the Queen's Preſence, going to Church; having with her the *French* Ambaſſador. So as nothing wanted to ſhew Contentation. Yet her Majeſty inwardly to the Secretary, and other her Counſillors, ſhewed much Miſliking: eſpecially as the ſaid Secretary gueſſed, becauſe the Money was no more for Honour's ſake; [which was to be paid for *Calais* I ſuppoſe] *Camden* therefore thought fit to concele the Sum, and ſaith only, *a certain Sum of Money*; and upon Payment of 620000 Crowns, the Hoſtages to be delivered.

The French *King choſen into the Order.*

On the ſaid 23d. Day, being St. *George*'s Day, the *French* King was choſe of the Order, and ſo was the Earl of *Bedford* and Sir *Henry Sydney*. And the Earl of *Hunſdon* was to bring over the Order into *France*; and ſo was to have Commiſſion to require the Oath joyntly with Sir *Tho. Smith*, the Queen's Ambaſſador Reſident there. And the ſame joyful Day the *French* Hoſtages were put to Liberty at *Windſor*: Where ſhe challenged *Nantoillet* [one of the Hoſtages, as it ſeems] for his Practices in *Oxford*; provoking evil Subjects to be worſe in Popery than they were. But ſhe right wiſely and nobly thus concluded her Reprimand, that ſhe would wrap up all ſuch Matters with Oblivion, becauſe of Peace. And as ſoon as the Treaty was engroſſed and ratified, Sir *Nic. Throgmorton*, the Queen's joynt Ambaſſador with *Smith* [who was kept in ſome Durance, for meddling too much] was to be returned. And therefore all the Haſte poſſible was made therein for his ſake.

A Chain of Gold given to the French *Ambaſſador.*

Malveſier, the *French* Ambaſſador, in this Treaty, had a Chain given him weighing threeſcore and odd Ounces of Gold, and was well uſed in *England*.

The Queen writes to the French *King.*

The 29th of *April*, the two Treaties of Peace with *France* were ſealed with the Queen's Ratification, and delivered to the Ambaſſador in formal Sort by the Secretary, according to the Advice of Dr. *Wotton*, an old Ambaſſador; and with the Teſtimony of a Publick Notary. Together with the Treaty, the Queen wrot a Letter to the *French* King, ſignifying that ſhe had choſen him of her Order, and that the Earl of *Hunſdon* ſhould come with it: and that he ſhould be joyned in Commiſſion with Sir *Tho. Smith*, her Ambaſſador Reſident, to require the Oath.

Hales's *Book concerning the next Succeſſion to the Crown.*

Lady Kath. Gray.

John Hales, Clerk of the *Hanaper*, a learned and active Man, and an earneſt Proteſtant, had ſecretly made a Book in the time of the late Parliament. Wherein he had taken upon him to ſhew no ſmall Matter, *viz.* the Title to this Crown after the Queen; having confuted and rejected the Line of the *Scottiſh* Queen, and made the Line of the Lady *Frances*, Mother to the Lady *Katharine Gray*, only next and lawful. He was in this Month of *April* committed to the *Fleet* for this Boldneſs; eſpecially, becauſe he had communicated it to ſundry Perſons. The Lord *John Gray* was alſo in trouble for this Buſineſs. Beſides, the ſaid *Hales* had procured Sentences and Counſils of

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Lawyers from beyond Seas, to be written in Maintenance of the Earl of *Hertford*'s Marriage with the ſaid Lady *Katharine*. [For which they were both put into the *Tower*.] For this Dealing offended the Queen very much: The Secretary, after he had related all this in a Letter to Sir *Thomas Smith*, made this Prayer: 'That God would 'give her Majeſty by this Chance a Diſpoſition to conſider hereof; 'that either by her Marriage, or by ſome common Order, they her 'poor Subjects might know where to lean and aventure their Lives, 'with Contentation of their Conſciences.'

He is examined and ſent to the Fleet.

In the beginning of *May*, *Hales*'s Matter came to be examined and enquired into by the Secretary: a Buſineſs he had no great mind to be concerned with, and could have been well contented to be delivered of. But yet he told his Friend, Sir *Tho. Smith* aforeſaid, that he would go uprightly, neither *ad dextram*, nor *ad ſiniſtram*. He himſelf was not free of Suſpicion, by reaſon ſome of theſe Perſons engaged in this Buſineſs, had Acceſs to him in their Suits. But as for *Hales*, he was found after Examination, to have firſt made and procured Books in Defence of the Earl of *Hertford*'s Marriage, [which was no more than a Contract by their mutual Aſſent,] and likewiſe, in Approbation of the Title of Succeſſion for the Lady *Katharine*. And in this Matter he ſo dealt, that both himſelf and others were like to find Trouble. He was committed to the *Fleet*, and narrowly eſcaped going to the *Tower*. *Nudigate*, another in this Buſineſs, was committed to Cuſtody to Sir *John Maſon*. And the Lord *John Gray* was in Cuſtody in Court. We ſhall hear more of this by and by.

The Article with France *about Commerce.*

One Article in the late Treaty of Peace with *France*, created ſome Trouble to the Court; namely, That *Commerce ſhould be free*. There had been a ſtop made of the *Entercourſe*, that is the Trade betwixt this Kingdom and the *Low Countries*; wherein the *Engliſh* traded chiefly with the Cloathing Manufacture. The *French* Merchants at this Juncture would have ſtruck into this Trade by ſome means or other. And the *French* King inſtructed the *French* Ambaſſador reſiding here, to make ſtrong and earneſt Motion about it. Which he did in the Month of *September*. This Motion was by no means liked by the *Engliſh*: And the Queen wrote a Letter at large about it to *Smith* her Ambaſſador in *France*. The Sum of the *French*'s Demands in this Point was, to exact by the Treaty, that although the *Engliſh* had, and did forbid both their own Merchants, and thoſe of the *Low Countries*, the Trade of the *Low Countries*, [as the Dutcheſs of *Parma*, Governeſs of thoſe Countries had forbid *Engliſh* Cloths to be brought thither;] Yet the *French* might now enter into the Trade, wherein they never heretofore did meddle: But now partly to pleaſure them of the *Low Countries*; partly, or chiefly, to procure a Gain by Monopoly, they would exerciſe that Negotiation. This made this Court think it neceſſary now to return to the Trade of the *Low Countries*, [the *Engliſh* having lately upon this Prohibition removed their Mart to *Embden* in *Frieſland*.] For though it were to great purpoſe to divert ſome Part of their Trade from thence, and was ſeen to be poſſible; yet the Matter was not ſo foreſeen, conſidering it fell out upon a Caſualty, that our Country ſhould be pre-

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ſently able to endure the holding out. One of the greateſt Letts was the Lack of the Revenue of the Cuſtoms for the Queen. The Second was the ſudden ſtay of the People here at home, that belonged to Cloth-making: as the Secretary in private Letters ſignified the Politick Conſiderations of the State about it.

The Intercourſe.

And therefore now upon the Return of the Queen from her Progreſs in the *North*, the Court thought to come to ſome Concluſion with the *Spaniſh* Ambaſſador concerning the Affair of the *Intercourſe*. Which Ambaſſador began the Motion for it before the ſaid Progreſs; now upon her Return he renewed it again, and required a new Communication. Which accordingly ſoon began this Month of *September*, between the *Spaniſh* Ambaſſador, for the *Flemings*, and Sir *William Petre*, Sir *John Maſon*, and Secretary *Cecil*, on the *Engliſh* part.

Perſons to be ſent to Germany *to condole the Emperor's Death.*

In this Month of *September*, upon the Death of the Emperor the Queen intended to ſend ſome Perſon thither to Condole and Congratulate. And Reports were whiſpered in the Queen's Privy Chamber, who ſhould be ſent in this Employ. Some ſaid that Sir *Henry Sydney* was to be the Perſon; ſome, Sir *Nicolas Throgmorton*; ſome, Sir *Nicolas Throgmorton* and *Cecil* the Secretary ſhould go together. A few ſaid, that Sir *Nicolas Throgmorton* and my Lord *Robert* ſhould go. But more was meant than Condolence or Congratulation. It was an Intention for Marriage. But the Secretary for his preſent Sickneſs and Affairs at home, was excuſed. And *Throgmorton* would go with none but the Secretary. So he was laid aſide. And in *October* Sir *Henry Sydney* was named again; but being in *Wales*, he muſt ſpend much Time before he could be ready. So, as it was the Secretaries Advice, Time being ſo far ſpent, it was thought convenient to ſtay the Ambaſſade, and to condole only; and to ſend hereafter to Congratulate the Coronation.

The Emperor's Funeral ſolemnized.

September the 23. The Emperor being dead, it was reſolved his Funerals ſhould be here honourably celebrated within ſix or ſeven Days hence. And ſo they were, the Solemnities beginning *October* 1. and ending the 3d. The Mourners were the Lord Treaſurer, the Earls of *Suſſex* and *Huntingdon*; the Lords, *Strange*, *Darley*, *Herbert*, *Lumley*, and *Hunſdon*; Mr. Sollicitor, Mr. Vicechamberlain, Secretary *Cecil*, Mr. *Sackvile*, and Mr. *Throgmorton*. And the Biſhop of *London* preached. Who made ſo good and diſcrete a Sermon, that it was reſolved it ſhould be printed, both in *Engliſh* and *Latin*. The Queen was at great Charges with theſe Exequies of the deceaſed Emperor.

Bp. of London *preaches.*

Lord Robert *made Earl of* Leiceſter.

In *October* the Lord *Robert* was made Earl of *Leiceſter*; and his Preferment in *Scotland* [to match with that Queen] earneſtly intended.

The Queen favours the Scotch *Queen's Title.*

And *Randolph*, the Queen's Agent in *Scotland*, was inſtructed to ſhew the *Scotch* Queen, that her Majeſty's kind Dealing with the Earl of *Lenox*, [in letting him peaceably paſs into *Scotland* at this Juncture] gave ſuch general diſtaſte, that ſhe was fain to adjourn the Parliament, [which ſhould have met about this Time] againſt the Opinion of her Council and Commons: Leſt they ſhould in this time of Offence queſtion the Queen of *Scots* Title, and preſs the Queen of *England* to conclude ſomewhat againſt it. Which, by ſome good Courſes to content the *Engliſh*, might be altered againſt their next ſitting.

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ſitting. And to work this, ſhe had given Order to the Earl of *Bedford* at *Berwick* to meet with the Commiſſioners of *Scotland* to treat the Marriage for the Earl of *Leiceſter*, whom ſhe had made an Earl on purpoſe.

A Meeting about her Matching with Leiceſter

November the 18. The Earl of *Murray* and Lord *Liddington* met at *Berwick*, and treated with the Earl of *Bedford* for the ſaid Marriage. But differed upon the Matter of his Advancement. And they writ to know, whether the Queen of *England* meant it truly or no.

Intercourſe *opened with the* Low Countries.

In *November*, the *Spaniſh* Ambaſſador and the Secretary, with ſome others, agreed upon Articles of *Intercourſe*. *Novemb.* 19. They were ſent to the Dutcheſs of *Parma*. But the *Engliſh* Court began to find, that the *Engliſh* Commodities would be well enough uttered, though the *Intercourſe* ſhould not be opened for the *Low Countries*. For they found the Strangers ready to carry all our Cloths. But the Inconvenience was, that all our own Merchants ſhould periſh.

Murray *and* Liddington *upon the Frontiers.*

In this Month the Lords of *Murray* and *Liddington* were upon the Frontiers, treating friendly with our Wardens for Border-Matters. But that was thought but a Colour to deal upon another Matter; namely, to commune concerning a Marriage for the Queen [of *Scots* with the Earl of *Leiceſter*, as it ſeems.]

The French *Order ſent to* Leiceſter.

And this Month alſo the *Rhinegrave* was on his way from *France* hither, with the Order [of St. *Michael*] for the Earl of *Leiceſter*.

Hales *ſtill in the* Tower: *and the Lord Keeper debarred the Court.*

To this Month of *November* the Queen continued her Diſpleaſure to *John Hales*, for his *fooliſh* Attempt (as the Secretary called it) in writing that Book, ſo preciſely againſt the Queen of *Scots* Title; He remained ſtill in the *Tower*, and in ſome Danger for a particular Paſſage. The Lord Keeper alſo [concerned in that Buſineſs] was kept from the Court, and from intermeddling with any other thing but the Chancery. Whereof ſurely, ſaid *Cecil* to his Correſpondent, the [State] Affairs took great harm; and he [the Lord Keeper] himſelf not void of Peril by Heavineſs of Mind.

Lord John Gray *dies.*

November the 21. The Lord *John Gray* [another under a Cloud for meddling in the Matter concerning the Queen of *Scots*] died at his Houſe at *Pyrgo*. Of whom Men reported, That he died of Thought; but his Gout was ſufficient to have ended his Life.

Earl of Arundel *confined to his Houſe.*

In this Month the Lord *Arundel* [Lord High Steward of the Houſhold] remained as a Priſoner in his own Houſe. His Offence was, That being miſcontented with ſundry Things, as he ſaid, of Interruption in his Office, he ſurrendered his Staff, with ſundry Speeches of Offence, to the Queen's Majeſty. Whereof he was afterwards ſorry. *But*, ſaid the Secretary, *I wiſh he had better thought thereon before.*

Since his committing he offended again, by uſing his Houſe too openly, for the Reſort of Strangers to him. But afterwards he uſed his Impriſonment circumſpectly, and made all means to crave Favour: But his Suits were heard ſlowly, becauſe he did not acknowledge himſelf a Fauter.

Earl of Hertford *with Sir* John Maſon.

This Month the Earl of *Hertford* [who had for ſome time remained a Priſoner in the *Tower* for the Buſineſs between him and the Lady *Katharine Grey*] remained Priſoner with Sir *John Maſon*; and the ſaid Lady *Katharine* [who had been removed from the *Tower* to the Lord *John Grey*, her Uncle] was now with *Petre* [Secretary of State.]

The Queen taken Sick.

December the 9. The Queen fell perillouſly Sick. Her Diſtemper came to that which they call *Diarrhæa.* They feared a Flux. But the 15. Day, tho' ſhe was ſomewhat weakned, but in Health, ſhe would attend her Affairs. The 16th, ſhe was very well. But for the time ſhe made the Court ſore afraid. The pious Reflexion the Secretary made upon it was, *Thanked be God for both. For of both we take good. Warned by her Sickneſs; and comforted by her Recovery.*

Offer of the French *Order for two, whom the Queen would.*

December The *French* Ambaſſador coming from his Maſter with offer to the Queen for two of her Courtiers to be admitted to the Order; on *Saturday*, *December* the 16. or on *Sunday* the 17. he had his Anſwer concerning the Queen's Acceptation of that King's Offer for the two Rooms of his Order.

The Scotch *Queen's Title promiſed to be declared.*

Secretary *Cecil*, *December* 16. writes by Order of the Queen to *Murray* and *Liddington*, to hinder the Matter of *Darnley* with that Queen: and that her Title ſhould be declared by Parliament upon her Marriage with *Leiceſter*, after the Queen of *England* was married herſelf. And ſo her deſire granted, to be declared either *Filia adoptiva*, or *Soror Reginæ*, *i. e.* Adoptive Daughter or Siſter to the Queen.

The Intercourſe *ſigned by the Dutcheſs of* Parma.

December the 29. Being *Sunday*, the *Spaniſh* Ambaſſador preſented the Queen a Writing, ſigned with the Hand of the Dutcheſs of *Parma.* And the 31. He received the like from the Queen. So as by Calculation the *Intercourſe* was made on *New Year's Day.* And the *Engliſh* Commiſſioners were to be ready at the Sea-ſide about the 26. of *January*, *viz.* the Earl of *Suſſex* the Chief, Mr. Doct. *Wotton* the Second, and Mr. *Haddon* the Third.

Our Merchants to keep their Fairs at Bruges.

In the ſame Month, great Suit was made by them of *Bruges* to have our Merchants to keep their Fairs there. The Count of *Egmond* ſent and writ hither for that purpoſe. And our Merchants upon a Stomach againſt *Antwerp*, were well diſpoſed to the ſaid Place, and the Haven was now alſo made, and would ſerve very well. But the Trade to *Embden* not to be forſaken, *Nè forte Romani, &c.*

The French *Ambaſſador waits upon the Queen.*

December the 29. The *French* Ambaſſador was with the Queen, to deal in two principal Matters. The one to know her Pleaſure for the Offers made of the King his Maſter, to chooſe my Lord of *Leiceſter*, or any others to be named by her, to be of the *French* Order. Whereunto the Queen ſignified, that ſhe reſolved to have the Earl of *Leiceſter* to be choſen for one; but for the ſecond Place ſhe would hereafter adviſe the King herſelf. The Second Matter was to know her Pleaſure in the former Suit made, that the *French* King's Subjects might reſort with Commodities from the King of *Spain's Low-Countries* hither. Wherein about ten Days paſt he had a long Debate with the Council, and would not be therewith ſatisfied; although they ſhewed him what Sir *Thomas Smith*, Ambaſſador, with the *French* King, had written; and how the ſaid *Engliſh* Ambaſſador found the King and his Council ſatisfied with his Anſwers made. But now the Council had a very ready Anſwer for him: that is, becauſe they had not prohibited the *French* but for a Seaſon during Differences with *Flanders.* But being now at an *Accord* with them, he ſhould ſee that Liberty ſhould be given ſhortly to all Perſons; and then the

French might do their Pleaſure. This Knowledge given him of this *Accord* of the *Engliſh* ſeemed to anſwer him fully: and he ſaid, he was thereof fully glad.

Earl of Suſſex *to be of the* French *Order.*

In the ſame Month, Means were now made, that Sir *Nic. Throgmorton* ſhould go to the *French* Ambaſſador with Report, that upon Inſtance made by my Lord of *Leiceſter*, her Majeſty would name my Lord of *Suſſex* for the Second Party [to enjoy the *French* Order.]

Parliament in Scotland.

A Parliament was lately in *Scotland:* wherein nothing was done, but the Reſtitution of the Earl of *Lenox*. For, for my Ladies Claim to *Anguſh*, by reaſon of the greatneſs of the Earl of *Morton* being Chancellor, nothing was attempted.

The L. Darly *to marry the* Scotch *Queen.*

The Earl of *Lenox*'s Friends wiſhed, that the L. *Darly* might marry with the *Scottiſh* Queen. And there was a Device to bring Queen *Elizabeth* not only to allow thereof, but alſo to move it to the Queen her Siſter. But there was however no Diſpoſition thereto in our Queen: but ſhe rather continued her Deſire to have the Earl of *Leiceſter* preferred that way. For which purpoſe the Earl of *Bedford* the laſt Month met at *Berwick* with the L. *Murray* and the L. *Liddington:* but yet the meeting covered with other Matters: But now of late it was from thence renewed; to know with what Condition the Queen's Majeſty would prefer him. Wherein at preſent no full Anſwer was given. She was very deſirous to have this Earl placed in that high Degree, to be the Queen of *Scots* Huſband: but when it came to Conditions which were demanded, then ſhe was remiſs of her Earneſtneſs.

The Intercourſe *opened.*

Decemb. 30. The Proclamation was made for the opening of the *Intercourſe*. But the Froſt now was ſo violent, that it was feared, that Weather would ſo ſhut it up, that no Ships ſhould paſs or repaſs.

The Queen recovered.

The Queen now fully recovered of a great Cold, the ſame 30th day came abroad; and would ſign Letters formerly drawn up to the *French* King, and her Ambaſſador Sir *Tho. Smith*.

Diſpleaſure ſtill againſt the Earl of Hertford.

The Queen's diſpleaſure continued ſtill towards my L. of *Hertford* and the Lady *Katharine*. And the Lord Keeper remained yet (as he did before) abſent from the Court. And *Hales* remained in Priſon. The Earl of *Arundel* now at Liberty to go whither he would, and to be viſited by whom he would. But yet he could not come to her Majeſties Preſence; altho' he was in hope ſo to do ſhortly.

The Ambaſſador returning from Spain.

Ditto Sir *Tho. Chaloner* Ambaſſador in *Spain* was now to be called home. Which was intended a Twelvemonth paſt, but prolonged hitherto, upon the Differences riſen for Stay of the *Intercourſe*. Which things were now come to ſome Calm. He was to leave a Secretary behind him, until one might be procured to go thither. Which was found hard to do, principally for the Difference of Religion. For elſe Mr. *Henry Knolles* ſhould go. But the preſent Thoughts among the Privy Counſellors was of ſending Mr. *John Haſtings*, or ſome ſuch like, if they could find out a Perſon of better Eſtate. If they might, they could be content to have their Ambaſſador Reſident in the *Low-Countries*, and none in *Spain*. For there nothing was negotiated at all.

Chaloner writ over concerning the ringing of a Bell in *Melilla* in *Aragon* without Knowledge by whom, but of itſelf.

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The Spaniſh *and* French *Ambaſſadors feaſting the Court.*

In the *Chriſtmas* Holidays the *Spaniſh* Ambaſſador meant to feaſt the Court, who had been long in beginning ſo to do; having Example ſufficient in the *French* Ambaſſador; who very often of late had invited the Earl of *Leiceſter*, and ſuch as had accompanied him.

Such great Amity was now between the *French* Ambaſſador and *Throgmorton*, as was ſtrange to ſee, conſidering the Hate that *Throgmorton* had born him.

CHAP. XLI.

Conteſt about Miniſters Apparel. The Queen's Letter thereupon. Miniſters cited before the Commiſſion. The Advertiſements. Sampſon *and* Humphrey *of* Oxford *cited to* Lambeth, *with ſome Miniſters of* London.

Many refuſe to wear the Habits appointed for Miniſters.

THE Contention about wearing the Apparel preſcribed to Miniſters by the Queen's Injunctions, began early, namely, the Gown, the Square Cap, and the Tippet to thoſe that were qualified, and, in their Miniſtration, the Surplice. Many well meaning Men, chiefly ſuch as had lived in the Churches abroad (where they were not uſed) utterly refuſed theſe Habits, upon theſe Grounds, that they were Popiſh, and uſed by the Prieſts in the Idolatrous Church of *Rome*, and invented by the Pope, and a Note of *Anti-Chriſt*: that they defiled the Prieſthood of Chriſt, as if it ſtood in need of Shadows, when it was Light itſelf. That they did not edify but obſcure the Prieſthood of Chriſt: that they encreaſed Pride and Hypocriſy. That the Commandment of Garments and Days was a Tyranny. That they gave occaſion to Pomp. That they were an human Invention. That *Polydore* in his Book derided thoſe Garments. That *Paul* commanded nothing concerning Garments, when he mentioned the Things required in a Biſhop. And that our Saviour ſaith, *In vain do they Worſhip me by the Commandments of Men.* Theſe were the ſum of their Arguments that firſt oppoſed the Habits, as I collect them from ſome MSS. of Secretary *Cecyll's*. A few years after, *Thomas Cartwright* improved the Arguments againſt the Lawfulneſs of wearing them, *viz.* 'That they were unmeet for a Miniſter of the Goſpel to wear; and the Surplice eſpecially more than the other two, [*i. e.* Cap and Tippet] becauſe ſuch hurtful Ceremonies were ſo much more dangerous, as they did approach neerer the Service and Worſhip of God. That the Papiſts had ſuperſtitiouſly uſed them, nay abominably abuſed them; that they had no Uſe nor Profit. And that they were hurtful, being Monuments of Idolatry. And ſome had taught, that Pollution did ſtick to the things themſelves; and that the wearing of them had Power to pollute and make unclean the Wearers.

De Inventorib. rerum.

Reply to Dr. Whitg. *in* Whitg. *Def. p.* 256.

The Occaſion of much Contention.

Theſe Charges and Accuſations of the Habits enjoyned, as they cauſed great wrangling and Breach of Peace among the Clergy themſelves; ſo the Lay People were growing into an Abhorrency of thoſe

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The Queen's Letter to the Archbiſhop hereupon.

The Queen underſtood theſe Quarrells, and was much offended at this Diſobedience to her Injunctions, and the great Diſorders among the Miniſters on this Occaſion. Whereupon ſhe wrot a Letter dated the 25th of *January* this year, to the Archbiſhop; to take away all Diverſity among the Clergy, as breeding nothing but Contention and Breach of Common Charity; And that he ſhould peremptorily ſee order in the Habits obſerved by all Eccleſiaſtical Perſons throughout the Churches of his Province. And a Letter of the like Tenor ſhe wrot to the Archbiſhop of *York* for the other Province.

The Contents of her Letter.

Her Letter was large and earneſt: Firſt ſetting forth how Diverſity, Variety, Contention, vain Love of Singularity either in the Miniſters or the People, muſt needs provoke Almighty God, and was to her diſcomfortable, and brought danger of ruin upon her People and Country: That her earneſt Care and Deſire had been always to provide that her Realm might be directed and governed by good Laws and Ordinances, both in Eccleſiaſtical and Civil Polity, by Publick Officers and Miniſters, following as near as poſſibly might be, one Rule, Form and Manner of Order: And directing her People to obey humbly, and live godly, according to their ſeveral Callings, in Unity, and Concord, without Diverſities of Opinions, or Novelty of Rites and Manners. But that to her no ſmall Grief, ſhe heard that in ſundry places of late for lack of Regard given thereto, by ſuch ſuperior Officers, as he, the Archbiſhop and other Biſhops of his Province, with ſuffering of ſundry Varieties and Novelties both in Opinions, and eſpecially exterior Ceremonies, there was crept and brought into the Church by a few Perſons, an open and manifeſt Diſorder and Offence to Godly, Wiſe and Obedient Perſons: The Inconvenience like to grow from Place to Place as by an Infection, to the Annoyance and Deformity of the reſt of the whole Body; and to impair and deface Chriſtian Charity and Unity.

That ſhe had a good while heard ſundry Reports thereof; but did hope all could not be true, but miſtruſted the Adverſaries of the Truth might encreaſe the Report. And ſhe thought that he being Primate and Metropolitan would have had regard thereto according to his Office, with the Aſſiſtance of the Biſhops his Brethren; they having received Charge of her for the ſame purpoſe, to put a ſtop to theſe Differences, tending to Schiſm and Deformity. But that ſhe had obſerved very lately, that the ſame began rather to encreaſe, than to ſtay or diminiſh. That therefore ſhe conſidering the Authority given her of God for the Defence of Publick Peace and Truth in the Church, meant not any longer to ſuffer theſe Evils thus to proceed, ſpread and encreaſe in her Realm; but certainly determined to have all ſuch Diverſities and Novelties among the Clergy and People, (breeding nothing but Contention and Offence, and being againſt the Laws, good Uſages and Ordinances of the Realm) to be reformed and repreſſed,

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and brought to one Manner of Uniformity through the whole Realm. That her People might quietly honour and ſerve Almighty God in Truth and Concord, Peace and Quietneſs.

Her Command to the Archbiſhop.

Therefore ſhe did by her Letters require and enjoyn and ſtraightly charge him, being the Metropolitan, according to the Power and Authority that he had under her over the Province of *Canterbury* (as ſhe would order the like for the Province of *York*) to confer with the Biſhops, ſuch as were in Commiſſion for Cauſes Eccleſiaſtical; and alſo all other her Officers and Perſons, having Juriſdiction Eccleſiaſtical, both in the Univerſities and other Places, exempt or not exempt; and to underſtand, what Varieties there were in the Clergy, or among the People within every Juriſdiction, either in Doctrine or in Ceremonies and Rites of the Church; or in the Manners and Behaviours of the Clergy themſelves: And thereupon, as the Cauſes ſhould require, to require Reformation; and to proceed by Orders, Injunctions or Cenſures, according to appointment of Laws and Ordinances provided by Act of Parliament, and the true Meaning thereof: And in time to come, charging him ſtraightly, to provide and enjoyn in her Name, in all Places of his Province; that none hereafter be admitted into any Office, Cure or Place Eccleſiaſtical, but ſuch as ſhould be found well diſpoſed to common Order; and before their Admittance ſhould formally profeſs to uſe and exerciſe the ſame Office, Room and Place, to the Honour of God, Edification of the People under his Charge in Truth and Concord; and alſo to keep and maintain ſuch Order and Uniformity in all external Rites and Ceremonies, both for the Church, and for their own Perſon, as by Law, and good Uſages were already allowed and well provided. And that if any ſuperior Officer were hereafter found diſagreeable hereto; and ſo the Archbiſhop's Authority not ſerve to reform them, that he ſhould duly inform her thereof; to the End that ſhe might give indelayed Order for the ſame. For ſhe would have none that maintained the ſame to remain in Authority. And ſo the ſovereign Authority ſhould be violated.

And ſhe required him to uſe all Expedition, as to ſuch a Cauſe was neceſſary, that hereafter ſhe might not be occaſioned, for lack of his Diligence, to provide ſuch other further Remedy by ſome other ſharp Proceedings, as ſhould percaſe not be eaſy to be born by ſuch as ſhould be diſordered; and withal impute to him the Cauſe thereof. "See this Letter of the Queen's to the Archbiſhop at full Length in the *Appendix* to Biſhop *Parker*'s Life, *Book* II. No. 24."

The Archbiſhop warns the Biſhops of the Queen's Pleaſure.

It was time for the Archbiſhop by ſuch a Letter as this was from his Sovereign, to follow this Cauſe. So within two Days, he by his own Letter to the Biſhop of *London* acquainted him with her Commands: and charged him to ſignify the ſame to the reſt of the Biſhops in his Province, for the Laws and Ordinances eſtabliſhed, to be without Delay executed: And that they ſhould ſend up ſuch of their Clergy as would not comply with the Habits, and the other Rites of the Church. And to the ſaid Biſhop of *London* he gave a particular Charge for *London*: there being in that City and the Suburbs the greateſt Number of Miniſters refuſing the Apparel, and they of the beſt Learning of that Sort.

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Several cited before the Eccleſiaſtical Commiſſion;

In the mean time, the Archbiſhop, and the other Biſhops that were Eccleſiaſtical Commiſſioners, *viz. London*, *Ely*, *Wincheſter*, *Lincoln*, and others, ſitting at *Lambeth*, had ſeveral of theſe Refuſers before them, and ſome of them of the Univerſities. They argued gently with them, exhorted them to obey the Orders of the Church, and threatned them with Deprivation in caſe of their ſtanding out. But this Buſineſs went on heavily among the Biſhops in their ſeveral Dioceſſes, but eſpecially in *London*; thoſe here that oppoſed wearing the Habits well knowing, That they had the Earl of *Leiceſter*, Sir *Francis Knolles*, and ſome others, their Friends at Court and Council.

And eſpecially the London *Miniſters.*

But at laſt, about the latter end of *March* 1564, the *London* Miniſters, together with thoſe of the Archbiſhop's Peculiars in the ſaid City, and thoſe of *Southwark*, were all cited before the Eccleſiaſtical Commiſſioners that ſat at *Lambeth*. And there they were all peremptorily required to promiſe and ſubſcribe Conformity to the Habits preſcribed; which were, a long Gown, cloſe at the Hands, and without any falling Cape; Dignitaries to wear Tippets of Sarcenet, when they went abroad; and a Cap, and no Hats, but when they were in a Journey: And likewiſe to the Rites of the Common-Prayer, the Thirty nine Articles, and the Queen's Injunctions; or to be deprived within Three Months. And as moſt did ſubſcribe at that time, ſo about Thirty ſtood out, and were ſuſpended. But many of theſe, within the Three Months, came in. The reſt were actually deprived.

The Habits enjoined, what?

The Book of Advertiſements.

And in purſuance of the Queen's Letter before-mentioned, commanding the conformable Behaviour of Miniſters, the Archbiſhop, and ſome more of the Biſhops, eſpecially thoſe that were Commiſſioners, drew up a Book for all Miniſters to ſubſcribe to; partly for due Order in the publick Adminiſtration of the holy Sacraments, and partly for Apparel of all Perſons Eccleſiaſtical. It conſiſted of theſe Articles: I. For Doctrine and Preaching. II. For Adminiſtration of Prayers and Sacraments. III. For certain Orders in Eccleſiaſtical Polity. IV. For outward Apparel of Perſons Eccleſiaſtical. V. A Form of Proteſtation to be made, profeſſed, and ſubſcribed, by them that ſhould be hereafter admitted to any Office, Room, or Cure, in any Church, or other Place Eccleſiaſtical. Which is the ſame with what was enjoined to Miniſters, *Anno* 1560. All this Book was ſigned and ſubſcribed by the Compoſers, the aforeſaid Metropolitan and Biſhops: Whereof Four were Commiſſioners Eccleſiaſtical. They deſigned this Book ſhould have been enforced upon the Clergy, by getting the Queen's Ratification, and as a Book of *Decrees* proceeding from Her, by their Advice and Aſſent. But the Queen declining to ſign it, (however ſhe had in her foreſaid Letter to the Archbiſhop, commanded him, with others of the Commiſſion Eccleſiaſtical, to proceed by Orders and Injunctions, and in her Name to enjoin them) this Labour of theirs loſt much of its Power and Efficacy. But ſhe was perſuaded not to add her own immediate Authority to the Book, by ſome great Perſons at Court, becauſe, upon their Suggeſtion, ſhe ſaid, the Archbiſhop's Authority and the Commiſſioners alone were ſufficient. And ſo inſtead of calling them *Articles*, or *Ordinances*, they only named them *Advertiſements.* They are ſet down in Biſhop *Sparrow*'s Collection.

Their Defect.

1 Eliz. cap. 2.

Theſe Orders (called now *Advertiſements*) by the Metropolitan and ſome Eccleſiaſtical Commiſſioners drawn up, if the Queen had eſtabliſhed them, would have had the Strength of the Law by a *Proviſo* in the Act for the *Uniformity of the Common Prayer and Service. Viz.* ‘That if there ſhould appear any Contempt or Irreverence to be uſed in the Ceremonies or Rites of the Church, by miſuſing of the Order appointed in that Book, the Queen might by Advice of her Commiſſioners Eccleſiaſtical, or the Metropolitan, ordain and publiſh ſuch further Ceremonies and Rites as might be moſt for the Advancement of God's Glory, the Edifying of his Church, and the due Reverence of Chriſt's Holy Myſteries and Sacraments.’ By Vertue of this Clauſe, I ſuppoſe it was, the Metropolitan framed theſe Orders in Expectation of the Queen's interpoſing her Authority to ordain them: which without it proved afterwards but weak and languid.

The Diligence of the Biſhops.

But by this Spur to the Biſhops given them by the Queen, as was ſhewn before, and by reaſon of the great Need there more and more appeared to be, to look more narrowly into Churchmens Uniformity, for Peace and Order ſake, both they and their Officers did now examine more carefully into the Behaviour of their inferior Clergy; and laid upon them the Obligation of divers Oaths and Subſcriptions, eſpecially in *London*: beſides Letters that often came from the Queen, her Council, and the Archbiſhop. And in each Pariſh, beſides ordinary Officers, were other Officers appointed under Oath to enquire into the Carriage and Conformity of the Miniſters and Pariſhioners, and to give in their Preſentments, when required, as at Viſitations of the Biſhops, Archdeacons, *&c.* Which notwithſtanding created an Uneaſineſs among the Miniſters; as may be ſeen by theſe two Papers following: Written by a Miniſter in thoſe Times.

Obligation of him that had Cure of Souls. MSS. Joh. *D. Ep.* Elien.

Note, That every Man that hath Cure of Souls is infolded by his Oath to keep and obey, I. The Sacred Canonical Word of God. II. The Statutes of the Realm. III. The Queen's Majeſty's Injunctions, and formal Letters Patents. IV. The Letters of the Lords of the Privy Council. V. The Metropolitan his Injunctions, and Articles. VI. The Articles and Mandates of his Biſhop. VII. The Articles and Mandates of Mr. *Archdeacon.* VIII. The Mandates of Chancellors or Commiſſaries, Sompners, Receivers, *&c.* IX. The Comptrolment of all Men with patience.

The State of a Pariſh.

The other Paper ſheweth the State of a Pariſh. To every Pariſh belongeth, I. A Parſon, or Vicar, or both, or a Curate, under him. II. A Clerk, to read, write, ſing and ſay. III. A Sexton, to ſweep the Church, Shut the Doors, *&c.* IV. Two Church-Wardens to gather Money, and order Matters for Reparation. V. Four or Eight Jurats for Offences given and taken. [Theſe ſeem to be a kind of Cenſors or Spies upon the Manners of Prieſt and People.] VI. Two Collectors, to gather for the Poor, and Almes *pro Hoſpitio Chriſti.* [Probably for *Chriſt*'s Hoſpital in *London.*] VII. An Aſſiſtance, being thirteen Perſons, to conſiſt of ſuch only as had before been

Church-Wardens and Conſtables. VIII. A Veſtry, of the whole Pariſh, being a publick Aſſembly of all, Young and Old. IX. Two Conſtables for the Peace, both of the Church and Pariſh. But now let us return, and ſee what was further done about the Habits.

Sampſon *and* Humfrey *before the Commiſſioners.*

Among thoſe that were ſent for up before the Commiſſioners at *Lambeth*, as Refuſers to wear the Habits, were two very eminent Men of *Oxford*, *Sampſon* and *Humfrey*, Heads of the Chief Colleges, the one of *Chriſt*'s Church, the other of St. *Magdalen*'s. They appeared about the beginning of *March*, together with ſome *London* Miniſters. The Archbiſhop then perſuaded them to comply, urging the Queen's Letters, and the great Inconvenience of theſe Varieties: and withal he ſhewed them the Judgment of two great learned Foreigners for wearing of theſe Habits, *viz.* *Martin Bucer*, and *Peter Martyr:* Both whoſe Letters may be read in Dr. *Whitgift*'s *Defence.* But all could not prevail: For upon their next Appearance they remained immoveable in their Opinion. They wrote alſo a Letter to the Commiſſioners ſhewing their Reaſons of their Refuſal; and ſo earneſtly petitioning to be diſmiſt, and that they might go home to their Charges: But they were forced ſtill to wait on the Commiſſioners: till in fine they were told by the Archbiſhop, that they muſt depart their Places.

Biſhop Jewel *will not admit* Humfrey *to a Living in his Dioceſs.*

MSS.C.C.C.C. Epiſt. Prin. &c.

While they thus ſtood out, *Horn*, Biſhop of *Wincheſter*, notwithſtanding, preſented *Humfrey* (whether by that way to perſuade him to conform, I know not) to a Living in the Dioceſs of *Sarum.* But *Jewel*, the Biſhop, would not admit him. And on this Occaſion wrot to the Archbiſhop a Letter about it, dated *Decemb.* 22. 1565. ‘That in reſpect of his vain Contention about Apparel he thought beſt to make a ſtay till he underſtood his Grace's Pleaſure: and that unleſs he ſhould otherwiſe adviſe him by his Letter he minded not in any wiſe to receive him: adding, that his long Sufferance bred great Offence.’ For *Humfrey* was connived at for a good while, till he at laſt conſented. But *Sampſon* was deprived this Year, and ſucceeded by *Tho. Godwin*, D.D. of *Magdalen* College, in *June*, 1565.

Sampſon *once of another Judgment.*

But *Sampſon*'s Judgment in King *Edward*'s Days differed from his preſent Judgment; as may appear in his Epiſtle to the Profeſſors of Chriſt's Goſpel, the Pariſhioners of *Alhallows Breadſtreet*, *London*, where he was once Paſtor, wrot from *Strasburgh*, the Year after his Flight out of *England:* Exhorting them in that Epiſtle (among many other good Admonitions) to ſubmit to the Ceremonies; which they were with humbleneſs to receive. But his Converſe now he was abroad with *Calvin*, and ſome other Reformers, changed his Judgment. For in his foreſaid Epiſtle theſe are his Words, and Counſil: ‘As for Traditions, Cuſtoms, and (by and for the Order of the Church) Ceremonies received and uſed, which be not Matters of Faith; they may be admitted and altered at the Diſcretion of them that have the Rule of the Church under Chriſt, according to the Neceſſity of the Time, and the Diſpoſition of the People: So that in them be nothing elſe but true Edifying to unfeigned Godlineſs: And ſuch are of the People with humbleneſs to be received.’ By which it ſeems he meant to direct theſe pious Men to diſtinguiſh the Ceremonies of the Church Reformed

Sampſ. *Epiſt. to the Inhab. of* Alhall.

formed under the late King *Edward* from thoſe that were required under the then reigning Queen *Mary*. The former he recommended to them; the latter he forewarned them againſt.

But we have ſeveral things more to ſay concerning this Controverſy with theſe two learned Men. Which will conſiderably unfold this Hiſtory of the Habits; a Matter that long after kept up Diſturbance in this Church.

CHAP. XLII.

Several Letters between Sampſon *and* Humfrey, *and* Bullinger *and* Gualter, *Divines in* Zurick, *about the Habits. Fifteen Queſtions propounded concerning them.* Horn *Biſhop of* Wincheſter *writes to thoſe Foreigners upon the ſame Argument. Their Anſwers.* Humfrey *writes to the Queen.*

Sampſon *and* Humphrey *ſend Letters to* Bullinger *and* Gualter.

THE Archbiſhop, as was ſaid before, had urged againſt them the Judgment of two foreign Divines of great Note, *viz.* *Bucer* and *Martyr*. In like manner, that they on the other hand might leave no Stone unturned, no Means unuſed; they laboured to obtain on their ſide the Judgment of two other Foreigners, of great Note alſo. And for that purpoſe both of them wrot diſtinct Letters not long after, *viz.* in the Year 1565, to *Bullinger* and *Gualter*, the chief Paſtors of the Church of *Zurick* in *Switzerland*. With whom they had formerly been acquainted, when they were Exiles: Thinking to gain under their Hands their diſallowance of theſe Habits; and hoping that they, being Perſons of very reverend Eſteem with many of our Biſhops, would interpoſe their Letters and Supplications to them, to forbear their preſent Proceedings.

Gualter's *Judgment:* Auguſt 29.

Several Letters paſt to and fro, writ by theſe learned Men upon this Argument, in the Years 1565. and 1566. In the Month of *Auguſt*, 1565. *Gualter* ſent them his Mind and Opinion at large. Which was to this Tenor: 'That as he was troubled to hear of the Queen's 'Ordinance for wearing the Cap and Surplice, conſidering the need 'there was of Reformation of other things; ſo on the contrary he 'could not adviſe Miniſters, to give over their Office becauſe of it; 'to prevent Papiſts and *Lutherans* from coming into their places: 'who might bring into the Church many abominable and idolatrous 'Ceremonies and falſe Doctrines. His Opinion therefore was, that 'they ſhould firſt make their humble Suit to the Queen, declaring 'their Mind in this Matter: And if they found ſhe would not condeſcend to them, then to ſtrive no longer againſt it, but to take upon them this Order: withal proteſting, that they did it in pure Obedience to the Queen's Majeſty, and not that any ſhould, upon account of this Clothing, have the Sacrament in any more Reverence, 'or ſeek Salvation therein. And he hoped in time it would be laid 'aſide. He ſaid, Theſe Habits might be counted Indifferent things;

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‘as Circumciſion was to *Paul.* But if the meaning of them ſhould be, that Preachers ſhould behave themſelves as Members of the *Romiſh* Church, it were better to ſuffer Death, than to adminiſter any ſuch occaſion. And that, becauſe ſome *Lutherans* probably had put the Queen upon enjoining this, therefore they ſhould have the more Conſideration, and uſe Diſcretion, leſt her Majeſty ſhould be clean drawn away from the Proteſtant Doctrine and Religion. That it was not unknown to him, how the *Lutheran* Divines did rail upon them, and ſay they were a People without Underſtanding, deſpiſing the Sacrament, and not regarding Rulers. The which Sayings they muſt prove to be Lies by their Deeds.

Another Letter of Gualter, Nov. 3.

One of theſe two, *Sampſon* I ſuppoſe, writ again to *Gualter*, *Auguſt* 28. concerning the ſame Subject. To which he returned Anſwer *November* 3. following. ‘Therein he ſaid, It was not needful to be troubled any more about it. And that he could hitherto find none otherwiſe by himſelf, than that no Man for outward things, that do not touch or trouble the Conſcience, ſhall leave his Office in the Miniſtry, and give Place to open Wolves, that ſhall tear and devour the poor Sheep [meaning by the Wolves the Papiſts, or *Lutherans*.] And that it was not good, for ſuch Cauſes, to let the Church come into Confuſion, whence might ariſe great Perſecutions to the good Chriſtian. Eſpecially conſidering it was openly ſet forth, in the Queen's Commandments and Ordinances, that the ſame Clothing was not for any Holineſs, or for Conſcience ſake, but only for a certain difference, to be had and uſed, between the Miniſters of the Church, and the common People.

A third Letter of Gualter.

The 10th of *November*, *Sampſon*, or *Humfrey*, wrote again to the ſaid Learned Man; informing him that ſeveral of the Biſhops had been ſatisfied with what he had writ concerning his Mind and Opinion, that, it ſeems, were not ſatisfied before; not ſo much, I ſuppoſe, to uſe the Apparel themſelves, as to preſs others thereunto; but that ſome were yet unſatisfied: He deſired alſo, that *Gualter* would appoint this Queſtion to be brought into their Schools. To this he gave his

March 18.

Anſwer in *March* following. Wherein he declined the diſcuſſing this Controverſy in the Schools, ſaying, ‘It was not their Uſe or Cuſtom to diſpute ſuch things. And in his Judgment it needed not much Diſputation, if Men would with earneſt Minds look to the Matter, that might be moſt for edifying: and that no Man of ſelf-will ſhould forſake his Charge and People, that he thereby make not an entrance for a more wicked thing.

Bullinger's *Judgment.*

As for *Bullinger*, he alſo wrote his Letters to *Sampſon* to the ſame purport; and ſoon after to *Humphrey* briefly and cloſely. The Brevity whereof *Humphrey* in his next Letter complained of to him, as though he had not thorowly underſtood the Caſe, or had anſwered it too ſlightly. To which in another Letter dated in *May*, 1566. to both of them, (for I will lay theſe things together, though they belong to the following Year) *Bullinger* replied, ‘That he was ſo ſhort, becauſe he ſaw not then, nor yet afterwards, any reaſon to be more copious. For he found he was able in few Words to give Anſwer to the Queſtion the other had aſked him, Which was only what he thought of the Controverſy of the Habits. And more-

'over, becauſe he knew, that the Matter had been excellently well 'diſpatched before by a very able Divine, *viz. Peter Martyr:* 'Who both at *Oxford*, and there at *Zurick*, had often more largely 'delivered his Senſe upon this Argument.' To whom he referred them, for he had nothing more to add. They had propounded the Queſtion in ſuch ambiguous Terms, that *Bullinger* at firſt ſeemed to have miſtook the Garments; and thought they were enjoined to wear a Popiſh Habit, uſed by Prieſts, when they ſaid Maſs. Which cauſed him thus to diſtinguiſh, 'That he never ſhould approve of it, 'if the Command were to execute the Miniſtry at the Altar, with 'the Image of a Crucifix on it, and in a Maſs garment: that is, *In* '*Alba & Caſula, i. e.* in an *Albe*, and another Veſture over that, 'which on the back bore the Image of the Crucifix.' But by other Letters from *England* he underſtood, there was no Contention about ſuch a Garment: and that the Queſtion was, (and ſo propounded, I ſuppoſe, by *Horne*, Biſhop of *Winton*, who had written to him alſo about this Matter) Whether Goſpel Miniſters might wear a round Cap, or a ſquare, and a white Garment, called a *Surplice:* whereby a Miniſter, ſo habited, might be diſcerned from the Laity: And whether one ought ſooner to forſake the Miniſtry, and his Sacred Station, than to wear theſe Garments.

To urge the Learned Man to declare his Mind more largely and diſtinctly in theſe Controverſies, *Sampſon* and *Humphrey*, in their Second Letters, propounded divers particular Queries to him, deſiring his Solution of them: Some given by *Humphrey*, more by *Sampſon*. All which were as follow:

Humphrey's and Sampſon's *Queſtions.*

I. An debeant Eccleſiaſticis leges præſcribi veſtiariæ, ut iis diſtinguantur à Laicis?

II. An ceremonialis cultus *Levitici* Sacerdotii ſit revocandus in eccleſiam?

III. An veſtitu cum Papiſtis communicare liceat?

IV. An qui libertate ſua hactenus acquieverunt, vi Edicti Regii, hac ſervitute implicare ſe, ſalva conſcientia, poſſint?

V. An Veſtitus clericalis ſit res indifferens? Theſe were *Humphrey*'s Queſtions. To which after *Bullinger* had anſwered, he proceeded to anſwer thoſe of *Sampſon*. Which were theſe following:

VI. An veſtitus peculiaris, à laicis diſtinctus, miniſtris eccleſiæ unquam fuerit conſtitutus: an & hodie in *Reformata* Eccleſia debeat conſtitui?

VII. An Veſtium præſcriptio congruat cum Chriſtiana libertate?

VIII. An ullæ Ceremoniæ novæ, præter expreſſum præſcriptum Verbi Dei, cumulari poſſunt?

IX. An ritus *Judæorum* antiquatos revocare, religioníque Idololatrarum propriè dicatos, in uſus *Reformatarum* Eccleſiarum liceat ferre?

X. An Conformatio in Ceremoniis neceſſariò ſit exigenda?

XI. An Ceremoniæ cum aperto ſcandalo conjunctæ, retineri poſſint?

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XII. An ullæ Conſtitutiones ferendæ in Eccleſia, quæ natura ſua impiæ quidem non ſunt, ſed tamen ad ædificationem nihil faciunt?

XIII. An quicquam Eccleſiis à Principe præſcribendum in ceremoniis, ſine libero conſenſu & voluntate Eccleſiaſticorum?

XIV. An conſultius Eccleſiæ, ſic inſervire, an propterea eccleſiaſtico munere ejici?

XV. An boni Paſtores jure, ob hujuſmodi Ceremonias neglectas, à miniſterio removeri poſſunt?

Bullinger's *Anſwers.*

To all theſe Queſtions this Reverend Man, at length in *May*, 1566. gave brief, but very proper and clear Anſwers; all of them in favour of Conformity. And that partly out of the Obligation of Obedience to the Magiſtrates Commands in things indifferent, and partly to avoid being rejected from the Miniſtry of the Goſpel, leſt Wolves, or unfit Perſons ſhould ſucceed them. But he did not like that Matters ſhould be thus nicely wire-drawn into a multitude of Queſtions, and to be intangled with more Knots than needed. The good Man concluded, ‘That he would neither urge, nor enſnare any Man's Conſcience, and left what he ſaid to be examined. He admoniſhed, that no Man ſhould frame a Conſcience to himſelf ἐκ φιλονεικίας, *out of a love of Contention*; and exhorted all by *Jeſus Chriſt*, the Saviour, Head and King of his Church, that every one would honeſtly weigh with himſelf, by whether of the two he ſhould more edify the Church, either for Order-ſake to uſe the Garments, as an indifferent thing, and as making for Concord, and the profit of the Church; or for the ſake of Garments to forſake the Church, and to leave it to be ſeized upon by Wolves, or at leaſt very unfit and evil Miniſters.’ And all this he wrot in his own and *Gualter*'s Name; as *Gualter* had before made his to be *Bullinger*'s Senſe, as well as his own. This Letter well deſerves reading; and therefore I have placed it in my *Repoſitory*. N°.XXIV.

Whitgift *quotes* Bullinger.

This Letter was ſo conſiderable, that I find *Whitgift* uſing a Paſſage out of it againſt *Cartwright*, to prove that the Diſtinction of Apparel was appointed for Miniſters before the Pope's Tyranny; which *Cartwright* would not allow of, and therefore queſtioned whether in theſe Days it ought to be enjoyned in the Reformed Churches. The ſaid Paſſage conſiſted of Quotations out of certain antient Eccleſiaſtical Authors, which mentioned a particular Faſhion uſed by Prieſts in thoſe Days, as the *Pallium*, and the white Garment in their Miniſtration: and St. *Cyprian* had his *Birrhus*, and his *Dalmatica*, his *Cap* and his *Garment with long Sleeves:* and *John* the Apoſtle, before him, his *Petalum*, *i. e.* a *thin Plate* like to a Biſhop's Mitre. For which Allegations, when *Cartwright* had reflected ſomewhat ſeverely upon *Bullinger*, either as to his Integrity or Underſtanding, uſing theſe Words, ‘That a Man would hardly believe that Maſter *Bullinger* ſhould uſe theſe Places to prove a Diſtinction of Apparel among the Miniſters;’ it may be worth reading *Whitgift*'s Vindication of the ſaid learned Man in this Matter.

Vid. *Defence of the Anſwer to the Admonition, p.* 268.

The Biſhop of Wincheſter *writes to* Gualter *and* Bullinger.

And thus we have given a large Account of the Application of the two Leading Diſſenters here to thoſe two Eminent Divines of the Church of *Zurich*. And as they had made their Epiſtolary Addreſſes, ſo ſome of the Biſhops alſo in the Commiſſion thought it not unadviſable to write for the Judgment of theſe very Men upon the ſame Subject, that they might proceed in this Matter with as fair a Correſpondence as might be with other Reformed Churches. For *Horne*, Biſhop of *Wincheſter*, in the Name, as I judge, of the reſt, writ both to *Gualter* and *Bullinger*. And each returned their diſtinct Anſwers this Year.

The Contents of his Letter.

In *Horne*'s Letter to *Gualter*, dated from *Farnham*, *July* 17. 1565. he ſignified, 'That when the Law was made for wearing the Square Cap and Surplice, it was inſerted expreſly, that they were to be worn without any Opinion of Superſtition. And that at the time it was enacted, they themſelves were no Biſhops, and had therefore no Authority of making or abrogating Laws. And being then enjoyned, there was no diſpenſing with it. And that for their parts they did uſe them, that the Adverſaries might not enter upon the Chriſtian Function, which they would, if they ſhould deſert it. And he added, That he hoped ſurely the next Parliament part of this Act would be repealed. He grieved at theſe Contentions, conſidering how the Papiſts made a great clamour upon occaſion of this Controverſy, Triumphing (ſaid he) againſt us, that there is not that Agreement in Faith amongſt us, that is pretended: and that we are driven into different Parties, and ſtand not in one Opinion. The Biſhop alſo deſired this learned Man's Judgment, that in caſe they could not prevail the next Parliament to repeal that Part of the Act about the Garments, whether they ſhould leave the Miniſtry, or continue ſtill in it, that they might thereby keep out the Adverſaries of the Church. And whether they might do it with a ſafe Conſcience. And that it was at preſent their Judgment here, that they ought however to abide in their Miniſterial Function.' This is the Sum of Biſhop *Horne*'s Letter; but he that is pleaſed to read it, may have it in the *Appendix*.

N°. XXV.

Gualter's *Anſwer to the Biſhop.*

Gualter wrot an Anſwer to this Reverend Father *November* the 3. (at the ſame time he had wrot to *Sampſon*.) Wherein, as he delivered his Judgment to be, that the Miniſters ought to give their Conſent to the wearing the Garments, rather than to depart from their Charges; ſo he ſeemed to have uſed his earneſt Endeavours with this Biſhop and the reſt, not to urge a Matter ſo ingrateful to many, and that they would perſuade the Queen not to ſtand ſo rigorouſly upon it, for fear of the ill Conſequences of it to the good Eſtate of Religion. A Copy of this Letter *Bullinger* afterwards ſent encloſed in his own, to *Sampſon* and *Humphrey*, to let them ſee, no Queſtion, that they were not wanting to interceed on their behalf. And becauſe *Parkhurſt*, Biſhop of *Norwich*, poſſibly had written about this time to *Gualter* upon the ſame Argument, when upon another opportunity he ſent over a Copy of his former Letter; for fear of Miſcarriage, he ordered it to be firſt conveyed to the ſaid Biſhop to peruſe, and thence to be diſpatched to *Horne*.

Bullinger's *Anſwer to him*

Not long after, *Bullinger* alſo wrot his Mind to the ſaid Biſhop of *Wincheſter*: wherein he repeated to him briefly the Words of *Peter Martyr*, epitomizing, I ſuppoſe, his Letter to Biſhop

Hoper: where that excellent Man had ſpoken fully to this Controverſy. This Letter of *Martyr*, having been mentioned two or three times already, I had once thought to have caſt into the *Appendix*; but it is ſomewhat too large, and is already extant in Print, at the end of that Author's Common-Places, among his Epiſtles, whither he may have Recourſe who is minded to read it.

Bullinger *writes to ſeveral Biſhops.*

This *Bullinger* was a right prudent, peaceable, well-weighed, and learned Man; and therefore as he had given the aforeſaid Anſwer to all the Queſtions of *Humphry* and *Sampſon*, ſo he thought it convenient to let the Biſhops know what had paſt between them; that as he ſtrove to ſatisfy one Party, ſo he might not give Offence to the other, as tho' he were a Meddler in the regulating other Churches, and thruſt his Sickle into another Man's Corn. Therefore he ſent a Copy of that Letter to Three Biſhops, *Horne*, *Grindal*, and *Parkhurſt*. 'That ye might underſtand, ſaith he, 'that we would do nothing with the Brethren without the Privity of you, the Primary Miniſters; and that in all Things ye 'ſeek the Peace of your Churches, according to your Power. Exhorting them nevertheleſs to have a Reſpect to theſe their Diſſenting Brethren, being faithful Miniſters and learned Men. He 'acknowledged they had their Affections; and therefore the Apoſtle admoniſhed, That we ſhould bear one another's Burdens. He 'told them they could do very much by their Authority with the 'Queen: and that they ſhould uſe their Intereſt with her for 'the reconciling and reſtoring them. He deſired the Biſhop of '*Winton*, that this his Letter might be communicated alſo to 'Biſhop *Jewel*, Biſhop *Sandys*, and Biſhop *Pilkington*.' This Letter was dated *May* 3. 1566. And I have laid it with the Reſt in the *Appendix*.

N°. XXVI. Humfrey *writes to the Queen.*

I add here, That *Humfrey*, to the reſt of his Endeavours to obtain Friends in this Extremity, both among the Biſhops and the Courtiers, addreſſed to the Queen herſelf, in a well-penned *Latin* Letter, petitioning, 'That ſhe would abrogate, or at leaſt ſuſpend 'her Edict for the Habits. He was aſſured, as he told her Majeſty, 'ſuch was her Clemency, that that Counſel of *Tubero* to *Cæſar*, '*Cave Ignoſcas, Cave Credas*, was hateful to her: And that ſhe 'was rather endued with the kind Spirit of *Veſpaſian*, to ſend 'none away ſad from her. She knew, as he proceeded, that the 'Silver of the Goſpel was intruſted with her, to deliver it over to 'Poſterity, pure and purged, without Droſs. She knew, that 'Kings, moved with the Zeal of God's Houſe, removed all Remainders of Superſtition; and how that was the perfect Form and 'Idea of Reformation, when all Spots and Blemiſhes were taken 'away; and when nothing in Religion and Rites was received 'from the Truth's Enemies. And laſtly, ſhe well knew, that in 'indifferent things contended about, it was lawful for every Man to 'uſe them or not to uſe them, when it might be done without 'Prejudice and Offence, and that the Liberty of Conſciences 'ought by no Means to be reſtrained. That whatever was reported 'to her Majeſty againſt them, he prayed her to remember that 'Saying here, *Take heed how you believe*. That as for his own

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'Mind and Obedience to her, not only his Word, but his Book of *Nobility*, and that likewiſe of *Cyrill*'s Commentary upon *Eſay* by him Tranſlated, both which he Dedicated to her, would amply ſhew it. And the ſame might be truly ſaid of his Brethren. 'That ſince therefore what they required was honeſt in itſelf, 'and that which was Commanded was dubious, and that they 'who Petitioned were her moſt Loyal Subjects and Miniſters, he 'aſked her, why her Mercy ſhould be ſhut to them, which was 'wont to be open to all. Did ſhe ſay, ſhe would not yield to 'Subjects? Yet, ſaid he, ſhe might of her Clemency ſpare miſerable Men. She would not reſcind a Publick Decree? Yet ſhe 'might relax and remit it. She could not take away a Law? Yet 'ſhe might grant a Toleration. That it was not fit to indulge to 'ſome Men's Affections? Yet it was moſt fit and equal, not to 'force the Minds of Men. And therefore he earneſtly beſeeched her 'Majeſty to conſider ſeriouſly the Majeſty of the glorious Goſpel, 'the Equity of the Cauſe, the Fewneſs of the Labourers, the 'Greatneſs of the Harveſt, the Multitude of the Tares, and the 'Heavineſs of the Puniſhment.' But the Letter itſelf remains among the Monuments in the *Appendix*, to have Recourſe to.

Humfrey de Nobilitate.

N°.XXVII

CHAP. XLIII.

Some Account of Humfrey *and* Sampſon.

HAving had Occaſion to ſay ſo much of *Humfrey* and *Sampſon*, the chief ὑπερασπισταὶ (*i. e.* Champions) of thoſe they ſtyled *Puritans*, that is, ſuch as refuſed the Habits, and who bore the Brunt of that Controverſy before the Eccleſiaſtical Commiſſioners; it may not be out of the way to enquire a little more diligently after them, and to retrieve here a few Memorials of them.

Some Account of Humphrey.

Dr. *Lawrence Humphry* was one for his Learning, much eſteemed by Sir *William Cecyl*, the Secretary. He was exceedingly beloved of the Univerſity of *Oxon*, (whereof he was publick Divinity-Reader) inſomuch, that when, in the Year 1574, a confident Rumour was ſpread there, that the Queen had nominated him for a Biſhop, to fill ſome See, now vacant, (the Ground whereof was, that *Cecyl*, now Lord *Burghley*, had lately moved the Queen to prefer him to that Dignity) it created exceeding Joy among the Scholars: Which added a new Spur to their Studies, as one Dr. *Cradock*, an eminent Man of that Univerſity, writ in a *Greek* Epiſtle to the ſaid Lord, that ſo admirable a Man, and ſo learned a Scholar, was to be preferred. 'When the Report went, ſaid 'he, of the Queen's advancing Dr. *Humphry* to a Biſhoprick, Βαβαὶ, ὡς ἀνυπέρβλητοι ἀγαλλιασμοί; Ὅσαι χάριτες ἐπηγλεύθησαν; 'πόσος ἐντεῦθεν πόθος τοῦ περὶ πάντα τὰ κάλλιστα ἐπιτηδεύματα διατελεσόντων, (ὅπερ καὶ φωνῇ καὶ προσώπῳ οὐκ ἀδήλως ἐπιδείκνυον) παραχρῆμα ἤρξατο. '*It was ſtrange to obſerve what exceeding Rejoycing there was:* '*What*

Dr. Cradock.

‘ *What Thankſgivings followed: What a Deſire and Love, preſently upon this, began towards ſuch as employed themſelves in all the beſt Studies: As they did not obſcurely, by their Words and Countenances, declare.*

Upon a Letter of the Lord Burghley's *to him, he conforms.*

Nor was this the laſt time the Lord *Burghley* moved the Queen for Preferment for him. For in the latter end of the Year 1576, he did *Humphrey* the Honour to write to him, ſignifying as much to him; and hinting withal, That his Non-conformity ſeemed to be the chief Impediment; the Queen, and ſome other Honourable Perſons at Court, conſidering him as forgetful of his Duty, in diſobeying her Injunctions. This Imputation ſtuck ſomewhat cloſe to the learned Man, together with the mild Perſuaſion of this his Honourable Friend. Which at laſt had this Effect upon him, That in the Month of *February* 1576, he conformed himſelf to the Habits; which hitherto he had not done, not ſo much out of an abſolute Perſuaſion in his Conſcience of the Unlawfulneſs of them, as of ſome particular Diſlike thereof. The Reſpect that was generally had of him, and of his Uſefulneſs in the Univerſity, procured him a Toleration, or at leaſt a Connivance. Which he made Uſe of till this Time, when he ſubmitted himſelf to the Eccleſiaſtical Orders. The reaſon moving him thereunto, and the reaſon he held off ſo long, he gave himſelf in a Letter to the aforeſaid Honourable Perſon. ‘ That therefore he had yielded, that no farther Surmiſe of any Wilfulneſs ſhould be gathered. And that he would have done the like heretofore, but that having a Toleration, he was glad to enjoy it: and that he hoped ſtill for ſome Points of Redreſs. And that in theſe he had been no open Intermeddler, but only a private Sollicitor, and humble Suitor to her Majeſty, and the Lords. And that it was a Remorſe to ſeem, by ſundry Apparel, to ſunder himſelf from thoſe Brethren, whoſe Doctrine and Life he always loved and liked. And he proteſted to his Lordſhip before God, That his ſtanding before, and conforming now, came of one Cauſe, *viz.* The Direction of a clear Conſcience, and tended to one end, which was Edification. And whereas he underſtood, there would be a Proclamation ſet forth for Apparel, if one Clauſe might be added for Miniſters and Students in the Univerſity, and a plain Signification given, that it was enjoyned, not ſo much for an Eccleſiaſtical Ceremony, as for a civil Policy and Ordinance, he thought it would ſatisfy more in Conſcience. This Letter, as it deſerves preſerving, I have put into the *Appendix*. He lived many Years after, dying, Dean of *Wincheſter*, in the Year 1589.

Numb. XXVIII.

Makes five Biſhops Doctors.

He was ſo fortunate as to create five Biſhops Doctors in Divinity together: Which he did at *London*, in the Month of *October*, 1566, by Commiſſion from the Univerſity of *Oxon*. A greater Honour than ſcarce any of the Publick Profeſſors, in either Univerſity, either before or ſince, ever partook of. Theſe Biſhops were, *Parkhurſt* Biſhop of *Norwich*, *Downham*, Biſhop of *Cheſter*, *Bentham*, Biſhop of *Coventry* and *Litchfield*, *Richard Davies*, Biſhop of St. *Davids*, and *Beſt*, Biſhop of *Carliſle*.

His Writings.

His great Learning appeared by thoſe many Books he wrote and publiſhed, which I ſhall here ſet down.

In Latin.

Optimates, ſive *De Nobilitate, ejuſq; antiqua Origine, Natura, Officijs, Diſciplina,* &c.

Libellus de conſervanda vera Religione.

Conſenſus Patrum de Juſtificatione.

Interpretatio Linguarum.

Jeſuitiſmi Pars prima, ſive praxis Curiæ Romanæ, *contra Reſp. ad Principes. Ac Præmonitio ad* Anglos.

Jeſuitiſmi Pars ſecunda. Puritano-Papiſmi, ſeu Doctrinæ Jeſuiticæ, contra Edm. Campianum, *&* Jo. Duræum, *Aſſertio & Confutatio. Item Phariſaiſmus vetus ac novus, Concio ad* Oxonienſes, *Anno* 1582.

Orationes Woodſtochiæ *Habitæ.*

De Vita & Morte Johannis Juelli: *Ejuſq; veræ Doctrinæ Defenſio, cum refutatione quorundam Objectorum,* Hardingi, Sanderi, Copi, Oſorij Luſitan. Pontaci, Burdeg.

Originis *Liber de recta fide contra* Marcioniſtas *Latinè donatus: Cum Præfatione in eundem Doctorem.*

Cyrilli *Commentarius in* Eſaiam *Prophetam Latine redditus.*

Index in Forſteri *Lexicon Hebraicum.*

And in *Engliſh* he wrote a Book, *Of Civil and Chriſtian Nobility.* To which is added a Treatiſe by *Philo* of the ſame Argument, which is but the ſame with his *Optimates* tranſlated. He publiſhed alſo Seven Sermons againſt Treaſon, on that Text, 1 Sam. XXVI. 8, 9, 10, 11. *Then ſaid Abiſhai to David, God hath delivered thine Enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with the ſpear even to the earth at once, and I will not ſmite him the ſecond time. And David ſaid to Abiſhai, deſtroy him not: for who can ſtretch forth his hand againſt the Lords anointed, and be guiltleſs?* &c. Theſe Sermons were printed in the Year 1588. Thus much of *Humfreys.*

Some Account of Sampſon.

Troubles at Frankford.

His Ordination.

The firſt mention I meet with of *Thomas Sampſon* in publick Employ, is, that in King *Edward* the Sixth's Days, when there was Difference between the *Scots* and us, and the Lord *Ruſſel* had charge of the Army, he was Preacher to them. He married *Hugh Latimer*'s Neice, and together with *Bradford* received Holy Orders in the Year 1550. from Biſhop *Ridley*, and was known to, and eſteemed by him and Archbiſhop *Cranmer*. And when he took the Miniſtry on him he excepted againſt the Apparel. Which both thoſe Reverend Prelates diſpenſed with him in, according as himſelf relates in one of his own Letters to Secretary *Cecyl*, ſaying, That by them he was permitted and admitted. And what a Value *Ridley* had for him appears from a Paſſage in a Letter of his out of Priſon, in Anſwer to one from *Grindal*, which acquainted him with the good Eſtate of *Scory* and *Cox*, and others then at *Frankford*. Whereupon that good Biſhop wiſhed, that it had come into his Mind alſo to have ſaid ſomething of *Cheke*, of *Turner*, of *Lever*, and *Sampſon*: truſting in God that they were well.

Memorable Sermons by him preached.
Antiq. Oxon.

In the three firſt Years of Queen *Elizabeth* he made the Rehearſal Sermons at *Paul*'s Croſs; repeating *Memoritèr* the Spital Sermons preached at *Eaſter*: And alſo is ſaid to have preached the firſt Sermon at the Croſs after the ſaid Queen's Acceſs to the Crown: but that is a Miſtake. And in the Queen's Royal Viſitation he accompanied

ANNO 1565.

her Viſiters in the *Northern* Parts, as Preacher. In King *Edward*'s Time he was Dean of *Chicheſter*, and Rector of *Alhallows*, *London*.

Suit to the Lord Dudley *for* Sampſon *to be Dean of* Chriſt's Church.

In the Year 1560. the College of *Chriſt*'s *Church*, *Oxon*, underſtanding that their preſent Dean, Mr. *Carew*, would part with that Dignity, did in moſt earneſt manner ſollicit the Lord *Robert Dudley*, Maſter of the Horſe to the Queen, in Confidence of his Love and Care of that College, that he would prevail with Her, that Mr. *Thomas Sampſon* might ſucceed in that Place; adding high Commendations of him. They ſaid, ' That their College was as it were the ' Eye to the reſt of the Univerſity, which gave Light to the other ' Parts thereof, as the Eye doth to the Body; and therefore that their ' Dean ought to be ſome Perſon of great Eminence. That as for ' Mr. *Sampſon*, after they had conſidered and well pondered the ' whole Stock of learned Men in this Iſland, they found none to be ' compared with him, both for his ſingular Learning and Piety: ' Having the univerſal Praiſe of all Men;' *That it might well be doubted, whether he were a better Man, or a greater Linguiſt, or a compleater Scholar, or a more abſolute Divine.* To this Letter, dated in *January*, was ſubſcribed the Hands of Twenty two of that Houſe; whereof divers were Perſons of great Learning and Eminence in that Univerſity; as namely, *James Calfhill*, the Subdean; *Lawrence Humfrey*, the King's Profeſſor of Divinity; *Thomas Francis*, the King's Profeſſor of Phyſick; *Giles Lawrence*, the King's *Greek* Profeſſor; *Herbert Weſtphaling*, after Biſhop of *Hereford*; *John Godwin*, and others. This Letter the College haſtened the rather to the ſaid Lord, to prevent the Promotion of Dr. *Fr. Babington* to this Deanry; who in Queen *Mary*'s Reign was Fellow of *All-Souls*, and kept in all that time, and was well-affected towards Popiſh Religion ſtill. A Man of mean Learning, and of a complying Temper: whereby he was now Rector of *Lincoln*, and *Margaret* Profeſſor.

Ut ſitne Vir Melior, an Linguarum varietate inſtructior, an Eruditionis excellentia præſtantior, an Theologus inſignior merito dubitetur

The Habits urged upon him by the Secretary.

In the Year 1563, in the Month of *December*, the Secretary had ſome Communication with him about the Apparel preſcribed, exciting him earneſtly to comply with it. For the ſaid Secretary, however he is wont to be repreſented as a Favourer of the *Puritans*, certainly was a Perſon that now urged the Uſe of the Apparel, and other Rites Eccleſiaſtical, that were enjoyned; conceiving how much Conformity herein tended to the Preſervation of Peace and Unity. Hence it was, That one *Prowde*, Parſon of *Burton* upon *Dunſmore*, a *Puritan*, in a Letter he wrote to him, *Anno* 1579. took the Confidence to tell him, That he was, as it was then commonly ſaid, one of them, that at the firſt maintained that, for the which many good Men loſt their Livings. In the aforeſaid Communication the Secretary told *Sampſon*, *That he gave Offence by his Diſobedience, and that Obedience was better than Sacrifice.*

Sampſon's *Anſwer.*

To theſe Perſuaſions of the Secretary, he thought fit, being now at *Oxford*, to make a more deliberate Anſwer by Letter. Wherein he gave his Reaſons why he could not conform to the Apparel. The Sum whereof was, ' That in the Law God commanded to deſtroy ' all Idols, with all the Ceremonies, which the Servers of them uſed ' in their Service: prohibiting, as the Idols, ſo the Uſe of their Ceremonies and Faſhions. Accordingly the godly Kings of the *Jews*

‘ did deal with Idols, Idolatry, and the Appurtenances. And that the Lord threatened Vengeance for retaining ſuch Ceremonies and Faſhions in a Time of Reformation. That *Chriſt* did not communicate in any Tradition with the Phariſees, by them deviſed; but reproved them, and warned the Apoſtles to take heed of them. That there were Conſtitutions made by ſome Primitive Fathers of the Church, that forbad ſuch Ceremonies, as were deviſed and uſed by Idolaters and Hereticks. According to which Rule he thought all Ceremonies and Faſhions, deviſed and uſed by the idolatrous Popiſh Sect, ought to be deſtroyed, forbidden, forſaken and rejected. And if Men in Authority would think and command otherwiſe; yet he ſuppoſed, that he, which followed God's Mind thus delivered, did yield the Obedience, which is better than Sacrifice. That the Primitive Chriſtians, refuſing to uſe ſuch things, had their Defence. That ſome of them in their Converſion, changing their Array, as they did their Minds, did neither preciſely appoint themſelves, nor preſcribed to others, to take the Habit of ſuch, whom in Religion they did forſake. For that the Change of Habit had been taken among Heathens and Chriſtians, that the Changer changed himſelf from them, whoſe Array he left. That to do otherwiſe, and wear the Habit of Papiſts, was a ſhew of Relapſe: which ought not to be given to the Godly, nor any Face of Victory to the Enemy. Again, That it came out of the corrupt State of the Church ſince *Chriſt*, to preſcribe a ſingular Form of uniform Array to the Miniſtry. That all Reformations ought to be framed after the firſt ſincere State. And if the Reformer will not admit this, but will determine contrary, he ſaw not how this could bind him, which knew and deſired Sincerity. He told the Secretary moreover, That he could give the Probation of each thing he aſſerted. And theſe were but ſome of the Reaſons, not all, that moved him in this Cauſe, to do as he did. That he put not herein a Law to the Conſciences of other Men, whom, in their ſtanding and falling herein, he left to the Lord. And ſo he deſired to be left. Neither did he ſtand upon point of Credit, or Regard among Men, but upon this Stay which now and ever he had. And that now he had his old Stay increaſed, as well by ſome Reading as by Sight of Churches reformed, [which he had viſited in his Exile] he did moſt humbly pray, not to be clogged with that, from which he had been ever freed; and which with a quiet Mind he could not admit.’

Reads a Lecture in an Hoſpital.

Though he were put out of the Deanry of *Chriſt's Church*, yet he was allowed to officiate in another Place without Conformity. For I find him *Anno* 1573, (but how long before I know not) Maſter of an Hoſpital in *London*, called *Whittington* College. Where he read a Lecture every Term for the yearly Stipend of Ten Pounds, given him by the Company of *Clothworkers*. Here he was very inſtrumental to the good Eſtate and Settlement of that Foundation, by the Intereſt he had with the Lord Treaſurer *Burghley*. Who both undertook and finiſhed a *dangerous Cauſe* of the Hoſpital, as *Sampſon* himſelf acknowledged it to the ſaid

Treaſurer: for the which all the poor there, he told him, prayed for him. In the latter end of the Year 1573, he was taken with the numb Palſy on one Side, which deprived him of half the Uſe of his Limbs. But he lived above half a ſcore Years after with good Senſe and Underſtanding; tho' he called his Diſeaſe, at its firſt ſeizure of him, *Evangelium Mortis*. He did frequently by his Letters urge the Lord Treaſurer to promote a Reformation in the Government of the Church, and heartily recommended *Bucer*'s Book *De regno Chriſti* for a Pattern. Which he ſuppoſed favoured that Church Government, which was according to his Model. After his Lameneſs he left his Hoſpital and retired to the Hoſpital at *Leiceſter*, where he lived a great while after. But firſt earneſtly endeavoured to leave Mr. *Dering*, another zealous Puritan, to ſucceed him. But the Archbiſhop would by no means admit of it.

Writes a Supplication to the Parliament, *for Reformation of Diſcipline.*

In the Year 1583 he drew up certain Petitions relating to the Reformation of the Church in matters of Eccleſiaſtical Diſcipline, and ſent them up by his Son, *John Samſon*, to the Lord *Burghly*: and the year after prepared them in ſome more diſtinct method to be preſented to the Parliament. It was entituled, *A Supplication made to be exhibited to our Sovereign Lady Queen* Elizabeth, *to the honourable Lords of her moſt honourable Privy Council, and to the High Court of Parliament.* This Book laid down at large that Model of Church Government, which the Men of this Faction in thoſe days ſo much required, and were ſo fond of. I think it was printed. I have by me the very Original Copy, that *Samſon* ſent to the Lord *Burghly*, as appears by theſe words inſcribed on it by that Lord's own hand, *December* 1584. *A Supplicatory Book to the Queen's Majeſty and the Parliament for matters of the Church.*

MSS. Burghlian.

Sampſon's *Books.*

Beſides this Book, there were divers others, which were publiſhed by him or his Friends at divers times; *viz.*

Letters to the Profeſſors of the Goſpel in the Pariſh of *Alhollows Breadſtreet*, *London*, having been Miniſter there in King *Edward*'s days. Theſe were printed at *Strasburgh*, 1554.

Warning to take heed of *Fowler*'s † Pſalter, printed 1578.

† *This* Fowler *was a Roman Catholick Printer at* Antwerp *and* Lovain: *and wrote a* Pſalter *for Catholicks.*

Brief Collections of the Church, and certain Sermons of the ſame, printed 1581.

Prayers and Meditations Apoſtolick: gathered and framed out of the Epiſtles of the Apoſtles. Printed 1592.

Sampſon's *Death.*

Dr. *Samſon* died in the Year 1589. being the ſame year wherein his great Companion and Brother in the Habit Controverſy deceaſed alſo; *viz.* Dr. *Humfrey*.

His Gratitude to a Merchant that had formerly relieved him.

It muſt be mentioned to his commendation, that he earneſtly ſollicited the Lord Treaſurer in behalf of a Merchant, who had conſumed himſelf greatly by his former Liberality towards the poor *Engliſh* Exiles in *Strasburgh* and *Frankford*, in Queen *Mary*'s Reign. This Man was in Company and Trade with Mr. *Tho. Heton*, of whom *Humphrey* in the Life of Biſhop *Jewel* ſpeaks well, in regard of his Favour and Money yielded to the Exiles in *Germany*. This Partner of *Heton*, as in Trade, ſo in Charity was he, for whom *Samſon* mediates with *Burghley*. He was now grown old, and fallen into decay, and his Piety planted in his heart had kept him, as *Sam-*

Anno 1573.

ſon had ſaid, from ſuch Courſes as ſome had to their Worldly enriching. *Sampſon* owed him much, as himſelf acknowledged, and ſo did many others, who were better able to repay than he: but they would not, or cared not, tho' they knew as much of him, and his need, as *Sampſon* did. Between theſe two there was a long and great Endearment. Theſe conſiderations of Gratitude and Friendſhip put him upon writing to the Lord Treaſurer to be good to him: and that the Queen's Majeſty would pleaſe to give this her good Subject liberty to tranſport three, four, five or ſix thouſand of *Engliſh* Cloths without paying Cuſtom. And that his Lordſhip, if he liked the Suit, when it ſhould be moved by ſome other, would give it his Favour and Furtherance, and give his Advice how it ſhould be moved.

Sampſon *confined.*

Let me add this yet further concerning *Sampſon*; that upon his Deprivation, which was executed by the Queen's Eccleſiaſtical Commiſſioners, he was reſtrained of his Liberty too at *London*, by her Order, that he might be an Example of her Diſpleaſure to the reſt. He had now two things to do, *viz.* to get his Liberty, and to obtain ſome Favour at *Chriſt-Church*, where he had been Dean. For both which he applied himſelf to the Archbiſhop of *Canterbury* by his Letters to him. Who forthwith gently and readily wrote two Letters in his behalf; the one to the Dean and Chapter of *Chriſt-Church*; 'Praying them to ſhew Dr. *Sampſon* all Favour, and particularly in what 'he had or ſhould requeſt at their Hands; eſpecially having been a 'Man that had for his Government well deſerved of them and the 'College.' The other to Secretary *Cecil*, on the inſtance of the Earl of *Huntingdon* to him, to interceed with the Queen for *Sampſon's* Liberty, in order to provide for the future Subſiſtence of him and his Family. Which the Secretary ſoon yielded unto: but required the Archbiſhop's Letter to him for that Purpoſe, thereupon to build his Mediation with the Queen. For which End the Earl ſent a Meſſenger to the Archbiſhop; and *Sampſon* ſent his own Letter withal to him. Therein thanking him for the Favour he had already done him with the College, and for commending his Cauſe to the Chapter. Which had, he ſaid, with them juſt regard: And then requeſted his favourable Letter to the Secretary, to move the Queen.

The ABp's Letter in his behalf.

The very next day, which was *June* 4, the kind Archbiſhop wrote very affectionately to the Secretary accordingly; 'That her Majeſty's 'Pleaſure being thus executed upon him, for example ſake, might yet 'be mollified to the Commendation of her Clemency. And that his 'Honour ſhould do a right good Deed in his Opinion, to be a Suitor 'to the Queen's Highneſs for him.' Backed and authorized by ſo venerable a Name, the Secretary's Interceſſion no queſtion ſoon prevailed. But I crave the Readers pardon for this Digreſſion.

CHAP. XLIV.

Diſturbance in Cambridge *about the Habits. The Chancellor of the Univerſity his Letters hereupon. A Letter to the Chancellor to diſpenſe with the Habits. A Book ſet forth by the* London *Miniſters againſt the Habits.* Beza*'s Concern for the Diſſenters. A Volume printed of divers learned Foreigners Judgment of Cap and Surplice.*

The Surplice thrown off in S. John*'s College,* Cambridge.

A SUBMISSION to wear the Habits by thoſe concerned, notwithſtanding all that hitherto was done, could not yet be effected; eſpecially as to the Surplice; but more Reſiſtance and Abhorrence thereof appeared among many. This Garment had many Adverſaries in the Univerſity of *Cambridge*. The Fellows and Scholars in St. *John*'s College there, chiefly the younger ſort (to the Number of near Three Hundred, ſome ſaid) about the beginning of *December*, 1565, or ſooner, threw off the Surplice with one Conſent, however they had worn it before in the Chapel: And many in other Colleges were ready to follow their Example; as in *Trinity* College about the ſame time, all except three, by *T. Cartwright*'s Inſtigation. Such a Perſuaſion of the Superſtition of it had ſome of their Guides (one whereof was Mr. *Fulk*, a young Preacher) beat into the Heads of the Younger; for the Elder were generally more ſteady.

Paul's *Life of* Whitg.

Longworth, *the Maſter.*

The Particular of the Matter was this; *Longworth*, the Maſter of the College being abſent, (and as it ſeems on purpoſe) the moſt Part of the College-Company came into the Chapel one Feſtival-Day without their Surplices and Hoods, according to the antient Practice of the College; and withal made ſome Diverſity in the Manner of the Adminiſtration of the Communion; and ſo continued to do: And this, the ſaid Maſter, upon his Return, allowed, without Complaint to any Magiſtrate, or Endeavour to reſtore the former antient Uſage, eſtabliſhed by the Queen's Laws and Injunctions. The News of this ſoon came both to Sir *Will. Cecil*, that Univerſity's High Chancellor, and a ſpecial Patron of that College; and likewiſe to the Biſhop of *Ely*, in whoſe Dioceſs *Cambridge* was, and who had a peculiar Juriſdiction over ſome of the Colleges there.

Secretary Cecil *writes to the College hereupon.*

MSS. Cecilian

Cecil extremely moved hereat, ſent ſpeedily both to the College and to the Vice-chancellor. To the College (many Members whereof had humbly writ to him, That their Conſciences might not be forced to receive the Ceremony they had laid aſide; nor that that bitter Yoke of Servitude of Conſcience might be again laid upon them) he wrote, charging them in this unadviſed Doing, with Vain-Glory, and Affectation of Popularity, and Contempt of Laws, and a Deſire of Innovating: He admoniſhed them to return quietly to the Uſe of the Ceremony, as they had uſed it before. But they on the contrary aſſured him, that it was Nothing but Reaſon (and not any other Cauſe) moved them to do what they did: And that God was their Witneſs, that what they did was, firſt, That they might enjoy the Quiet of their Conſciences before God; and next, That the true and ſincere Worſhip of God might be promoted among them.

Cecil *the Chancellor of* Cambridge's *Letter, and to the Vice-Chancellor.* *MSS.* G. P. Armig.

Cecil, as Chancellor, wrote one or two Letters to his Vice-Chancellor, as well as to the College. In the latter Letter, which bare date *December* 10. he let him know, that he had acquainted the Queen with this Diſorder, tho' as favourably as he could. And that her Majeſty was very much moved, requiring him to have it ſeverely puniſhed; and had offered him her Princely Authority to chaſtiſe thoſe that were guilty for an Example: But that his Regard to the ſacred Fame of the Univerſity was ſuch, that he had neither expreſt to her Majeſty the greatneſs of the Fault, nor ſeemed to have need of further Authority than he had already, as Chancellor. But yet he ſet out this Miſdemeanour to the Vice-Chancellor in very high Terms, *viz.* As a manifeſt invading the Authority of the Prince, by a willing breaking of Common Order in the Univerſity; and a leud Leproſy of Libertines; Riotous ſhaking off the Yoke of Obedience and Order. And therefore he required the Vice-Chancellor, to call together the Heads of the Colleges, and other grave Graduates, whom that Leproſy had not touched; and to recommend his moſt hearty and earneſt Deſire to every of them, That as they intended the Honour of God, the Preſervation of Chriſtian Unity, the good Name of that Honourable and Famous Univerſity, the Favour of their Sovereign Lady the Queen towards the ſame; and laſtly, (which was, he ſaid, of leaſt Eſtimation) as they regarded his poor good Will towards the whole Body, and every good Member of the ſame, (whereof he had given ſome Teſtimony,) ſo they would perſiſt and continue in the Obſervation of uniform Order in theſe external Things; which of themſelves were of none other Value but to make a Demonſtration of Obedience, and to render a Teſtimony of Unity; which being broken and neglected, argued a manifeſt Diſobedience, and gendred Occaſion of no ſmall Offence to many good and godly Men, to the decay of the Eſtimation of the Miniſtry; as it was daily ſeen in what ſort the Eſtimation of the Miniſters of the Church did decay.

His Advice for Redreſs.

And to the Intent, there might enſue by all their Concurrence a plain Way to withſtand thoſe Schiſmatical Devices, he thought it good, under their Correction, That ſuch as of late had, in place of preaching, riotouſly railed againſt theſe Orders, ſhould be plainly inhibited for ſome convenient time, by good Authority, to preach or read publickly: And that all ſuch as had been *Vantcurrors* in private Colleges to enter into this Apoſtacy, ſhould have ſome reaſonable time to reform themſelves, upon pain to be excommunicated out of the Univerſity. Which two Means, if they ſhould ſeem to him, [the Vice-Chancellor] and his Aſſociates, too dulce, then he allowed very well of any ſhorter Means, whatſoever they ſhould deviſe. For beſides the Offence committed againſt the Law, and againſt her Majeſty, he thought ſundry of them might be manifeſtly convinced of Perjury, in breaking the peculiar Statutes of their Colleges. And, Thirdly, He thought it good, that as many as would voluntarily, or upon gentle Admonition, reform themſelves, ſhould be gently uſed and born withal.

For that he thought many were carried with the Courſe of the Stream of a haſty Company.

And as for St. *John*'s College, he required his Vice-Chancellor to give Warning to the Preſident, (to whom he had alſo written) that thoſe of that College, that would not reform themſelves, ſhould find no Comfort to perſiſt in their Wantonneſs.

Beſides this Charge to the Vice-Chancellor, he ſent for the Maſter to come up to him; and likewiſe for Mr. *Fulk*, by a ſpecial Commandment, with whom he meant to proceed himſelf. And if the Vice-Chancellor thought meet any other ſhould come up and appear before him, he required him to enjoyn them, in his Name, ſo to do. *Cecil* in all this profeſſed, that the Atteſtation of his own Conſcience moved him to take up theſe Auſterities in the beginning; being alſo ſtraightly charged by the Queen, in no wiſe to permit her Authority to be in this ſort violated, which the Civilians would term *Crimen læſæ Majeſtatis*, as he ſaid.

The Maſter of the College ſummoned up.

When *Longworth*, who had been ſummoned up, appeared before the ſaid Chancellor *Cecil*, he charged him in the Queen's Name, with breaking certain Ordinances and Injunctions, given by the Queen's Majeſty to the ſaid College: and, among other Things, certain external Rites, to be retained in certain Eccleſiaſtical Actions, for Prayer and Adminiſtration of Sacraments; and for Maintenance and Sufferance of the Fellows and Scholars in the manifeſt breaking of the ſame. And moreover, he was charged in her Majeſty's Name, to endeavour to reform the foreſaid Diſorders. The Reſult was, That the ſaid Maſter of the College recanted before the Chancellor, in a Form of Words drawn up; wherein he both confeſſed himſelf Faulty, in ſuffering the Fellows and Scholars to continue in their Innovations; and promiſed that he would do his utmoſt to reduce the College to a Conformity to the Queen's Injunctions, that were in Uſe before the ſaid Innovations; and, that he would make Declaration of the ſame immediately after his Return to the College. He alſo then ſubſcribed a Paper, wherein he promiſed, That he would both himſelf to his uttermoſt, keep all the Laws and Cuſtoms within the College as Maſter of the College, or as Graduate of the Univerſity, commonly uſed ſince the laſt Viſitation of the Univerſity, in the Firſt Year of the Reign of the Queen; and, that he would endeavour to cauſe all others to do the ſame. Theſe Submiſſions were made about the 14th of *December*.

Longworth's *Recantation,* Vide *the Additions to the* Appendix.

" This Recantation, or *Declaration* (for the Chancellor was willing it ſhould go under that more favourable Name) the ſaid *Longworth* did make: but, as it appeared, ſore againſt his Will. For he read it out of his own Tranſcript, which was in many things different from the Copy delivered to him by the Chancellor; as may be ſeen in the ſaid Declaration. "

MSS. penes me.

Cecil *writes to the Biſhop of* Ely, *the Viſitor.*

Pap. Houſe.

The Viſitation of St. *John*'s College pertained to the Biſhop of *Ely*. To him alſo at this time did *Cecil* earneſtly write about theſe Diſorders in the College, and deſired him to exerciſe his Juriſdiction, for the Correction and Stay of theſe Miſdemeanours, if there ſhould be farther need. He wrote, ' That he would pleaſe to conſider, how needful it ' was, in this Time, to ſtay the Raſhneſs of ſuch as by heady, ſud-

'den and daily Changes of Lawful Rites in the Church, did procure great Slander to the whole Miniſtry, and Eccleſiaſtical State of this Realm. That among the which, he was very ſorry of late to underſtand of a notable Diſorder in the College of St. *John's*; whereof his Lordſhip (he ſaid) was, by ordinary Authority, the Viſitor, and he, by bringing up, an old Scholar. That the Particularities of the ſame, ſhould be declared to his Lordſhip, by the Preſident of the ſame Houſe, either by himſelf, or by his Letters; to whom he had written, both as Chancellor of the Univerſity, and as one affectionated to that Houſe; that he ſhould firſt attempt, by ordinary Means, in the Abſence of the Maſter, to reform the ſaid Diſorder: And that if he could not, then he ſhould ſend theſe his Letters to him [the ſaid Biſhop.] With the which he did recommend unto him, the afflicted State of that good and divine College; moſt earneſtly requiring him, *Per omnes Charitates*, with ſpeed to ſend his Commiſſion, or other Direction, thither, for underſtanding the Truth of the Diſorders; eſpecially of that which had been committed in the general wanton throwing away of Surplices in that College, and of the Singularity and Variety begun in the Adminiſtration of the holy Communion. And further, to enjoyn ſtraightly, under ſharp Pain, the Obſervation of the laudable Cuſtoms therein limited, and lately appointed by the Queen's Majeſty's Injunctions. That in this Matter, nothing was more requiſite than Speed and Severity. For ſurely, my Lord, (as he proceeded) I am inwardly afraid, that if Fear ſhall not ſtay this riotous Inſolency, theſe raſh young Heads, that are ſo ſoon Ripe to climb into Pulpits, will content themſelves with no Limits, either in the Church, or in the Policy. *Ita delectantur Verborum Monomachia*; [*i. e. So are they delighted with Word-Combat*] as I doubt not but your Lordſhip can miſtruſt by other Attempts intended in other Places.

He added, 'That if Cauſe ſhould be that this his Letter ſhould come to his Lordſhip's Hands, he prayed him to advertiſe him of the Succeſs; ſince he had partly imparted this Matter to the Queen for his own Diſcharge. And that by her he had been ſtraightly commanded to ſee Reformation had with Speed and Severity: And ſo he had promiſed her Majeſty to do; although he ſaid he would ſeek it firſt by ordinary Means. But that if it ſhould otherwiſe fall out, he would be glad, for his Diſcharge, to refer the whole to her ſupreme Authority, whereupon muſt needs follow Cauſe of Repentance to the Authors of theſe Garboils. Laſtly, He prayed God to give them the Spirit of Humility, and to taſte of the Fruits of Concord and Unity; and to ſharpen their Tongues againſt the IDOLS [as they, it ſeems, had called the Habits and other Rites] of Pride, and Malice, and Unmercifulneſs, with their Complices: Wherewith the Temples of Men's Souls were daily defiled, and fully poſſeſſed.' This Letter was dated from *Weſtminſter*, the 13th of *December*.

The Biſhop of Ely *writes to* Peter-Houſe *hereupon.*

The Biſhop of *Ely*, as I mentioned before, had an Account given him of theſe Innovations in other Colleges alſo, and the Proceedings thereupon; and that from his College of *Peter-Houſe*, by Writings, and a Meſſenger ſent to him to *Downham* for that Purpoſe. And the Right Reverend Father ſent back his grave Advice, in a Letter to the

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the Maſter and Fellows of that Houſe: 'That he hoped, after this unſeemly Storm in the Univerſity, there would follow a godly Calm. He was glad to hear that none of *Peter-Houſe* was of that Diſorder. That, conſidering the Time, ſo far as his Authority would extend, he earneſtly required them all to be preſent at Service in their Quire, at Times uſual, in their Surplices and Hoods, meet or agreeable to their Degrees; partly for Example of others, and partly, to declare themſelves conformable to their moſt gracious Sovereign's Requeſt: And, to conſider, likewiſe Men, and Perſons thankful to God's infinite Goodneſs, what a Jewel God had ſent of ſuch a Princeſs, under whom they lived *in omni Pietate & Tranquillitate*. Touching the doubt of their Statute, whether thereby they were bound to wear Surplices, or not (ſo that they uſed them obediently without any further Buſineſs) he meant not at that time to make any Reſolution, for fear of ſome Inconvenience, which perchance might riſe: But promiſed that hereafter, upon further Conference, he would do as ſhould be thought beſt.' This Letter bore Date the 15th of *December*.

A Letter ſent to the Chancellor of Cambridge, *to diſpence with the Habits.*

But notwithſtanding all this Care to extinguiſh theſe Flames about the Habits, and the Diſcountenance given to thoſe that would have them laid aſide; yet in this ſame Month of *December*, they preſumed to draw up among themſelves two Letters, and that in very unbeſeeming Language; the one to the Queen, the other to their Chancellor, whereunto many were ready to ſubſcribe their Names: But others more wary and wiſe refuſed to do it; fearing, leſt, by that to the Queen eſpecially, the whole Univerſity might have incurred her great Diſpleaſure: And ſo Means were found that both the Letters, having as well Raſhneſs as Untruth in them, were ſtayed. And in the Room of both, a Third Letter was written to the Chancellor, with more Mitigation; and ſubſcribed by a great many Members of the Univerſity, and among the reſt, by *Rob. Beaumont*, D. D. Maſter of *Trinity* College: Which he did, that by this Means he might overthrow the other Letters before-mentioned. This Letter was more ſubmiſſively compoſed, petitioning for Moderation and Liberty to tender Conſciences in theſe Points. But the Chancellor was very angry to ſee the Name of a Head of a College ſubſcribed to a Matter contrary to the Orders he had ſo lately ſent down, to be ſtrictly obſerved. Dr. *Beaumont* therefore forthwith writ a ſubmiſſive Letter to the Chancellor: The Subſtance whereof was, 'That for himſelf, he weekly wore the Surplice; and for other appointed Apparel, he not only lived in Order himſelf, but procured it in others as much as he could, and ſaw Offenders puniſhed, as far as Local Satutes permitted: That that Letter was ſubſcribed not by them that ſought to ſubvert Civil Order, but by humble Scholars to their Head and Chancellor, for avoiding of greater Inconvenience; which then, as it ſeemed, could not otherwiſe be ſuperſeded. But the Thing being diſliked, he profeſſed his Sorrow for it: And that he was bent to continue in Order without Change; and alſo, that he would ſee to others which he had to do with, as he might.

D. Beaumont's *Submiſſive Letter.*

King's-*College continue obedient.*

King's-College in this Hubbub, among the reſt of the Colleges, about the Habits, remained obedient and quiet in the Wearing of them. But ſome whiſpering in the Chancellor's Ears their Diſaffection alſo, they ſpeedily vindicated themſelves by their Letter to him, dated *December* 17. and ſhewed him how they employed themſelves in Matters of greater Moment, than ſuch external things came to: thus writing to him; *Controverſia illa veſtiaria, &c.* 'That this Conteſt 'about the Habits (which they feared might occaſion ſome prejudice 'to a Cauſe they had in Hand, by the private Slanders of ſome Per'ſons) had not at all diſturbed them in this Tempeſt. But that, ſince 'they moſt willingly ſubmitted themſelves, as well to their own pri'vate and domeſtic Statutes, as the Queen's Law, they were at the 'fartheſt Diſtance from any Suſpicion of it. But their Minds were 'ſet upon greater and weightier Concerns, *&c.*' This was ſigned by Eleven of the Fellows; of which Number were *Roger Goad*, *Tho. Hatcher*, *Abraham Hartwel* and *Nicholas Colpotts.*

Majora apud nos geruntur & graviora, &c.

Many in the Univerſity condemn theſe Controverſies.

Dr. Bar.Clark

But (to go a little further with this Univerſity-Matter) the graver Men, who were more in Number and of better Learning, did by no means like of theſe Contentions about wearing the Surplice, Cap, *&c.* but condemned them. One of theſe was *Bartholomew Clark, L.L.D.* of *King's*-College, and afterwards Official of the Arches: who in the midſt of theſe Diſturbances, as it were in Vindication of himſelf and many others in the Univerſity, wrote a Letter to the Chancellor, dated the 12th of this buſy Month of *December:* Wherein he ſtiled theſe Contenders *Fanatici Superpelliciani & Galeriani;* [*i. e. Surplice and Hat-Fanatics*] and theſe their Conteſts *Ineptiæ, i. e.* Meer Trifles, or rather φιλαυτίας, *i. e.* Matters of Self-love, or Self-admiration. And he complained what an Impediment theſe Contentions had laid in the way to all uſeful and learned Studies. That theſe Men had by their Counſels ſo diſturbed all Things, that the Time which was wont heretofore to be employed in good Arts and Sciences, was now ſpent and conſumed in trivial Janglings *de Lana Caprina.* That thoſe who brought in among them the firſt Seed-plots of theſe Things, though otherwiſe they might be good and religious Men, yet in this they were partly unjuſt, though more obſcurely ſo; and partly openly ingrateful, without any Diſſembling or Covert, in that they raſhly oppoſed the Will of a moſt noble Chancellor, and feigned to themſelves Laws of Conſcience, and had infected many with their Poiſon, not to ſay *Anabaptiſm:* That they had caſt an Infamy upon the Univerſity: That the Pretence of Conſcience ſerved ſome of them to conceal ſomewhat elſe. And then he mentioned a Sophiſter of one of the Colleges, that lately came into the Quire, and placed himſelf among the thickeſt of the reſt of the Company, all with their Surplices on, but he alone without one. And when the *Cenſor* of the College had called him, and queſtioned him for this Irregularity, he anſwered modeſtly, laying the Cauſe upon his Conſcience, which would not ſuffer him to let looſe the Reigns to ſuch Things: when at length the true Cauſe was known to be, that he had pawned his Surplice to a Cook with whom he had run in Debt for his Belly. In concluſion, this Learned Man beſeeched the Chancellor to remedy theſe groſs Follies: And that whereas the Pulpits and Schools now for a good while had ſounded with little elſe than thoſe empty Paradoxes, they might flow henceforward with the moſt pure Fountains of the Goſpel. And that he would put a final End, if poſſible, to theſe Controverſies, or rather Dotages.

The Miniſters of London *ſet forth a Book againſt the Apparel.*

And ſo we leave the Univerſity and return back to *London*, to take ſome further Obſervation of the Miniſters there, who ſcrupled wearing the Apparel. While the Controverſies about it were ſo hot, and many Miniſters in the ſaid City diſplaced for the Refuſal thereof, as hath been already related, among the reſt of the Books ſet forth on this Occaſion, there came forth a little Treatiſe in their Juſtification, written and publiſhed by themſelves in the enſuing Year, *viz.* 1566. intituled, *A Brief Diſcourſe againſt the outward Apparel and miniſtring Garments of the Popiſh Church:* But the Running Title was, *The unfolding of the Popiſh Attire.* And the Title which ſtood on the firſt Page, where the Diſcourſe began, was different from them both, and more particular, *viz. A Declaration of the Doings of thoſe Miniſters of God's Word and Sacraments in the City of* London, *which have refuſed to wear the upper Apparel and miniſtring Garments of the Pope's Church.* Beginning, 'Conſidering 'how hurtful a Thing to a Chriſtian Commonwealth it is, to have the 'Miniſters of God's Word deſpiſed, and brought into Contempt, we 'have thought it our Duty briefly to declare in Writing, and to be 'ſet forth to be ſeen of all Men, ſome part of the Reaſons and 'Grounds of our Doings, in refuſing to wear the outward Apparel 'and miniſtring Garments of the Pope's Church, *&c.*

The Contents and Arguments thereof.

So that this Book containing the general Senſe of them all, as being ſent abroad by their common Conſent in Vindication of themſelves, may be concluded to ſhew the full Strength of their Objections againſt theſe Habits: And therefore not unworthy to be read. The Contents whereof I ſhall impartially lay down. One Ground of their Refuſal was this: That the Power that God had given to his Miniſters was given them, that they ſhould thereby edify the Church of Chriſt, and not deſtroy it or pull it down. They therefore, knowing that they had received Power to edify and not to deſtroy; and that a Day would come wherein they ſhould be ſure to receive at his Hands, whoſe Builders they were, according to their Doings, either in building up or pulling down, or in ſtaying and hindring of that which ſhould have been builded by others; dared not be ſo bold as to admit the outward and miniſtring Apparel of the Popiſh Church, till it might manifeſtly appear unto them, that the ſame might help forward and not pull down, ſtay or hinder the building up of the Lord's Temple, which is his Church or Congregation. That they would not therefore in theſe Days refuſe them, if they might but conceive a Hope, that the Uſe of them might help forward with the Lord's Building. But foraſmuch as they ſaw plainly the contrary, they might in no Caſe admit them.

They granted that of themſelves they were things indifferent, and might be uſed or not uſed, as occaſion ſhould ſerve. But when the Uſe of them would deſtroy or not edify, then ceaſed they to be ſo indifferent. And this Hindrance of Edification by theſe Habits was proved, both in reſpect of the ſimple Chriſtians, and of the ſtubborn Papiſts.

Firſt, the ſimple Chriſtians were by theſe things ſo grieved, that when they ſaw them receive the Habits, they ſorrowed and mourned in their Hearts. And ſuch among them as were not ſo ſtrong, but that they did ſomewhat depend upon their Example and Doctrine, thoſe were beaten back to Superſtition; from which they were before making haſte to fly. And unleſs God did by his Spirit ſtay them, they ſhould by their Example, in revolting to thoſe Things which they had taught to be ſuperfluous and ſuperſtitious, take occaſion to think, that there was no Truth in any thing that they had taught; and ſo cleave to the falſe Religion, whereof theſe indifferent Things were Relicks and Remnants, and ſo utterly forſake the true Religion of Chriſt.

Secondly, the blind, ſtubborn and obſtinate Papiſts, whom they ought by all means poſſible, to draw out of the dark Dungeon of Ignorance, Superſtition and Error, ſhould by their receiving theſe Things, be encouraged not only to continue in Ignorance, Superſtition and Error, but alſo to encreaſe in the ſame; being more confirmed therein by their returning again to thoſe things that they had both by Doctrine and Example diſallowed and forſaken, than they could have been by the Perſuaſion of many of their own Opinion. For they muſt needs think, that they [the Miniſters] which had ſo earneſtly refuſed and ſpoken againſt theſe things, would never have received them again, unleſs it had been made manifeſt unto them, that without them their Miniſtry was ſore defaced, and almoſt utterly profaned.

A Clauſe in the Advertiſements *anſwered.*

Then they took notice of the Anſwer that was given to this in the Biſhops ADVERTISEMENTS, where it is thus expreſſed: 'It ſhall 'be lawful for all Miniſters to teach, and to proteſt that they do not 'uſe theſe Things as Things without the which the Miniſtration 'ſhould be profaned or defaced, but only for Decency and comely 'Order, Uniformity and Obedience to our Prince;' as the ſame was plainly ſet forth in the *Advertiſements.* To which they reply, That this Wiſdom and Policy paſſed the Wiſdom of God: And that it was much like the Wiſdom of them that would have Images in Churches, not to worſhip them, but by them to exerciſe their Strength in refraining from the worſhipping of them. But the Wiſdom of God, who knoweth what we are, and how ready to abuſe even his good Creatures which he hath made to ſerve our Neceſſities, hath plainly forbidden his People the having Images, and commanded them to deſtroy them, and all the Furniture of them. And in Things not commanded nor forbidden, he hath ſaid that his People ſhall not follow their own Fantaſies, in adding any thing to his Commandments. But by the Mouth of his Prophets he hath utterly diſallowed their Additions; ſaying, *In vain do they worſhip me, which teach Things that are but the Commandments of Men.*

The Wiſdom of God ſaid, *Take heed that ye offend not one of thoſe Little ones that believe in me. And, Wo unto them by whom Offences come.* A wiſe Shipper that knoweth where Dangers do lie in the Sea, will not on purpoſe ſail ſo near thoſe Dangers as he may poſſibly not eſcape: But contrariwiſe he will hale Aloof, and be ſure, if the Weather will ſuffer him, not to fall upon thoſe Dangers. Yea, and

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and if he ſee that the Weather will not ſuffer him to hold the ſtrait Courſe without danger to fall upon the Rocks or Flats, he will rather run upon another Point, where he is ſure to find Sea-room enough. And ſhall we that be Lord's Men in the Ship of Chriſt, to try our Cunning, creep ſo near the Flats or Rocks, that we put our whole Charge in danger of periſhing by falling upon them? God forbid.

The Caſe of enjoyning things indifferent, conſidered.

Then they proceeded to anſwer an Objection, *viz.* That Princes had Authority in things neither commanded nor forbidden; to command them to be uſed, or not to be uſed. In refuſing therefore to uſe them at the Commandment of the Prince, they did not only reſiſt the Ordinance of God themſelves, but they did alſo fall under that Inconvenience which they would ſo fain ſeem to be afraid of; that is, they became ſtumbling Blocks to the ſimple Subjects: Who, ſeeing their Diſobedience, were encouraged to think that it was none Offence at all to diſobey a Prince: And ſo ſeeming to fly from the Gulf, they were upon the moſt dangerous Rocks. To this they anſwered thus: The Things which they did refuſe were ſuch as God had neither commanded nor forbidden, otherwiſe than in the Uſe and Abuſe of them. And therefore Princes had no Authority either to command or forbid them otherwiſe than ſo. That if the Prince ſhall take in hand to command them any of thoſe things which God hath not commanded, in ſuch ſort that they might not leave them undone, (unleſs they ſhould run into the Penalty of the Law) when they ſhould ſee that in the doing thereof they could not edify but deſtroy; they muſt then refuſe to do the Thing commanded by the Prince, and humbly ſubmit themſelves to ſuffer the Penalty: But in any Caſe not to conſent to infringe the Chriſtian Liberty; which is to uſe Things indifferent to Edification, and not to Deſtruction. And if the Prince ſhould forbid any of thoſe Things to be done which in their own Nature were indifferent; ſo that when we ſhould ſee, that the leaving them undone ſhould deſtroy, or not edify; then might they not leave them undone, but do them to the Edification of the Church; and ſubmit themſelves lowly to ſuffer, at the hand of the Prince, the Execution of that Penalty that the Law did appoint, for doing that which the Prince ſhould in ſuch Caſe forbid to be done.

And this was not to give Example of Diſobedience, but by Example to teach true Obedience, both to God and alſo to Man.

Conſidering therefore that at this time, by admitting the outward Apparel and miniſtring Garments of the Pope's Church, not only the Chriſtian Liberty ſhould be manifeſtly infringed, but the whole Religion of Chriſt would be brought to be eſteemed no other Thing, than the Pleaſure of Princes; they thought it their Duties, being Miniſters of God's Word and Sacraments, utterly to refuſe to ſhew their Conformity in receiving thoſe Things that then were urged and enforced; and yet willing to ſubmit themſelves to ſuffer whatſoever Puniſhment the Laws did appoint in that Caſe: And ſo to teach by their Example true Obedience both to God and Man; and yet to keep the Chriſtian Liberty ſound, and the Chriſtian Religion to be ſuch, that no Prince or Potentate might alter or change the ſame. They hoped therefore, that their Prince and all good Men would like well with this their Doing.

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Then they went on, to ſhew how unneceſſary it was for Miniſters of God's Word to be known from other Men by any outward Apparel, or by any ſuch Difference as they were then required to admit: And afterwards, how unmeet it was to admit the Garments then enforced. And that by conſidering whence they firſt came; how they had been uſed; what Opinions Men have had, and ſtill have of them, and what ſhould happen unto them [the ſaid Miniſters] if they ſhould then receive them.

Inconveniences conſequent upon wearing the Habits.

For the firſt, That they were partly *Jewiſh*, and partly *Heatheniſh*. Secondly, Idolaters, Conjurers and Sorcerers did nothing without theſe Garments. For the Third, The obſtinate Papiſts ſuppoſed, that without theſe Things, no Holineſs could be in ought that they did. The weak Papiſts, that were contented to be Parkers with them, did find none ſo great fault with them, as that they miniſtred without their miniſtring Garments. And the ſimple Goſpellers ſuppoſed, that they ought not to communicate with thoſe that uſed thoſe Garments. And therefore that the Miniſters themſelves, altho' they knew the Indifferency of theſe Things in their own Nature, yet conſidering how theſe Three Sorts did eſteem them, could not be perſuaded, that they ſhould be meet to occupy the Place of Paſtors in the Church of Chriſt, if they ſhould now uſe them. Then they quoted *Bucer*, *Martyr*, *Ridley* and *Jewel*.

Fourthly, as to what ſhould happen to them, if they ſhould uſe them; namely, it ſhould happen to them as it happened unto *Moſes*, if he ſhould have conſented to bring the *Hebrews* back again into *Egypt*, after he had brought them out of that Land and through the Red-Sea. That they had by *Doctrine* brought many out of the *Romiſh* Slavery of Idol Service, and now by Example had begun to go before them in the utter aboliſhing of all thoſe Chains of Darkneſs, wherewith they had been long held in miſerable Captivity. And were it meet, that they ſhould now afreſh bind themſelves and them with the ſame Chains? Fearing therefore to loſe themſelves with the Loſs of ſo many Souls, beſides themſelves, they had choſe to venture the Loſs of worldly Commodities, rather than to hazard that which no Earthly Treaſure could buy: Truſting that their Prince, and others in Authority, would favour their juſt Cauſe, and not miſlike with them, becauſe they feared God, more than Man; and were more loth to loſe the heavenly Kingdom than earthly Commodities. They hoped, that all wiſe Men did ſee the Mark the earneſt Sollicitors of this Matter [*i. e.* the Enforcers of the Habits] did ſhoot at. They were not, neither were at any time, Proteſtants; but when Time ſerved them, they were bloody Perſecutors; and ſince Time failed them, they had born back as much as lay in them. Should we think then that ſuch did ſeek the Advancement of God's Glory in the ſetting forth of his true Religion? No, no; their purpoſe was in them, ſilly Wretches, to deface the glorious Goſpel of Chriſt Jeſus.

A Prayer of the Refuſers of the Habits.

Beſides this Declaration, they framed a Prayer to be uſed at this time; wherein they confeſs, as ſome of God's Judgments for their Sins, 'That thoſe in Power neglected that they ought to have done, 'to the hindrance of the Courſe of the Goſpel; and that the Relicks 'of

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‘ of *Romiſh* Idolatry was ſtoutly maintained; and that they were bereaved of ſome of their Paſtors, who by Word and Example ſought to free the Flock from theſe Offences; and that this was the Joy of Antichriſt his Limbs: Reflecting too ſeverely and uncharitably upon the Goverment, and thoſe that were in Authority in the Church.

Another Book againſt Habits and Ceremonies;

Near about this time, another Book, proceeding from the ſame Diſcontent, came forth. It had been ſuppreſt for ſome Years, upon Hopes of Reformation, [that is, of things by them ſuppoſed amiſs in the Church;] but now after many Miniſters were depoſed for their Non-compliance with the Orders of the Church, the Author ſet forth his Book, bitter enough, and full of Scoffs and Taunts, bearing this Title, *A pleaſant Dialogue between a Soldier of* Berwick *and an* Engliſh *Chaplain: Wherein are largely handled and laid open ſuch Reaſons as are brought for Maintenance of Popiſh Traditions in our* Engliſh *Church. Alſo are collected, as in a ſhort Table* [no leſs than] 120 *particular Corruptions remaining in our ſaid Church; with ſundry other Matters to be known of all Perſons.* It is prefaced with a Letter of the Author's, To his Reverend Fathers and Brethren in Chriſt, Mr. *Coverdale*, Mr. *Turner*, Mr. *Whittingham*, Mr. *Sampſon*, Dr. *Humfrey*, Mr. *Lever*, Mr. *Crowley* and others, *that laboured to gather out the Weeds of Popery: Exhorting them to whom God had given greater Gifts, and whom he had called in greater Rooms, to be (as they were moſt bounden) zealous for God's Glory, with godly Jealouſy to preſent the Church and Spouſe of Chriſt under their Charge a pure Virgin to Chriſt her Husband.------Nothing doubting of their Zeal and Diligence, who being in Authority, were firſt called to the Battle, to ſtrive for God's Grace, and the Edification of his People, againſt the Romiſh Relicks and Raggs of Popery.* The Book begins in this Sarcaſtical Strain; where *Miles* the Soldier ſpeaks thus to *Bernard* the Prieſt, ‘But *Bernard*, I pray thee tell me of thine Honeſty, What was the Cauſe that thou haſt been in ſo many Changes of Apparel this Forenoon, now Black, now White, now in Silk and Gold, and now at length in this ſwouping black Gown, and this Sarcenet flaunting Tippet; wearing alſo more Horns upon thy Head [meaning the ſquare Cap] than ever thy Father, *&c.*

And another.

To which let me add the mention of another Book againſt the Habits, that came forth the next Year, printed at *Embden*, intituled, *The Mind and Expoſition of that excellent Man* Martin Bucer, *upon thoſe Words of S.* Matthew, Woe to the World becauſe of Offences, *Matt.* XVIII. *faithfully tranſlated into Engliſh, by a faithful Brother: And certain Objections and anſwers to the ſame.* In the ſame Book alſo follows the *Judgment of the Reverend Father* Henry Bullinger, *Paſtor of the Church of* Zurich, *in certain Matters in Religion being in Controverſy in many Countries, even whereas the Goſpel is taught.* The Author in this Book ſeems to make uſe of ſome Paſſages in the Writings of thoſe great foreign Divines of the Reformation, to favour the Refuſers of the Habits in *England*; perverting their Senſe and Judgment in theſe Controverſies plainly and evidently by them expreſſed and declared elſewhere in their Letters.

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They write to Beza;

While theſe Diſſentions about the Ceremonies of Eccleſiaſtical Habits were in this Fermentation, the Diſſenting Brethren ſent Letters to *Beza*, (as they did alſo to the Learned Men of *Zurich*) laying open to him the preſent State of the Church, with as much diſadvantage as they could. According to which, *Beza* ſoon after wrote of it to *Bullinger*, as we ſhall ſee by and by. They alſo craved his Advice in two things :

I. *By what means the Queen and Biſhops might be admoniſhed of their Duty?*
II. *What they might do in this Juncture with a good Conſcience?*

And Beza *to* Bullinger, *concerning them.*

Beza ſeriouſly deliberating with himſelf, and knowing the Queen had no great Eſteem for the Church of *Geneva*; and that ſhe and the Biſhops had an honourable Reſpect for that of *Zurich*, reſolved to write to *Bullinger*, the Chief Paſtor there, and to give him an Account of the State of the Church of *England*, and to excite him earneſtly to ſend *Gualter* into the ſaid Kingdom to the Queen and the Biſhops, to intercede in the Behalf of the Refuſers, and to perſuade to ſome further Reformation in the Church. And this he thought would happen very ſeaſonably, a Parliament being at hand, wherein Matters of the Church would be tranſacted. So he wrote a private Letter to the ſaid *Bullinger*, wherein he told him, ‘How the miſerable Brethren craved the Council, Comfort and Prayers of thoſe Churches, by whoſe Charity they were once relieved, and hoped again to be ſo. He confeſſed that ſome of them were ſomewhat moroſe. But in ſuch Miſeries, he ſaid, it was hard to keep due bounds; and ſince their Aim was good, his Opinion was, that their Importunity was to be excuſed. That by the Accounts of the Eccleſiaſtical Affairs of *England*, as he further told Father *Bullinger*, Popery was not caſt out of *England*, but rather transferred to the Queen's Majeſty; and that nothing elſe was drove at, than that what had been lately taken away might be by little and little reſtored again. He thought, he ſaid, that the Buſineſs had been about Caps, and ſuch external Matters; but that the Controverſy was much different, he afterwards underſtood, and that with exceeding Trouble and Sorrow of Mind. That when the outward Calling, the Examination of Doctrine and Manners preceding, done not by any one Perſon, but the whole Company of the Brethren, was as it were the Baſis and Foundation of the Eccleſiaſtical Miniſtry, what was baſer and more irregular, than that Liberty the Biſhops took, to Ordain at their own Pleaſure, not thoſe that were Called, but thoſe that came of their own Accord? And preſently, without any Place appointed them, they approved them fit either to *Serve*, as they called it, or to Teach. And at length they called whom they pleaſed, and ſet them over what Churches they pleaſed, giving them a certain Inſtrument for a Price, and interpoſing an Oath for two things, *viz.* That they ſhould acknowledge the Queen's Majeſty for the ſupreme Head of the Church next under Chriſt, and that they would follow the Laws of the Kingdom, and eſpecially the Book of the Reformation

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‘ [meaning the Liturgy] and all the Rites, and to diſallow of nothing therein.

‘ As for the Eccleſiaſtical Diſcipline, that it was not otherwiſe than was in the Papacy; That in the Place of a Preſbytery lawfully choſen, they had their Deans, Chancellors, Archdeacons, Officials, who according to their Wills, and as it uſeth to be in the Civil Courts, pronounced Excommunication *Jure Canonico*, even for Pleas of Money and ſuch like. Which Sentence the Biſhop, or his Official, ſent to the Miniſter to be read in the Church, and this to hold valid, until they come and agree with the Judge. And the ſame courſe was taken in Abſolving as in Excommunicating. How little were they diſtant from the Law of Celebacy, who might not marry Wives without the Expreſs Letters of the Queen, and the Aſſent of the Biſhop, and two other Juſtices of the Peace? And being married, they were forbid to bring their Wives into Colleges, or within the Bounds of the Cathedral Churches, as tho' they were unclean. That not only the Revenues of the Benefices were left to Papiſts, but the Eccleſiaſtical Offices themſelves, yielding only an Oath to obſerve the Reformation. Inſomuch that the Godly Brethren were placed under many unlearned Prieſts, and ſuch as were moſt bitter Enemies in their Hearts to Religion, and were forced to be ſubject to their Juriſdiction. That in the Archbiſhop's Court were publickly ſet to ſale Diſpenſations for Non-reſidence, Pluralities of Benefices, choice of Meats, marrying out of the appointed Times, for a Child to hold a Benefice, and other Things of that Nature; than which *Rome* itſelf had not any thing more filthy and unworthy. That Baptiſm by Women was allowed of in Caſe of Neceſſity. That of thoſe Few that were pure Preachers of the Goſpel, ſome were put out of their Livings, ſome thruſt into Priſons, unleſs they would promiſe to approve of all theſe, and not to gainſay them in Word or Writing, and reſembled the Prieſts of *Baal*, by wearing ſquare Caps, Tippets, Surplices and the like. Nor was this all, but that whatſoever hereafter the Queen or the Archbiſhop alone pleaſed to appoint, change, or take away in the Rites of the Church, ſhould be holden firm and good. This, he ſaid, was the State of this Church, which to him was miſerable and intolerable.

‘ His Judgment was, that tho' God alone could cure this Evil, yet that ſome tryal ſhould be made, rather than it ſhould be endured that ſuch a Building ſhould by ſuffered Inſolence fall down. That as for their Church of *Geneva*, he left him to judge how i was hated by the Queen, in that ſhe had never by the leaſt Wor ſignified that his Preſent to her of his Annotations was acceptable That the Cauſe of her Hatred was twofold. One was, that the were eſteemed too ſevere and rigid, which eſpecially diſpleaſed he ſaid, ſuch as were afraid of being rebuked. The other, tha heretofore while Q. *Mary* lived, two Books were publiſhed a *Geneva*, yet without their Knowledge; One againſt *the Govern ment of Women* by Mr. *Knox*; the other of *the Right of th Magiſtracy* by Mr. *Gudman*. But when they knew what was co tained in both theſe Books, the *French* Church was diſpleaſed

† ‘ the

them, and accordingly they were forbid to be expoſed to ſale. But the Queen nevertheleſs cheriſhed her conceived ill Opinion. And that their Church therefore was not fit to ſend either Meſſenger or Letter to the Queen, for the Regulation of theſe Diſorders. But he did earneſtly deſire, that ſome might be ſent from *Zurich*; For that theirs was the Church alone, by whoſe Authority both the Queen and the Biſhops did ſeem to be moved. And therefore that by the Authority of the Magiſtrate, or at leaſt by their Permiſſion and Connivance, ſome Body might be choſe out of their Congregation, who ſhould go into *England* for this very Cauſe, and ſue to the Queen and Biſhops for a Remedy againſt all theſe Evils. That this would be a truly Heroical Fact, worthy of their City, and highly grateful to God. That they had a good way through *France* to *Diep* by a Land Journey, which they might diſpatch in Eleven Days; and from *Diep* into *England* with a good Wind in ten Hours: And that in their way they might ſalute and confirm many *French* Churches, and take one or two of the Learneder of thoſe Churches with them. And finally, he pitched upon *Rodulf Gualter*, in all Reſpects, as the fitteſt to manage and diſpatch this Matter. So that he might ſeem to be one ſent thither by God's own Voice, to refreſh the poor Brethren, and to preſerve the Kingdom. Or at leaſt if they declined this, to ſend their Letter at large both to the Queen and Biſhops, to admoniſh them to their Duty. And he doubted not but a Meſſage ſo godly and charitable would be well taken both by the Queen and the godly Biſhops at leaſt; who, he heard, with the Lord *Keeper*, ſought for a fit occaſion to move for a Redreſs of theſe things.’ Theſe are the Contents of *Beza*'s Letter, which having ſo many Hiſtorical Remarks in it, I have put in the *Appendix*. This Counſel *Beza* urged again the next Year, as we ſhall hear in due place. But with what Modeſty, Deference and Wiſdom thoſe *Helvetian* Divines interpoſed in this Church's Differences we have ſeen, and ſhall perhaps ſee more hereafter.

N°.XXIX.

A Volume of Learned Foreigners *Judgments of Cap and Surplice.*

I ſhall end this Habit-Controverſy at preſent, with the mention of a Book, that (as it ſeems) about this time was ſet forth, the better to ſatisfy the Minds of the Scruplers, out of a Deference to the Judgments of the learned, grave and chief Heads of the Proteſtant Churches abroad; collected and publiſhed by the Archbiſhop of *Canterbury*, and others, as I ſuppoſe, of the Eccleſiaſtical Commiſſion, on purpoſe to bring theſe Contentions to an amicable and peaceable End. It was a thin *Octavo*, conſiſting of ſeveral Pieces, both Letters and Diſcourſes, concerning the Ceremonies of Cap and Surplice, *&c.* The firſt was a Tract handling this Queſtion, *Whether it be mortal Sin to trangreſs Civil Laws, which be the Commandments of Civil Magiſtrates*: Being the Judgment of *Philip Melancthon*, in his *Epitome* of Moral Philoſophy. Then follows another Diſcourſe of the ſame Author upon the 13th Chapter of the Epiſtle to the *Romans*, *Let every Soul be ſubject to the Higher Powers*, &c. Next is *Henry Bullinger*'s Letter to the Reverend Fathers in Chriſt, Doctor *Robert Horn*, Biſhop of *Wincheſter*, Dr. *Edmund Grindal*, Biſhop of *London*, and Dr. *John Parkhurſt*, Biſhop of *Norwich*, his

Melancthon;

Bullinger;

Archbiſhop Cranmer; Bucer; Peter Martyr;

moſt Honourable Lords, and moſt dear Brethren in *England*. In which Letter that learned Man encloſed his Letter to Mr. *N.* and Mr. *M.* [*i. e. Sampſon* and *Humfrey*] thoſe godly and learned Men, and his worſhipful Friends. Next is *Thomas Cranmer*, Archbiſhop of *Canterbury*, his Letter to Dr. *Martin Bucer* at *Cambridge*; beginning, 'After my hearty Commendations, Right well-beloved Maſter *Bucer*, 'I have read the Book which you have ſent to Dr. *Peter Alexander*, 'concerning the Controverſy betwixt Maſter *Hoper* and the Biſhop of '*London*, &c.' Then follows *Bucer*'s Anſwer to the foreſaid Letter: Then comes *Hoper*'s Letter to *Bucer*: And *Peter Martyr*'s to the ſame reverend and learned Father, *John Hoper*, Biſhop, written from *Oxford*, *November* 4. 1550. The next Letter is from *Bucer* to *A Laſco*, concerning the ſame Controverſy of the Habits; beginning, 'The Lord grant unto us in theſe troubleſome times of the Church, to 'to begin and finiſh all things, that Offences and Dangers be not en'creaſed, *Amen*.' In the ſame Volume follows a Treatiſe, intituled, *A brief and lamentable Conſideration of the Apparel now uſed by the Clergy of* England. *Set out by a faithful Servant of God for the Inſtruction of the Weak.* This Book came forth upon occaſion of certain Pamphlets, which the Diſſenters to the Habits had publiſhed, as an Anſwer thereto. This I verily think to have been writ by Archbiſhop *Parker* himſelf, or by ſome other Perſon by his Order, and wherein he had an hand.

CHAP. XLV.

The Controverſy between Jewel, *Biſhop of* Sarum, *and* Harding *of* Lovain; *And between* Horn, *Biſhop of* Winton, *and* Feckenham, *late Abbot of* Weſtminſter. *His Confeſſions. A Viſitation of the Dioceſs of* Litchfield *and* Coventry. Dominicus Lampſonius, *ſometime Servant to Cardinal* Pole, *his Letter to* Cecil.

Jewel *reflects upon* Harding *at* Paul's *Croſs.*

AS Controverſies happened this Year between the Biſhops and the Proteſtant Diſſenters, ſo others happened alſo between ſome of them and certain Papiſts, who were not wanting to beſtir themſelves. *T. Harding*, late of *New* College *Oxon*, was one; who under King *Edward* VI. had been a great Hearer of *Peter Martyr*'s Lectures at *Oxford*, and a very zealous Proteſtant; but under Queen *Mary* came about, and was as hot the other Way, being preferred under Her to a Prebend of *Wincheſter*, and the Treaſurerſhip of *Sarum*. This Heat continued in the Man under Queen *Elizabeth*, flying beyond Sea for the Profeſſion of his laſt choſen Religion, and now remaining at *Lovain*. Here he wrote a Book againſt Biſhop *Jewel*'s Challenge made to the Papiſts, in a Sermon at *Paul*'s Croſs, mentioned before; which Book came out 1564. printed at *Lovain*. In *May* 1565, the Biſhop, preaching at *Paul*'s Croſs, took occaſion to make ſome Obſervations upon ſome

Authorities in *Harding*'s Book; wherein were alledged with much Vaunt, ſpurious Authors: And among the reſt, *Amphilochius*. Which Author, *Jewel* ſaid in that Audience, that he had bound up in an old Parchment Book with St. *Thomas* the Popiſh Martyr. He mentioned alſo, it ſeems, out of that Book, with ſome ſport, a Tale of Angels ſinging prick-ſong to St. *Baſil*'s Maſs. He ſpake there alſo, 'How he believed *Harding* did inwardly allow the Goſpel; That he was but a 'Tranſlator of other Men's Books; That he had made learned Lyes, 'uſed falſe Allegations, Depravations, Wreſtings, Dreams, *&c.* 'That his Proof of private Maſs ſtood upon old Men, Women and 'Boys.' This came ſoon to *Harding*'s Ears, being now at *Antwerp*; And he preſently in a Letter in *Engliſh* to the Biſhop, whom he ſtiled barely Mr. *John Jewel*, (which Letter, for the more publick Boaſt, he alſo printed in *Antwerp*) with a great deal of Confidence required, 'To let him have his whole Sermon, as he would ſtand to it; for that 'he had only ſome Abſtracts of it. And this, he ſaid, he required of 'him, if his Mind were indeed to have the Truth known to the People, 'and not under his gay Rhetorick, to abuſe them in Error. And then '*Jewel* ſhould ſee, whether he [*Harding*] would ſhew ſubſtantial 'Matter in Learning for his Authors, which *Jewel*, in his pleaſant 'Devices made ſo light of.' And at the Concluſion of his vapouring Letter, he gives the Reaſon why he made the ſaid Letter common, *viz.* Becauſe the Matter was common, and pertaining to the Charge of Souls: And therefore he wrote this Letter in publick, the more, he ſaid, to force the Biſhop to grant his Requeſt. This was dated from *Antwerp* 12th of *June*, 1565.

Harding *ſends him a Letter. Prints it.*

And then at the bottom of this Letter to the Biſhop, he beſtows another to the Reader, that every Reader might ſee his Requeſt to Mr. *Jewel* touching the true Copy of his Sermon. And prayed the Reader, 'That ſince the Matter of their Controverſy was come to 'ſuch iſſue, that *Jewel* had replied to *Harding*'s Anſwer of his Chal'lenge, and that Reply was then in Print; that he would for a time 'ſuſpend his Verdict in the Cauſe, and ground not too peremptory a 'Judgment upon what *Jewel* ſaid, till he [*Harding*] or ſome others 'ſhould make a Rejoinder: And that by ſuch Abſtracts of his late 'Sermon as had come to his Hand, he ſaw already what manner of 'Pelf muſt be the ſtuffing of his huge Work then in the Preſs.' And by this oſtentatious Letter, he would make the World believe, that he could and would do mighty Things; and Woe be to poor Biſhop *Jewel*. This Letter to the Biſhop with his Addreſs to the Reader, as it was printed in a large Sheet of Paper on one ſide, is exemplified in the *Appendix*.

And another to the Reader.

N°. XXX.

But if the Reader pleaſe, let him take an Account of *Harding*'s Quarrel with *Jewel* from *Jewel*'s own Pen, as he writ it in a Letter to *Bullinger*.

Jewel *to* Bullinger *concerning this Controverſy.* Ex Archiv. Biblioth. *Tigurin.*

'Our Fugitives of *Lovain* began the Year paſt in great numbers 'to be moved, and to write moſt bitterly againſt us all, and me only 'by Name: and why ſo, you will ſay? I know not, unleſs becauſe 'they know me alone the moſt unapt for Fight, and the weakeſt to 'reſiſt. Yet Six Years ago, when I preached at Court before the 'Queen, and ſpoke concerning the Antiquity of the Popiſh Religion,

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‘ I remember I ſaid this among other Things, *That our Adverſaries* ‘ *when they charge our Cauſe with Novelty, do wrong us and de-* ‘ *ceive the People. For they inſtead of Old things approve of New,* ‘ *and condemn thoſe things as New, which are moſt Ancient.* ‘ *For the Private Maſſes, and half Communions, and natural* ‘ *and real Preſences, and Tranſubſtantiations,* &c. (*in which* ‘ *Matters all their Religion is contained*) *have no certain and* ‘ *expreſs Teſtimony either in the ſacred Scriptures, or ancient* ‘ *Councils or Fathers, or are of any Antiquity at all.* This they ‘ took heinouſly, barked at in Corners, called me an Impudent, a ‘ Confident, an Inſolent and a Phrantic Man. Four Years after, out ‘ comes one *Harding* unlookt for, formerly an Auditor and Admirer ‘ of *Peter Martyr*, and an earneſt Preacher of the Goſpel, now a ‘ vile Apoſtate, and well known to *Julius* our Friend; and he ‘ refutes me out of *Amphilochius*'s, *Abdias*'s, *Hippolytus*'s, *Clement*'s, ‘ *Victor*'s, ſpurious *Athanaſius*'s, *Leontius*'s, *Cletus*'s, *Anacletus*'s, ‘ the Decretal Epiſtles, Dreams, and Fables. I anſwered him the ‘ laſt Year the beſt I could. But I had ſcarce finiſht it, but preſently ‘ flies abroad a *Confutation of my Apology*, a great and laborious ‘ Work, and ſtuffed with Reproaches, Slanders, Lyes and Falſhoods. ‘ Here I am again pelted at; and I muſt Anſwer.’ And this at length produced his admirably uſeful, learned Book, intituled, *His Defence.* His ſaid Letter to *Bullinger* remains ſtill in the Archives of the Library of *Zurich*.

Controverſy between Biſhop Horn *and* Feckenham.

And as Biſhop *Jewel* had this Work with *Harding*, ſo *Horn* Biſhop of *Winton* was fain to write a Book in his own Vindication againſt *Feckenham*, late Abbot of *Weſtminſter*. The occaſion whereof was this: About the Year 1564. *Feckenham* wrote his *Declaration*, Copies whereof were ſecretly ſpread abroad among his Friends, intituled, *A Declaration of ſuch Scruples and Stays of Conſcience, touching the Oath of Supremacy, as Mr.* John Feckenham *by writing did deliver unto the Lord Biſhop of* Wincheſter, *with his Reſolution made thereto.* This Biſhop *Horn* hearing of was ſomewhat nettled, and in *April*, 1565. got a Copy. The Book in truth was writ, while *Feckenham* was in the Tower of *London*, in the time of the Parliament, holden *Jan.* 12. *Anno* 5. of the Queen. The true Reaſon of writing which Book was becauſe he and his *Tower*-fellows, hearing the Bill, moved for the Aſſurance of the Queen's Royal Power, ſhould paſs and be eſtabliſhed, did conceive, that immediately after the ſame Seſſion of Parliament, Commiſſioners ſhould be ſent unto them to exact the Oath. Whereupon he, to be in ſome readineſs to withſtand and refuſe it, not without the help of the reſt, as was conjectured, deviſed his Matter contained in the Book, and committed the ſame to Writing, and purpoſed to have delivered it for their Anſwer, touching the Oath of Supremacy, to the Commiſſioners, if they had come. This appeared by the Title of the Book, which *Feckenham* firſt delivered to *Horn*, *viz. The Anſwer made by Mr.* John Feckenham, Prieſt, *and Priſoner in the* Tower *to the Queen's Highneſs's Commiſſioners, touching the Oath of the Supremacy.* In this Book there was no mention of *Scruples and Stays delivered to the Biſhop of* Wincheſter, but of *Anſwer to the Queen's Commiſſioners.* The Biſhop was not once

Feckenham's *Book.*

once named in the Title, nor yet in the Book, nor was there one Word as ſpoken to the Biſhop, altho' in the Book ſet abroad, *Feckenham* turned all as ſpoken to him.

Feckenham *committed to the Biſhop.*

From that time to *October* following, in the Year 1564, he was delivered to Biſhop *Horn*'s Cuſtody. At his firſt coming, the Biſhop told him, and many times after, that he was welcome, being ſent of the Council: and he found it ſo. And from that time to the end of *January*, there was daily Conference between *Feckenham* and the Biſhop in Matters of Religion; but chiefly touching four Points, which he termed *Scruples* and *Stays of Conſcience*, and that by Word of Mouth, not by any Writing. In all which Points he was ſo anſwered, that he had nothing to object, but ſeemed reſolved, and in a manner fully ſatisfied. Whereupon the Biſhop made Relation afterwards to certain honourable Perſons of the good hope he had conceived of his Conformity. But when a Friend of his ſtanding by, and hearing what the Biſhop ſpake in his Commendation, ſhortly after reported the ſame unto *Feckenham*, he much diſliked it; doubting his Confederates ſhould underſtand his Revolt. Which they ever feared, having experience of his ſhrinking from them at *Weſtminſter*, in the Conference there the firſt Year of the Queen's Majeſty. After that the Biſhop found him much more repugnant and contrary to that which before time he ſeemed in a manner thoroughly reſolved; and alſo to go from that he before agreed to.

Conference between them.

He uſeth ſhifting with the Biſhop;

Thence forward in debating, *Feckenham* uſed many Shifts and quarrelled with Sophiſtication of Words. Whereat the Biſhop deſired him to write his Poſitions and Aſſertions in form of Propoſitions. Which *Feckenham* would not do, but ſtill ſtood uncertainly in granting and denying at his Pleaſure. The Biſhop then drew out in form of Aſſertion ſuch things as he had gathered out of his own Mouth to be his Opinion, and gave them in Writing to *Feckenham*; but he would in no wiſe ſtand to them, nor reſt in any one, but ſtill uſed his accuſtomed Wrangling and Wandring at large. Which ſo miſliked the Biſhop, that he charged him with Inconſtancy; ſaying, that he would ſometimes deny that which before he granted, and grant that which before he denied. After this being much preſſed herewith, and perceiving that his quarrelling with the Words of the Statute could no longer cover his ill meaning; at length he required, that the Biſhop ſhould put in writing the Words of the Oath, with his Senſe and Interpretation added thereto; that he thereupon might deviſe the Form of his Propoſitions, whereupon they might afterward debate.

Which the Biſhop reſents.

The Biſhop and Feckenham *reaſon before an Audience.*

After this, in *February*, certain Perſons of Worſhip reſorted to the Biſhop's Houſe, partly to ſee him, and partly to hear ſomewhat between *Feckenham* and the Biſhop. At this time, after they had reaſoned in certain Points touching Religion, wherein *Feckenham* ſeemed openly to have little matter to ſtand in, but rather yielded to the moſt in Subſtance that the Biſhop had ſaid; being afterwards withdrawn in ſome of their Companies, altho' he did ſeem openly to conſent and agree with the Biſhop in that which he ſaid, yet, ſaid he to them, *The Matter itſelf is grounded here*, pointing to his Breaſt, *that ſhall never go out*. Which being told the Biſhop, he did vehemently challenge him for his double Dealing, and colourable Behaviour, and ſaid, That he thought he did not that he did, out of Conſcience at all, and therefore counted it but loſt Labour further to travail with ſuch an one, as had neither Conſcience nor Conſtancy.

Feckenham's *Plea of Conſcience.*

But *Feckenham*, to ſhew that he did all out of Conſcience, ſhewed him both what he had ſuffered for the ſame in divers manners, and alſo how the ſame was grounded in him long before. For proof whereof, he offered to ſhew the Biſhop a Book of his, that he had deviſed in the *Tower*, and did ſhortly after deliver to the Biſhop, not as his Scruples and Doubts to remove at the Biſhop's Hands, but only to declare that the Matter had been long before ſettled in him. And this was the only and meer occaſion of the Delivery of that Book unto the Biſhop. All this above written, I have taken out of the Biſhop of *Wincheſter*'s Anſwer to Mr. *Feckenham*, printed this Year.

Winch. *Anſw. to* Feckenham. Fo. 1. 2. 3.

Feckenham's *Writings:*

But to go on further with this Relation, *Feckenham* being now in the *Tower*, Secretary *Cecil* hearing of the Writings that had paſſed between the ſaid Biſhop and him touching the Oath of the Queen's Supremacy, intimated to the Lieutenant of the *Tower*, that he ſhould acquaint *Feckenham*, that he, the Secretary, deſired to have them ſent unto him to peruſe. Which in the Month of *March*, *Feckenham* accordingly did, together with a Letter to him. ‘And therein he humbly beſeeched his Honour, that while he read them he would obſerve how ſlenderly the Biſhop had ſatisfied his Expectation; who in requeſting of his Lordſhip to be reſolved by the Authority of the Scriptures, Doctors, General Councils, and by the Example of like Government in ſome one part and Church of all *Chriſtendom*, his Lordſhip in no one part of his Reſolutions had alledged any Teſtimony out of any of them; but only had uſed the Authority of his own bare Words, naked Talk and Sentences: Which in ſo great and weighty a Matter of Conſcience, he ſaid, he eſteemed and weighed as nothing. And that if his Lordſhip ſhould at any time hereafter (and eſpecially at his Honour's Requeſt) be able to bring forth any better Matter, he, the ſaid *Feckenham*, ſhould be at the ſight thereof, at all times, in readineſs to receive the ſaid Oath, and to perform his Promiſe before made in the Writings. But that if the Biſhop ſhould be found (notwithſtanding his Honour's Requeſt) to have no better Matter in ſtore, he ſhould, for his Duty ſake towards the Queen's Majeſty, conſidering the Degree and State her Highneſs hath placed him in, abſtain from that plain Speech which he might juſtly uſe (his Lordſhip firſt beginning the Complaint,) yet, that notwithſtanding, his Honour muſt give him leave to think, that his Lordſhip had not all the divine Scriptures, Doctors, General Councils, and all other kind of Learning, ſo much at his Commandment, as, he ſaid, he had oftentimes heard him boaſt, and ſpeak of.

Sent to the Secretary, Mar. 14. 1564. Pap. Houſe. *And his Letter to him concerning the Biſhop.*

‘And thus much to write of his own ſecret Thought, either againſt him, or yet any other, it was very much contrary to the Inclination of his Nature. For he, as he proceeded in his Letter, being a poor Man in Trouble, was now, like as at all other times, very loth to touch him, or any Man elſe. But that whenever it ſhould pleaſe his Honour by his Wiſdom to weigh the Matter indifferently betwixt them, he ſhould be ſure to have this ſhort End and Concluſion thereof, That either upon his Lordſhip's pithier and more learn-

‘ed Reſolutions, his Honour ſhould be well aſſured that he would receive the Oath; or elſe for lack of learned Reſolution, his Honour ſhould have certain and ſure knowledge, that the Stay ſo long time on his part in not receiving of the ſame Oath, was of Conſcience, and not of Will ſtubbornly ſet; but only of Dread and Fear to commit Perjury, thereby to procure and purchaſe to himſelf God his Wrath and Indignation; finally to inherit perpetual Death and Torment of Hell-fire; and that remedileſs by a Separation-making of himſelf from God, and the Unity of the Catholick Church: being always after unſure, how, or by what means he might be united and knit thereunto again. That the upright and due Conſideration of this his lamentable Eſtate was all that he did ſeek at his Honour's Hands, as knoweth our Lord God, *&c.* From the *Tower* the 14th of this preſent *March,*

Subſcribed,

By your poor Orator
John Feckenham, *Prieſt.*

What Proof Feckenham *required of the Biſhop.*

And ſo indeed *Feckenham* reported in his *Declaration* before mentioned, That he ſhould join that iſſue with his Lordſhip; that when he, the Biſhop, ſhould be able either by ſuch Order of Government
as our Saviour Chriſt left behind him in his Goſpel and New Teſta- 1.
ment; either by the Writing of ſuch learned Doctors, both old and 2.
new, which had from age to age witneſſed the Order of Eccleſiaſtical
Government in Chriſt's Church; either by the General Councils, 3.
wherein the right Order of Eccleſiaſtical Government in Chriſt's
Church had been moſt faithfully declared, and ſhewed from time to
time; or elſe by the common Practice of the like Eccleſiaſtical Go- 4.
vernment, in ſome one Church, or Part of all *Chriſtendom*; that when he ſhould be able by any of thoſe four Means to make proof that any Emperor, Empreſs, King or Queen might claim or take upon them any ſuch Government in Spiritual and Eccleſiaſtical Cauſes; then he ſhould herein yield, *&c.* And in his Letter above to the Secretary, he tells him in effect that the Biſhop was not able to reſolve him by any one of theſe Proofs.

The Biſhop's Anſwer to Feckenham.

But on the other hand, let us hear the Biſhop in his Anſwer to *Feckenham*; who there aſſerts, that he had often and many times proved the ſame that he required, and by the ſelf ſame means in ſuch ſort unto him, that he had nothing to ſay to the contrary. But notwithſtanding the Biſhop added, he would once again prove the ſame after his deſire, as it were by putting him in remembrance of thoſe Things which by occaſion in Conference he had often before reported unto him. And then he proceeded at large upon all thoſe four Heads. The Biſhop withal reminded him, how he well knew, acknowledged and confeſſed this ſupreme Authority in Cauſes Eccleſiaſtical to be in King *Henry* VIII. and his Heirs, when he ſurrendred his Abby of *Eveſham* into his hands; and ſo taught and preached during that King's Reign. And that the ſame Knowledge remained in him at the Time of King *Edward*.

Fo. 7. *b.*

His Charges born in the Tower *to keep him conſtant.*

While *Feckenham* was in the *Tower*, his Charges were born by certain men, and ſent him weekly by his Servant; that he might con-

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tinue conſtant in his Popiſh Opinion and Doctrine. For when he perceived the Oath of Supremacy was not like to be tendred to him and the reſt, then he ſent Copies of his Book, deviſed for his Anſwer touching the Oath, abroad to his Friends; to declare his Conſtancy and Readineſs to refuſe the Oath. Whereby they might be the rather induced to continue the good Opinion conceived of him; and alſo pay his Charges weekly in the *Tower*, ſent unto him every *Saturday* by his Servant; who wrote and delivered the Copies abroad, as he told Biſhop *Horn* himſelf.

Sent to the Tower *again.*

After he had been a Winter with the Biſhop, and no Compliance wrought on him, and was returned to the *Tower* again, he perceived his Friends had ſome miſtruſt of his Revolt, as he gave them juſt Cauſe: and wavering in Conſtancy, whereby his Eſtimation and Fame was decayed, he deviſed to ſet forth the ſelf ſame Book again which he did before, and to the ſelf ſame ends; Altering and changing nothing at all, ſaving that he gave it a new Name and Title, and ſeemed as tho' he ſpake to the Biſhop; when as in very deed there was never any ſuch Word ſpoken or written by him. And in the Book delivered to the Biſhop, his Speech was directed to the Commiſſioners.

Feckenham *too free in his Talk at the Biſhop's* Table.

But to look upon him ſtill in the Biſhop's Family, before he was ſent to the *Tower* again. *Feckenham*'s Obſtinacy here grew at length to be ſo much, that through his diſorderly Behaviour, the Biſhop was forced to reſtrain him of his licentious Talk, and ſequeſter him from Conference with any, having ſo much before abuſed himſelf, and eſpecially in the Biſhop's Abſence: Meaning by that Stoutneſs to recover his Credit, which his Inconſtancy had ſo impaired among his Friends. For at firſt he ſeemed ſo well perſuaded by the Biſhop's arguing with him, that there was a Rumour ſpread abroad by the Biſhop's Servants, that he had ſubſcribed to certain Articles, Ten in number: And another Rumour, that he would Recant, and that the Time and Place were appointed, namely, the Pariſh Church of *Waltham*, where the Biſhop then abode.

Feckenham *and* Denny *falling out at Table.*

There was one Mr. *Denny* ſojourned with the Biſhop, when *Feckenham* did. Between them happened Words, partly by merry Talk; and partly ſtirred up by ſome unſeemly Language of *Feckenham*, in the Biſhop's Abſence. And he complained Mr. *Denny* had abuſed him. But one Day *Feckenham* and *Denny* at Table together were ſomewhat hot upon one another, the Biſhop being preſent; when *Feckenham* called *Denny Epicure*, for that he Faſted not. The Biſhop, fearing that Mr. *Denny* like a young Man ſhould give ill Words again, willed him to ſay nothing, and that he would anſwer the Matter for him. The Biſhop's Anſwer was, 'That he marvelled why *Feckenham* ſhould call him *Epicure*. For, ſaid he, if ye ſo thought, becauſe he did eat Fleſh and never Fiſh, he might as well faſt with Fleſh, as with Fiſh: But if it were, that he uſed not Abſtinence, in that Mr. *Denny* did more than you. For where you have every day in the Week your three Meals, *Friday* and others, the Gentleman was contented three days in the Week with one Meal, and never did eat above two.' Thus as they eat together, ſo with this Gentleman he uſed to play at Bowls, and walk in the Park, and be

The Biſhop's Speech concerning Feckenham's *Faſts.*

merry together. And yet in *Feckenham*'s Declaration, he ſaid that Mr. *Denny* was unknown to him.

Feckenham *in Diſcourſe with the Biſhop, falls into a rage:*

And ſpeaks hardly of Biſhop Jewel.

After the Biſhop had calmed the Storm that ſeemed to have been ready to ariſe between them two, he entred into Talk with *Feckenham* in Matters of Religion, as he was wont to do daily before. The Diſcourſe was of Venial and Mortal Sins. A Croſs that came from the *Jeſuits* gave the Occaſion of this Communication. The Biſhop proved, that no Sin was ſo Venial, as it could be remitted by any Ceremony. And that there was no Sin but of itſelf was Mortal, yet Venial, ſo as to be purged by the Merits of Chriſt only: And that all Sins were they never ſo much Mortal, were Venial nevertheleſs, except the Sin againſt the Holy Ghoſt, that was irremiſſible. For this his ſaying, and other Points which he condemned, *Feckenham* fell into ſuch a rage, that he not only railed againſt *Jewel* Biſhop of *Salisbury*, ſaying, that he was utterly unlearned, and that he ſhould never be able to Anſwer Mr. *Harding*'s Book; but alſo called the Biſhop almoſt in plain Terms *Heretick*, and ſaid, his Doctrine which he preached, (tho' he would never hear it) was erroneous, filthy and blaſphemous. Whereupon the Biſhop to ſtay him, ſaid, Theſe were unmannerly Words to be ſpoken at his own Table; and therefore would as then ſay no more openly unto him there; but told him, that after Dinner he would ſhew him more of his Mind between them two.

Wherefore the Bp. reſtrains him to eat in his own Chamber.

And ſo after Dinner he came up to him, and there called him into his Gallery adjoining to his Chamber. He put him in remembrance of that which he had before oftentimes admoniſht him of, *viz.* his outrageous Talk in his Abſence uſed at his Table, whereof he had ſundry times given him warning: For that the ſame might breed Peril to himſelf, Blame to the Biſhop, and Offence to others. And becauſe he found ſtill the Continuance of that his miſorder; therefore he willed him thenceforth, to abſtain from Conferring with any Man at all; Adding, that he ſhould have to his Chamber all Things neceſſary, and what Meat he ſhould competently appoint for his own Diet. Which he had accordingly. But tho' he did reſtrain him from coming to his Table, or to go much at large as he had done, yet had he no other Keeper, than he had before, which was his own Man. He had a Gallery adjoining to his Chamber, opening to the Park: His Servant a Chamber by himſelf near to his. He had Leads fair and large, on which he might walk, and have Proſpect over the Parks, Gardens and Orchards. And thrice in the Week at leaſt, while the Biſhop lay at *Waltham*, with one, by the Biſhop appointed, he walked abroad in thoſe Parks and Gardens. This Biſhop *Horn* wrote in his Anſwer to *Feckenham*'s Declaration, wherein he had called this Reſtraint *Cloſe Impriſonment*.

Feckenham *complied under* Hen. VIII. *and* Edward VI.

All this that hath been ſaid of this Man, may make us inquiſitive to know what he formerly was. Which we may take from the ſaid Biſhop in his ſaid Book. He was in *Henry* VIII. his time, Abbot or Monk of *Eveſham* Monaſtery; which, by common Conſent of him and the other Monks under their Convent Seal without compulſion, was ſurrendred into the King's hands; and *Feckenham*, by that King's Authority, reformed, forſook his Vow and many Errors and Superſtitions of Monkery, and became a Secular Prieſt and Chaplain to

Dr. *Bell*, Biſhop of *Worceſter*, if I miſtake not, and after to Biſhop *Bonner*. And ſo during the Life of King *Henry*, did Agnize, Profeſs and Teach, openly in his Sermons, the King's Supremacy in Cauſes Eccleſiaſtical. And ſo he did in the Time of King *Edward*. He laid indeed in the *Tower* in his time; but it was not for any doubt he made of the Supremacy, (for that he ſtill Agnized) but for other Points of Religion touching the Miniſtration of the Sacraments. Whereunto he alſo agreed at laſt, and promiſed to Profeſs and Preach the ſame in open Auditory, whereſoever he ſhould be appointed. Whereupon a Right Worſhipful Gentleman procured his Deliverance forth of the *Tower*. And ſo he was ſet at Liberty. Under Queen *Mary* he was ſucceſſively Dean of St. *Paul's*, and Abbot of the new founded Abby of *Weſtminſter*.

Feckenham's *Confeſſion*, Anno 1580.

The laſt News I hear of him (to take up his Story here at once) was, that he was a Priſoner at *Wiſbich* about the Year 1580. When he was examined before the Biſhop of *Ely*, the Dean and ſeveral of that Biſhop's Chaplains. And then ſhewed himſelf in a better Temper, than he appeared while he was with the Biſhop of *Winton*. For now he did Confeſs.

I. That he believed that the XIV Chap. of the Firſt Epiſtle to the *Corinthians* was to be underſtood of the Common Service to be had in the Mother-tongue, as well as of Preaching or Propheſying.

II. That he found no fault with the Book of Common Service uſed in this Church. But he would have all the reſt of the old Service that had been taken out, to be reſtored, as Prayers to Saints, and for the Dead, and the Seven Sacraments, *&c.* And then he would moſt willingly come thereto; And that he liked the Sacrament miniſtred in both kinds, if it were done by Authority of the Church.

III. That he very well allowed the Interpretation of the Oath for the Queen's Supremacy, as it was interpreted in the Queen's Injunctions: And offered himſelf ready to take it. And,

IV. Being aſked, Why he would not come to the Service in the Church of *England*, when he thought in his Conſcience, it was lawful to have it? he anſwered, Becauſe he was not of our Church, for lack of Unity. The Original Paper containing theſe Acknowledgments and Conceſſions of *Feckenham*, ſigned by his Hand, and that of the Biſhop and Dean, I have by me; and have ſet the true Copy in the *Appendix*, for the more Satisfaction. N°. XXXI.

A Viſitation of the Dioceſs of Litchfield *and* Coventry.

Complaint had been made at Court againſt the Dioceſs of *Litchfield* and *Coventry*, for not obſerving the Churches good Orders: For the Diſlike of the Habits, and ſome other Rites, ſeem to have ſpread abroad ſo far in the Nation. Whereat *Bentham* the Biſhop was reproved from above. And hereupon he appointed, in the beginning of this Year, a Viſitation to be held by one Mr. *Sale* [or *Saul*] ſome Dignitary of that Church, Commiſſionated his Viſitor. And for the better proceeding in this Viſitation, the Biſhop wrote, by his own Hand, theſe brief Inſtructions for him to obſerve.

The Biſhop's Inſtructions. Paper Houſe.

‘ *Imprimis*, Whereas I and my Dioceſs are accuſed of Diſorders, ‘ uſed of my Clergy, theſe are to will you to charge them all to ‘ behave themſelves in their Miniſtry, ſoberly and reverently, in all ‘ Points of Clerkly Office, as well within the Church as without;

‘ Upon Pains which may enſue for the tranſgreſſing the Queen's Injunctions.

‘ *Item*, To charge all and every the Clergy to make Preſentments of thoſe that had not communicated that *Eaſter*; and ſuch as refuſed their own Churches, Parſons, Vicars, or Curates; and went to other Pariſhes. And in what Pariſhes they were received.

‘ To charge them to make Preſentments of all Children being full Seven Years of Age, and not Confirmed.

‘ And to give Charge in their Pariſhes, that in *Rogation* Week, none go about, but ſuch as the Queen's Injunctions do allow; that is, ſubſtantial Men of the Pariſh, with the Curate.

‘ To learn, whether the Regiſter Book be had and obſerved for Marriages, Chriſtnings and Burials.

‘ All theſe and ſuch others, as you ſhall ſee moſt meet, for faithful and fruitful Service of the Miniſters; as in appointing Taxes and ſuch like Order, I will you do not omit.

The 28*th of* April, 1565. *T. C. L.*

Lampſonius *to the Secretary.*

July *the* 4*th.*

One *Dominicus Lampſonius*, a learned Man of *Bruges* in *Flanders*, and Secretary to the Biſhop and Prince of *Liege*, formerly Scribe and Servant to Cardinal *Pole* in *England*, writes a Letter this Year to Secretary *Cecil*; encloſing therein a Deſign of his for the Compoſition of the preſent Differences in Religion. And to introduce this, he reminded the Secretary, how dear he had been formerly both to him and his Lady, as well as to many other learned and good Men here in *England*, on the Account of his Learning: And how he, the ſaid Secretary, had, upon the ſaid Cardinal's Death, endeavoured to perſuade him to ſtay in *England*, with Promiſe of Preferment; and the like had many others done. And therefore, that he had not departed out of ſo pleaſant a Country, and from ſo many good Friends, had his Conſcience permitted him to approve of that Religion in all Things that was then ſet up; and which the Secretary, he ſaid, in a very accurate Diſcourſe, had moved him to embrace, as he himſelf had done. Herewith he had ſent him the Heads of a Tract, which he was drawing up; whereby he might fully underſtand, what the Reaſons were that deterred his Conſcience from embracing that Religion which *Cecil* approved. And when it was finiſhed (which he hoped would be within two Years) he would with his own Hand tranſcribe the whole for him, to preſent, if he pleaſed to the Queen. And for the preſent he prayed him to give him his Judgment of this ſhort Scheme of his deſigned Work; which he ſhould eſteem a great Favour. The Scheme followeth:

Acquaints him with his deſigned Treatiſe.

Scopus & finis inſtituti operis, &c. i. e. That the Scope and End of his Undertaking was to compoſe this grievous Diſcord and Schiſm in the Church. And to obtain this Scope and End, his Judgment was, That this was the only neceſſary and true Way, if he could ſhew that the Church could not err in Things neceſſary to Salvation, and to declare where that Church is: And that the ſame Church might ſometimes err in Matters which are not of Faith, and not neceſſary to Salvation. And becauſe the Authority of the Church depended, in his Judgment, upon the Authority of the Scriptures, this ſeemed before all to

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to be briefly eſtabliſhed. And then, after all his Drift was to eſtabliſh the Authority of the Church. And in fine, that the *Roman* Church, and that Church which acknowledged the *Roman* Biſhop for the Supreme Preſident of the Church, that was the Church, to whoſe Judgment we muſt ſubmit in Matters of Faith.

CHAP. XLVI.

Prayers and Thankſgivings for Malta, *beſieged by the* Turks. *Books from* Louvain *and* Antwerp. *Inquiſition at* Antwerp. *Orders for Apparel; And for Fencing. Correſpondence between* Bullinger *and Biſhop* Jewel. Caryl *of the Dutchy dies. A pretended Prophet. Maſſing in* York-ſhire. *The Crucifix ſtill in the Queen's Chapel.* Martial's *Treatiſe of the Croſs anſwered. Dean of* Weſtminſter's *Care for the* Savoy.

LET us now take up ſome other Matters happening within the Compaſs of this Year.

Prayers appointed to be ſaid in behalf of Malta.

Malta, after a long and dangerous Siege laid againſt it by the *Turk*, was now delivered. Our Church, while the Infidels lay againſt this Iſland, put up Prayers to God in the behalf of it. And there was a Form appointed to be uſed in Common Prayer every *Wedneſday* and *Friday* within the City and Dioceſs of *London* for the Deliverance of thoſe Chriſtians that were then and there invaded by the Turk. The Preface to that Form ſet forth, 'That the Iſle of *Malta* or *Melite* 'where St. *Paul* arrived, when he was ſent to *Rome*, lay near unto '*Sicily* and *Italy*, and was as it were the Key of that Part of *Chriſtendom.* And that it was invaded with a great Army and Navy 'of Turks, Infidels and ſworn Enemies of the Chriſtian Religion. 'And that it was not only to the Danger of thoſe Chriſtians that were 'beſieged, and daily aſſaulted in the Holds and Forts of the ſame 'Iſland, but alſo of all the reſt of the Countries of *Chriſtendom* adjoining. Therefore it was our part which for diſtance of Place cannot ſuccour them with temporal Relief, to aſſiſt them with ſpiritual 'Aid; that is to ſay, with earneſt, hearty and fervent Prayer to God, 'deſiring him, after the Examples of *Moſes*, *Jehoſaphat*, *Hezekiah*, 'and other godly Men, in his great Mercy to defend and deliver 'Chriſtians, *&c.*

Thankſgivings for the Deliverance of Malta.

And when the Turk, not being able to take *Malta*, had broke up and gone, a Form of Thankſgiving was alſo appointed for the Delivery of the Iſle from this Invaſion and long Siege by the great Army of the Turks both by Sea and Land, and for ſundry other Victories lately obtained by the Chriſtians againſt the Turks, to be uſed in the Common Prayer within the Province of *Canterbury*, on *Sundays*, *Wedneſdays* and *Fridays*, for the ſpace of ſix Weeks, ſet forth by the moſt Reverend Father in God *Matthew*, by God's Providence, Archbiſhop of *Canterbury*. It conſiſted of an Hymn, compiled of divers

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Verſes taken out of ſeveral Pſalms, and a Collect, made probably by the Archbiſhop, and was as followeth:

The Collect.

‘Oh Heavenly and moſt Merciful Father, the Defender of thoſe that put their truſt in thee, the ſure Fortreſs of all them that fly to thee for Succour: Who of thy moſt juſt Judgments for our Diſobedience againſt thy holy Word, and for our ſinful and wicked Living, nothing anſwering to our holy Profeſſion, (which hath been an occaſion, that thy holy Name hath been blaſphemed among the Heathen) haſt of late moſt ſharply corrected and ſcourged our Chriſtian Brethren thy Servants with terrible Wars and dreadful Invaſions of moſt deadly and cruel Enemies, Turks and Infidels: But now of thy Fatherly Pity and Merciful Goodneſs without any deſert of ours, even for thine own Name's ſake, haſt, by thy Aſſiſtance, given to divers Chriſtian Princes and Potentates, at length, when all our hope was almoſt paſt, diſperſed and put to confuſion thoſe Infidels, being thine and our mortal Enemies, and graciouſly delivered thy afflicted and diſtreſſed Chriſtians in the Iſle of *Malta*, and ſundry other places in *Chriſtendom*, to the Glory and Praiſe of thy Name, and to the exceeding Comfort of all ſorrowful Chriſtian Hearts. We render unto thee moſt humble and hearty Thanks for theſe thy great Mercies ſhewed to them that were thus Afflicted and in danger: We laud and praiſe thee; moſt humbly beſeeching thee to grant unto all thoſe that profeſs thy holy Name, that we may ſhew ourſelves, in our Living, thankful to thee for theſe and all other thy Benefits. Endue us, O Lord, and all other Chriſtian People with thy Heavenly Grace, that we may truly know thee, and obediently walk in thy Holy Commandments; leſt we again provoke thy juſt Wrath againſt us. Continue thy great Mercies towards us; and as in this, ſo in all other Invaſions of Turks and Infidels, ſave and defend thy Holy Church, that all Poſterities enſuing may continually confeſs thy Holy Name, Praiſing and magnifying thee with thine own Son Jeſus Chriſt and the Holy Ghoſt; To whom be all Laud, Praiſe, Glory and Empire, for ever and ever, *Amen*.

Seditious Books brought in to be inquired after.

Now were many of the *Engliſh* Popiſh Recuſants become Fugitives abroad in *Flanders*, and particularly in *Antwerp* and *Louvain*, and in other Places in the King of *Spain*'s Dominions. Here they employed themſelves in writing very dangerous and ſeditious Books againſt the Queen and her Government. Which when they had printed, they cauſed to be conveyed over hither, and privily diſperſed abroad. Which had perverted many of the ignorant People, and made them run into Diſorders. It was therefore thought time to look after this. And theſe Writings being for the moſt Part brought into the Port of *London*, the Queen writ her Letters, dated in *January*, to the Biſhop of *London*, being chief Paſtor there, and alſo an Eccleſiaſtical Commiſſioner, to take ſpecial Care hereof: And that all Books that came into the Cuſtom-houſe, ſhould by Perſons, appointed by the Biſhop, be diligently opened and ſearched; and that ſhe had ſent to the Lord Treaſurer to ſuffer them to ſit with the Queen's Cuſtomers and other Officers for that purpoſe. And as any ſuch ſhould be found guilty in this regard,

January 24.

regard, ſhe enjoyned the Biſhop to puniſh according to the Laws of the Realm. The Queen's Letter I have put into the *Appendix.*

N. XXXII.

The Inquiſition ſet up at Antwerp.

Antwerp, before named, where formerly many Profeſſors of the Goſpel fled for Shelter under King *Henry* VIII. and Queen *Mary*, from the Heat of Perſecution, and where ſome of the firſt Editions of the *Engliſh* Bible was printed; This Place was now gained by the *Spaniards*, and became a Harbour for the *Engliſh* Fugitive Papiſts: Here *Harding* was, and hence dated his braving printed Letter to Biſhop *Jewel*; and here dwelt that imbittered, butcherly Dr. *Story*, that imbrued his Hands as deep in Blood under Queen *Mary* as any; and ſtill continued to do ſo under King *Philip*, whoſe Officer he was. In this Town this Year, (and one may gueſs by their Inſtigation in a great meaſure) was the cruel Inquiſition ſet up; it being the King's determinate Will and Pleaſure to be obſerved in the Dutchy of *Brabant* without Exception, or further Difficulty to be made by any of the Lords, Prelates, Nobles or Eſtates whatſoever, as his Letter ran.

The Town proteſt againſt it.

But notwithſtanding this lofty Command, the Commonalty and Burgeſſes being a free People, ſet up a notable Supplication in *January* againſt this Inquiſition, directed to the Burghmaſters and Council of the Town. Therein they ſet forth the Promiſes the Emperor *Charles* V. and the preſent King had made; the former in *Augſburgh*, and the latter in the Town of *Antwerp*, in the Year 1549. and more lately in *Spain* made to the ſaid Town; that he would never charge the *Low Countries*, and namely *Antwerp*, with the Inquiſition, under any pretext or colour whatſoever. Yet, notwithſtanding that, he had ſent Letters to the Dutcheſs of *Parma*, upon Pretext of the Council of *Trent*, to cauſe the Inquiſition to be obſerved, and that within eight days ſhe would publiſh the ſame. They ſhewed what piteous Deſolations the ſame might bring to the *Low Countries*, that it was the proper and only Foundation of the Overthrow of thoſe Countries, and eſpecially of *Antwerp*. And conſidering all this, they proteſted openly before God and the ſaid Magiſtrates, and before all the World, that the publiſhing this Inquiſition was made againſt all Reaſon and Equity, and againſt the Privileges of the Countries of *Brabant*, and the Promiſes expreſly made to that Town. And that if there ſhould be any Reſiſtances made againſt the ſaid Publication of the Inquiſition, they affirmed that the Reſiſtances might not be holden for any Commotion, or Diſobedience, or Sedition. But the reſt I leave to be read by ſuch as pleaſe in the *Appendix*, being the very tranſlated Copy once belonging to Secretary *Cecil*, to which his own hand is indorſed. Yet I cannot but add, That in this Writing they enjoyn the Magiſtrate, to cauſe this determinate Will and Pleaſure of their Soveraign Lord the King, as they ſtile him, to be notified to the Juſtice of the Chamber of the holy *Roman* Empire, and to adjourn his Majeſty before the ſame Juſtice, by vertue of the *Golden-Bull* granted to the Country of *Brabant*, in the Year 1349. and ſucceſſively by the Emperors. But to draw nearer home:

Numb. XXXIII.

Exceſs in Apparel reſtrained.

As the Queen the laſt Year and this, took care for the Habits of the Clergy, ſo ſhe did now for that of her other Lay Subjects. Who in reſpect of their Cloths and Garments, which they wore, began now to run into that exceſs of Coſtlineſs beyond their Quality, that there

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there was no difference ſcarce to be ſeen between a Nobleman and a Gentleman, and a Gentleman and an inferior Perſon. And the Queen was exact for keeping up order among her People. And this Extremity in Apparel, as it tended to the Confuſion of the Degrees of all Eſtates, wherein always Diverſity of Apparel took place; ſo it did to the Subverſion of all good Order, and was contrary to divers Laws and Statutes of the Realm. Whereupon the Queen iſſued out a notable Proclamation, *Feb.* 13. Wherein, for ſome Reformation herein, certain Clauſes were taken out of the Statute made the 24th. *Henry* VIII. directing what Apparel ſhould be worn according to each Man's Quality and Condition; and other Clauſes taken out of another Statute of that Nature, made in the Firſt and Second of *Philip* and *Mary*. To which the Queen added in her preſent Proclamation certain Orders to be obſerved in certain kinds of Apparel, and other things thereunto belonging: Alſo Orders concerning Fencing Schools, and for the Length of Swords and Daggers. To this Proclamation were ſubſcribed the Hands of many of the chief Lords and others of the Queen's Privy Council, promiſing thereby for good Example ſake, to ſee to the obſerving the ſame in their Houſholds. I have the Original of this Proclamation in Vellum with the ſaid Subſcriptions, which ſhall be found in the *Appendix*.

Orders for Fencing Schools.

Numb. XXXIV.

A good Correſpondence was maintained between the Church-men of *Zurich* and our Biſhops; many of whom had been there cheriſht and preſerved from Danger under the hard Times of Queen *Mary*, and Biſhop *Jewel* among the reſt. A Token whereof happened this Year, when *Bullinger* ſent his learned Comment upon *Daniel*, to *Jewel*; and *Lavater* at the ſame time to the ſame Perſon, his upon *Joſhua*. And at the next return, *Jewel* ſent Twenty Crowns to them in token of Gratitude and good Will, to be laid out upon a Common Supper, or to be otherwiſe diſpoſed as they thought fit. And Twenty Crowns more he ſent, being an Annual Penſion to *Julius*, who was his dear Friend, *Peter Martyr's* conſtant Servant and Aſſiſtant.

Bullinger *and* Lavater *ſend their Books to Biſhop* Jewel. *His Preſent to them.*

On the Tenth of *March* deceaſed Mr. *Caryl*, Attorney of the Dutchy; a Man famous for his Abilities in the Law, but a Papiſt: Of whom thus did *John Hales* write to the Secretary, *A Man whoſe Life for his Learning, if his Religion had been agreeing, were to be redeemed with Thouſands.* Indeed, about this Time, the Lawyers in moſt eminent Places were generally Favourers of Popery. *Hales*, before mentioned, ſtept in, while *Caryl* lay upon his Death-Bed, labouring with the Secretary to prefer in his Room *George Bromley* of the *Temple*, a good Lawyer, and as good a Proteſtant. Of whom he gave this Character; 'That for his Religion and Knowledge of the 'Law of God, he ought to be preferred above many. That he was 'no greedy Man, that for Lucre-ſake buſied himſelf in every Matter, 'but where in an honeſt Cauſe he might do good, there did he not re'fuſe freely to travel and take Pains. Wherefore, ſaid he, of Right and 'Conſcience ſuch Men were to be remembred, and by all means to be 'furthered. And he knew the Secretary loved ſuch Men, and was 'deſirous to further them. Adding, that he ſhould hereby win the 'Hearts of a great many Proteſtants, who now diſcouraged would

Caryl *Attorney of the Dutchy, dies.*

Suit for Bromley *to ſucceed.*

MSS. penes me.

‘ take ſome Hope, if they might hear a Proteſtant Lawyer bore ſome ‘ Authority in *Weſtminſter*-Hall.

A pretended Prophet.

About this Year died one *Ellys* (calling himſelf *Elias*) who in the Year 1562 came up from *Mancheſter* to *London*, as a Prophet. But all the Reception he had was, that he was committed to *Bridewell*, where he ended his Life. His Daughter married one *London* a Papiſt, who proved as very a Courtezan as ever was *Lais*. This I take out of the Recorder of *London*'s Letter to Sir *William Cecil*, who uſed to give weekly the Intelligence of the City to the ſaid Perſonage.

Goes to the Queen and Biſhop of London.

In *June* 1562, this *Ellys* went to the Queen at *Greenwich*, as tho' he had ſome Meſſage from God to her. *Pilkington*, Biſhop of *Durham*, did then preach, and declared concerning him and his Living. Whereof perhaps he had particular Intelligence, *Lancaſhire*, from whence the Impoſtor came, being near his Dioceſs. Three Days after, this Pretended Prophet came to the Biſhop of *London*'s Palace, as tho' he had likewiſe ſome Warning and Inſtruction from Heaven to deliver to him. But notwithſtanding, *June* the 26th, he was ſet on the Pillory in *Cheapſide* with a Gown of grey Skins; perhaps in mockery to him, calling himſelf *Elias*, and going in Camel's-hair, in Imitation of that Prophet.

Maſſing and plotting in Yorkſhire.

In *September* and *October* this Year, was daily Maſſing in certain Places in *Yorkſhire*, in order to ſome dangerous Diſturbance in thoſe Parts, wherein one Sir *Charles Danby*, Knight, among others, was concerned. He had one *Thomas Lewſham* his Servant, on whom he had ſettled 20*s.* Annuity during his Life, for Services no doubt to be done by him upon Occaſion. But he pretending his Conſcience utterly miſliking the ſame ungodly Practices, had left his ſaid Maſter, and retired to *Grimſby* in *Lincolnſhire*. Where he had told to his Secret Friends not only concerning ſaying the Maſs in ſeveral Houſes in the ſaid County of *York*, which he could go to; but that there were Conſpiracies entred into againſt the Perſon of the Archbiſhop of *York*, Lord Preſident of the Council in the *North*, and a Rebellion near at hand, unleſs ſpeedily prevented. This coming to the Ears of *Mounſon*, a Gentleman of *Lincoln*, by a Letter of the 6th of *October*, he informed the ſaid Archbiſhop of it, adviſing him, that if the ſaid *Lewſham* were ſoon taken up, upon his Examination he might diſcloſe further Matters than yet he had uttered, being no Blab of his Tongue, nor light of Talk. Accordingly the Archbiſhop ſent his Letters to Sir *Richard Thimbleby*, Kt. and *Triſtram Tyrwhit*, Eſq; Juſtices of the Peace, near adjoining to the Place where he was, to apprehend him, to be ſent to *York*; and to the Earl of *Shrewſbury* he alſo writ, deſiring him to ſend Sir *Thomas Gargrave* to *York* with ſpeed, being one of that Council, to the intent that they might prevent ſuch Matters, if there were, or if there were any ſuch intended.

Order to levy Men in the North *againſt* Scotland. *Earl of* Shrewsbury's *Letters, in Offic. Armor.*

About this time, the Queen ſent her Letters to the Earl of *Shrewſbury* for the levying of Men in thoſe North Parts where he was Lord Lieutenant, to defend her Kingdom from the *Scots*, between whoſe Queen and Queen *Elizabeth* there was now no good Underſtanding. Yet ſhe meant to keep Peace with *Scotland*, and not to make War; unleſs ſhe were provoked by Invaſion. And to that all her Counſellors enclined. And Secretary *Cecil*, one as wiſe as any, in a

Letter to the ſaid Earl, accompanying the Queen's, wrote, That for his Part he thought it no Certainty to enter into War without juſt Cauſe. But this went no further; only the Queen's Practice was to be in a Poſture of Defence.

Duke of Norfolk *goes into his Country.*

December the 1ſt, the Duke of *Norfolk*, the Favourite now both of the Court and People, departed from *London* towards his Country; to keep Hoſpitality there, it ſeems, now *Chriſtmas* was drawing on: being accompanied out of the City by the Earls of *Leiceſter* and *Warwick*, the Lord Chamberlain, and other Noblemen and Gentlemen of the Court; who brought him onward of his Journey, doing him all the Honour they could.

Report of the Queen's ſpeedy Marriage.

There was ſpread now a Report, and that even in the Court, That the Queen would marry out of Hand: and the Honourable Perſon ſhe would match herſelf with, was *Charles* Brother to the Emperor *Maximilian*. And this was the more probable, upon the Diſpleaſure ſhe had taken with the *Scotch* Queen's marrying with the Lord *Darly*; that ſhe might weaken her Hopes of enjoying the Kingdom of *England*. But this came to nothing.

Man *to be ſent to King* Philip.

One Mr. *Man* of *Oxford*, was now to go from the Queen into *Spain*, to King *Philip*: And in that reſpect ſhe promoted him to the Deanry of *Glouceſter*.

The Markgrave *of* Baden*'s Wife at Court.*

The *Markgrave* of *Baden* in *November* departed from hence to *Germany*; but left behind him in the Court, the Lady *Cicilie* his Wife: With whoſe Company and Converſation the Queen was ſo much delighted, as ſhe did not only allow her very honourably three Meſſes of Meat twice a Day, for her Maids and the reſt of her Family; but alſo gave a yearly Penſion of 2000 Crowns to the *Markgrave* himſelf, ſo long as he ſhould ſuffer the Lady his Wife to reſide here in *England*, being big with Child.

Henchmen *diſſolved.*

The Queen about this Time diſſolved the ancient Office of *Henchmen*: whereat ſome did much marvel.

She keeps her Chriſtmas *at* Weſtminſter.

After a Purpoſe of removing to *Greenwich*, and that changed into another Purpoſe to remove to *Windſor*, to keep her *Chriſtmas* there, the Queen reſolved, laſtly, to tarry at *Weſtminſter*, and there to keep it.

The Queen hath the Crucifix ſtill in Chapel.

The Queen ſtill to this Year kept the Crucifix in her Chapel, as appears by a Letter written to Secretary *Cecil* by a zealous Gentleman, earneſtly perſuading him to uſe his Intereſt with her Majeſty to have it removed, as tending too much to Idolatry. The Writer was *Richard Tracy*, Son (I ſuppoſe) of *William Tracy* of *Todington* in *Glouceſterſhire*, Eſq; remarkable for the Popiſh Severity uſed towards his dead Corps; which was digged up out of its Grave, *Anno* 1532, and burnt to Aſhes, by Order of *Tho. Parker*, Chancellor of *Worceſter*; when, being already dead and buried, he was judicially tryed and proceeded againſt in the Convocation, and declared an Heretic, becauſe of ſome Paſſages in his laſt Will and Teſtament, wherein he ſhewed little Regard of having his Soul prayed for, after his Deceaſe. And therefore left nothing to any Prieſt to do that Office for him. But the ſaid *Parker* out of his Popiſh Zeal, going beyond his Order, in burning the Body, when the Sentence went no further than the digging it out of the Grave, and removing it from Chriſtian Burial, the Relations took their Opportunity afterwards, when Things looked more favourably upon Religion, and got him fined in a great Sum.

I will ſet down this Letter of the pious Son of this pious Gentleman, as I found it in the *Paper-Houſe*, dated *April* the 17th.

Tracy's *Letter to the Secretary thereupon.* Paper Office.

‘PLeaſeth your Honour to be advertiſed, That foraſmuch as God's Word, the holy Scriptures, threateneth to root out all Images, and ſaith that he abhorreth them, and commaundeth his People to deſtroy all Pictures, and to break aſunder all the Images of the People of *Canaan*, and exhorteth us to beware of the marring of ourſelves, and of the Deſtruction of our Souls; and curſeth the Images, and the Man that maketh them, threatening them to be confounded and to periſh: And in concluſion, pronounceth all them accurſed, that willingly tranſgreſs his Commaundments: All which terrible Threatenings and horrible Curſes, be eaſily eſcaped and avoided, if the Queen's Majeſty will deſtroy her Images. Conſidering that God, of the other part, commaundeth not any Magiſtrate to have graven or molten Image; ne commaundeth any graven Image, or molten Image, to be ſet up upon any Altar; which is the higheſt Place of Honour in our Religion; ne to light any Tapers to them; namely, becauſe God calleth them but Deceipt; which can do no good, and be vain, and profitable for nothing: I am therefore ſo bold to put your Honour in remembrance, That theſe holy Scriptures threaten the Images, and the Image-makers, over and beſides them that either honour, worſhip or ſerve them. Whereby all Men may know certainly, that God favoureth not any Image, or the Uſe of them in us, whoſe Hearts be prone to Evil, and very evil alway. For the avoiding whereof, your Honour ſhall do God good Service, and preſerve the Queen's Highneſs from great Peril of God's Wrath and Diſpleaſure, thro' the Uſe of them. In haſt, by your daily Orator,

Rich. Tracy.

But I find the Queen's Chapel ſtood *in Statu quo* Seven Years after. For thus rudely and ſeditiouſly did the *Admonition* to the Parliament charge her Chapel, *Viz. As the Pattern and Precedent to the People of all Superſtition.* To which bold Expreſſion, Dr. *Whitgift* gave to the Admonitors, this ſhort Anſwer, That that ſlanderous Speech was rather to be ſeverely puniſhed, than with Words to be confuted.

P. 206.

An Anſwer to the Treatiſe of the Croſs comes forth.

John Martial, Bachelour of Law, ſometime Uſher of *Wincheſter* School, and now a Student in Divinity at *Louvain*, had publiſhed a Treatiſe of the Croſs: and had the Confidence to dedicate his Book to Queen *Elizabeth*, emboldened upon her aforeſaid retaining the Image of the Croſs in her Chapel, terming it, Her good AFFECTION to it. But this Year 1565. a learned Anſwer came forth againſt that Treatiſe, by Scripture, Fathers, and Councils, written by *James Calfhil*, B. D. of *Chriſt*'s Church, *Oxon*, as I conjecture, though his Name be not to it. Here, in his Epiſtle Prefatory to the ſaid *Martial*, he thus excuſeth the Queen; ‘That 'as for her private Doings, neither were they to be drawn as a Precedent for all; nor ought any to creep into the Prince's Boſom, on 'every Fact to judge on AFFECTION. And that this the World 'could well witneſs with him, that both her Grace and Wiſdom had 'not ſuch Affiance in the Croſs, as he did fondly teach, nor held it 'expedient her Subjects ſhould have that which ſhe herſelf (ſhe 'thought) might keep without Offence. For that the Multitude was 'eaſily thro' Ignorance abuſed; but her Majeſty was too well inſtructed for her own Perſon, to fall into Popiſh Error and Idolatry.

Martial had ſaid, in ſevere Reflection upon the preſent Government, that Croſſes had been deſpightfully every where thrown down in high Ways: whereas the Anſwerer ſaid, that they were ſtill ſeen to ſtand in many Places, nor were People offended at all therewith. But that good Order had been taken by publick Authority, not *private* Suggeſtions (as he had implied) that Roods and Images ſhould be removed according to God's Law out of Churches, Chapels and Oratories. *Martial* further ſaid, (and that by pretended Authority of the Fathers) 'That ever ſince Chriſt's Death Chriſtian Men have 'had the Sign of the Croſs in Churches, Chapels, Oratories, private 'Houſes, High-ways, and other Places meet for the ſame.' The Anſwerer, on the other hand, declared, That it ſhould be made evident, that by the Fathers own Writing, ſuch as none ſhould gainſay, that four Hundred Years after Chriſt, there was not, in the Place of God's Service, any ſuch Sign erected. And he backed his Aſſertion by *Eraſmus*; who writes, *Uſque ad ætatem Hieronymi, &c. i. e.* Unto *Hierom*'s Time there were Men of good Religion, that ſuffered no Image in the Temples, either painted, or graven, or woven, no not of Chriſt himſelf, becauſe of the *Anthropomorphite* Heretics, as he ſuppoſed.

In Catechiſ. ſua, Cap. 6.

Exchange of the Savoy *Lands.*

I have one Note to inſert before I take my leave of this Year, concerning one of the chief Divines in theſe Times, *Viz.* Dr. *Gabriel Goodman*, Dean of *Weſtminſter*, ſhewing his conſcientious Care in a Matter of religious Charity, wherein by his Place he was concerned. An Exchange was now in hand, of ſome Lands belonging to the Hoſpital of the *Savoy, London*, with other Lands belonging to Mr. *Fanſhaw*, Remembrancer of the Treaſury: the Dean, who was Viſitor there, fearing ſome good Bargain for that Gentleman, but ſome ill one for the Hoſpital, (as in thoſe Exchanges, common in thoſe Times, it uſually happened) wrote an earneſt Letter to the Secretary, that no Wrong might be done to ſo charitable a Foundation: which ran to this Tenor;

The Dean of Weſtminſter's *Letter about it.*

MSS. Burghleian.

'That albeit, as ſome ſuppoſed, he was not Viſitor of the *Savoy*, 'yet in Conſcience he thought himſelf as much bound to that poor 'Hoſpital, as if he were, conſidering the good Meaning of that moſt 'noble Founder. Wherefore he deſired him, for God's Sake, that 'in the Bargain of Exchange of Lands that was towards, between 'the Maſter of the *Savoy* and his Brethren, and Mr. *Fanſhaw*, nothing might paſs to the Prejudice of the poor Hoſpital. That he 'had ſent his Letters of Certificate touching the Value of the Lands 'by Information, according to a Meſſage done to him from him [the 'Secretary] by the Maſter of the *Savoy*, and had included the Parti-

‘cular of Lands in his ſaid Letter, to be conſidered of by him according to his Wiſdom. And ſo prayed God to continue and encreaſe his Grace and Bleſſing in him and his, to ſerve him always. *From* Weſtminſter, *the* 23*d of* February, 1565.

CHAP. XLVII.

Various Occurrences, and Matters of State in the Court of England *this Summer: ſet down by way of Journal.* Scotch *Matters. Tranſactions about the Queen's Marriage.* Iriſh *Matters. A Convocation prorogued.*

Conſultation about the Scotch *Marriage.*

DIVERSE Conſultations were held in *May*, by the Council of *England*, againſt the Queen of *Scot's* Marriage, before the Queen of *England's* Marriage; and of the Dangers a Reſpect hereof would have, where their is firſt Iſſue; and ſo Security by Succeſſion.

Murray *flies out of* Scotland.

The Earl of *Murray* had departed lately from the *Scotch* Court, upon Conceit of that Queen's Love to the Lord *Darnley*, having denied to ſign his Conſent unto the Marriage; whereupon ſhe deteſted him and the Earl of *Lenox*, the ſaid Lord *Darnley's* Father, as aſpiring to the Crown: And *Murray* being in *England* upon the Borders, dreaded to go home, ſaying, that he was in fear to be murdered: and that he was always the Head of Queen *Elizabeth's* Faction there, and oppoſed the Marriage of *Darnley*. Wherefore he is relieved by the ſaid Queen.

An Interview of the two Queens.

In *May* or *June*, the two Queens had an Interview. They either ſatisfied themſelves with their Interview, or rather filled the Deſires of their Trains. There were ſundry Expectations of the Fruit thereof: And as was moſt commonly uſed in Princes Cauſes, no ſmall things projected. Queen *Elizabeth* was now it ſeems in her Progreſs in the *North*.

Lydington *comes from the* Scotch *Queen.*

In *June*, the Lord *Lydington* came hither to obtain the Queen's Majeſty's Conſent for the *Scotch* Queen's marrying with the Lord *Darnley*, having been ſo long trained in vain Expectations by her. But he found great Offence. And Sir *Nicolas Throgmorton* was ſent to declare the Miſcontentment of her Majeſty, and to uſe Means to break the Match. He returned well rewarded, but could not diſſolve it, altho' he ſaid it was miſliked of all the Subjects of the Realm. And ſhe herſelf confeſſed, that if it were then to be done, ſhe would be otherwiſe adviſed. But that ſhe was determined, and prayed her Majeſty to comport with her, until ſhe would ſend one of hers hither (which ſhould be Mr. *Hayes*) to declare to the Queen ſome Reaſons on her behalf.

Q. Elizabeth *diſpleaſed with her.*

Upon this, the Lady Counteſs of *Lenox* here in *England*, as ſhe was in ſome Cuſtody already, was to be committed to ſome further Cuſtody; and the Lords, her Huſband the Earl, and her Son the Lord *Darnley*, were to forfeit whatſoever they had here. And becauſe

cauſe it was likely their Foundation in *England* was upon Papiſts, the Proteſtants here were to receive more Comfort, and the Papiſts more Diſgrace.

The Archduke courts the Queen;

In this ſame Month of *June*, the Emperor's Ambaſſador was not idle in his Matter; but preſſed for the Archduke (*Charles*, Brother to the Emperor) diſcreetly and diligently. One great Obſtacle was, that the Queen's Majeſty would needs ſee his Perſon before ſhe would marry. And how that Device could be performed, if ſhe aſſented either to the *French* King, who alſo was a Suiter, or to the Archduke, would prove hard.

And the French *King.*

She remembred the Ambaſſador of her Promiſe, to remain free until ſhe had well anſwered the *French* King. So her Majeſty conſidered it meet for her Honour to do. Which cauſed the Emperor's Ambaſſador to be without Reſolution. Yet he found ſo general a Liking among the great Lords here, that he was in great Hopes to ſpeed. What ſhall follow, ſaid the Secretary, God knoweth.

The Earl of *Leiceſter* furthered the Queen with all good Reaſon to take one of theſe great Princes. Wherein ſurely perceiving his own Cauſe not ſperable [of marrying the Queen himſelf] he did honourably and wiſely; as the Secretary wrote to his Correſpondent: Adding, that he ſaw no Nobleman devoted to *France*.

Sidney *Lord Deputy of* Ireland.

This Month Sir *Henry Sidney* was appointed Deputy of *Ireland*. *Shan O Neyle* overthrew *James Mac O Neyle*, and took him and his Brother Priſoners. Wherein, a Number of *Engliſh* Soldiers being with him, *Shan O Neyle* did only gain the Victory. Concerning which it was judged by the *Engliſh* Court, that if the Queen might have the Poſſeſſion of theſe Priſoners, it ſhould be profitable, otherwiſe *Shan*'s Victory would be dangerous for *Ireland*.

ShanONeyle.

Treaty at Bruges *about Trade.*

This Month alſo the *Engliſh* Commiſſioners at *Bruges* were like to agree upon all things, ſaving the Matter of Poundage, and the new Subſidy for Cloths. For the Poundage, the Dutcheſs of *Parma* would ſend hither Perſons, to ſee our Records here in the Chequer. To the Subſidy, the *Engliſh* Court could not yield. And if it ſhould, it would be with ſome Moderation only for Strangers: Whoſe Cuſtom was 13 *s.* and 6 *d.* upon a Cloth; which before was but 3 *s.* 2 *d.*

Pirates.

Complaint in *Flanders* of an infinite Number of Pirates. And the Treaty provided Cautions; yet the Demands were ſo great, as we muſt needs remedy. The Complaints of Juſtice to be done upon the Perſons.

Sir Nicholas Throgmorton

Great Means made for Sir *Nicolas Throgmorton* to be of the Privy-Council.

Qu. of Scots *Marriage diſliked.*

June 12. Great Talk in Court of the raſh Intentions of the Queen of *Scots* Marriage. The *Engliſh* had no Cauſe to like it, principally for two Reſpects, *viz.* For Hurt of Religion; and for fortifying the Queen of *Scots* Title to this Crown. But the Secretary in a Letter, upon this added, that he truſted the Queen's Majeſty would proceed here in ſuch ſort, as both theſe Miſchiefs would be daunted.

Murray, *and the Factious Lords.*

The Earl of *Murray* is ſuccoured by the Earl of *Bedford*, as it were without the Queen's Privity, to avoid Suſpicion and Blame of the *Scotch* Queen. And the factious Lords of *Scotland* deſire no Succour of Men, but Money this Year from the Queen of *England*.

July

Forces raiſed by the Queen of Scots, *againſt her Marriage.*

July 19. The *Scotch* Queen is fain to aſſemble at *Edenburgh* Forces, to ſecure herſelf in the Solemnization of her Marriage the 20th of *July*, againſt *Murray*, who had gathered Head at *Sterling* whom in her Letter [to Queen *Elizabeth*] ſhe calleth, Her ancient Enemy.

The Q. ſends for the Lord Darnley.

His Anſwer to the Ambaſſador.

July 20. *Randolph*, by Order from the Queen, declared, That it was her Majeſty's Pleaſure, to have the Lord *Darnley* return into *England*. Whereunto he anſwered, That he did acknowledge no other Obedience but to the Queen there. And ſaid further, ‘That ſince the Queen your Miſtreſs is ſo envious of my Fortune, as to oppoſe it by all her Inſtruments here, I nothing doubt, but Time may come, ſhe may have need of me. And therefore return this Anſwer to her, that I mind not to return: for I find myſelf very well here.

A Memorial ſent to the Engliſh *Court upon the* Scotch *Marriage.* Cott. *Librar.* Julius *F.* 6.

Upon this Marriage, was this *Memorial* ſent (as it ſeems from the Lord *Murray*) to the Earl of *Leiceſter*, and Mr. Secretary, to communicate the Matters contained in the ſame to the Queen's Majeſty.

Imprimis, ‘THAT Her Majeſty, and all you of her Council, do make it appear evidently to all Folks, That the Proceedings of the Queen of *Scotland*, with the Lord *Darnley*, are ſo grievouſly taken and miſliked, that her Majeſty muſt needs chaſten the Arrogance of her Subjects, and revenge the Indignities offered by that Queen. And for the better Inſinuation hereof, to uſe all the good Means you can deviſe, as well by publiſhing the ſending down of my Lord of *Bedford* to his Charge, with ſome Supply of new Forces; as alſo, Admoniſhment to be given by you to the Wardens of all the Marches, to ſtand upon their Guards, and to be in Readineſs to ſerve in good Order, when they ſhall be commanded: With further Charge, to ſhew no more Favour to this Nation, than the forbearing the Breach of Peace will ſuffer.

‘*Item*, To ſtay the Earl of *Northumberland* above at *London*; and to ſend down Sir *Richard Cholmely* to *York* to the Council there, to receive ordinary Proceſs, for his Diſorders there depending. Which, as I hear ſay, will procure him ordinary Impriſonment there: And alſo, to command the Lord Preſident and Council at *York*, to have a good Eye to the Doings of the Earl of *Northumberland*, and the Lady *Lenox*'s Faction. And further, by no means to ſuffer the Papiſts in the Realm, neither in Court, nor out of Court, to have any Cauſe to think themſelves in any Credit.

‘*Item*, To have ſome greater Reſtraint put upon the Lady *Lenox*, and ſome harder Sequeſtration than ſhe now hath: So as ſhe may have Conference with none, but ſuch as are appointed unto her. And ſpecially, that there be no Means left unto her to have Intelligence with the *French* Ambaſſador: but chiefly, none with the *Spaniſh*: For there the Matter importeth moſt, as I do certainly know.

‘*Item*, That my Lady [Dutcheſs] of *Somerſet* do find ſome more gracious Entertainment in the Court than heretofore ſhe hath done.

The Archduke to come.

The Emperor's Ambaſſador affirmed, That Archduke *Charles* would come. And if he were to be liked, ſaid the Secretary, then, *&c.*

[meaning it, in all Probability, of the Queen's Marriage.] But for the *French* Marriage, the Nobility could not like of it.

Occurrences of Court in the Month of *Auguſt*, were theſe that follow.

Embaſſy to the Scotch *Queen.*

Mr. *Tomworth* was ſent to the Queen of *Scots* upon this Occaſion. The ſaid Queen had ſent twice hither, to require Queen *Elizabeth* to declare for what Cauſes ſhe did miſlike of this Marriage with the Lord *Darnley*; offering alſo to ſatisfy the ſame. In the mean time, Troubles aroſe there between her and the Earl of *Murray*, and others, who were friendly to the common Amity of both the Realms. Whereunto, for ſundry Reſpects, it ſeemed convenient for the *Engliſh* Court to have regard. *Tomworth* expoſtulated with the Queen about her Marriage conſummated with *Darnley*; and concerning the Offence ſhe had taken againſt *Murray*. To which ſhe anſwered, That for the Marriage, the Queen her Siſter delayed her, and her Subjects importuned her. And as for *Murray*, ſhe deſired the Queen to meddle no further in the private Cauſes of *Scotland*, than ſhe did with *England*. That ſhe well knew his Ends, and, as well as ſhe might, ſhe would prevent them.

Diſſenſion between her and her Nobles.

The Duke *Chaſtelherault*, the Earls of *Argyle*, *Murray* and *Rotheſs*, with ſundry Barons, were joyned together, not to allow of the Marriage, otherwiſe than to have the Religion eſtabliſhed by Law. But that Queen refuſed; yet in this gentle ſort; That ſhe would not ſuffer it to have the Force of Law, but of Permiſſion to every Man to live according to his Conſcience. And herewith ſhe had retained a great Number of Proteſtants from Aſſociating openly with the others. She ſent for the Earl *Murray*; but the Diſtruſt was ſo far entred on both Sides, that it was the Thoughts of wiſe Men, it would fall to an ill End. For ſhe put the ſaid Earl to the Horn, and prohibited all Perſons to aid him: nevertheleſs the ſaid Duke, the Earls of *Argyle* and *Rotheſs* were together with him.

Leiceſter *under Miſlike.*

The Earl of *Leiceſter* now fell into ſome Miſliking with Q. *Elizabeth*: And he was therewith much diſmayed. [The Cauſe ſeemed to be, for not liking the Queen's marrying with the Archduke.]

Expectation of the Archduke's matching with the Q.

The Emperor's Ambaſſador departed with an honourable Anſwer; and himſelf well ſatiſfied. And common Opinion was, That the Archduke *Charles* would come. Which if he did, and would accord with us in Religion, and ſhould be allowable for his Perſon to her Majeſty; *Then*, ſaid the Secretary, *except God ſhall pleaſe to continue his Diſpleaſure againſt us, we ſhall ſee ſome Succeſs.*

The Queen's Anſwer to the Emperor's Ambaſſador.

The Anſwer the Queen gave to the Emperor's Ambaſſador was, That ſhe would marry with none, without ſight of his Perſon; nor with any that ſhould diſſent in Religion. For the reſt of the Articles, they were referred to the Treaty between King *Philip* and Queen *Mary*. The Secretary thought the Archduke would come; but he thought withal, that of his Religion no Body ſhould know, but her Majeſty: nor ſhe, until he ſaw hope of Speeding. The whole Nobility favoured this much: and the Lord of *Leiceſter* behaved himſelf very wiſely, now to allow of it.

Serjeant-Porter marries the Lady Mary Grey.

Now alſo an *unhappy Chance and monſtrous* (as he that writ the News expreſt it) fell out at Court. The Serjeant-Porter, being the biggeſt Gentleman in the Court, married ſecretly the Lady *Mary Grey*, the leaſt of all the Court. They were committed to ſeveral Priſons. The Offence was very great.

The next Month, *Viz. September*, produced the following Affairs and Counſils.

The Scotch *Q. looſeth Hearts. The King inſolent. The Lords come to* Edinburgh.

The Queen of *Scots* now had much leſs number of Hearts than Subjects. The young King was ſo inſolent, as his Father grew weary of his Government, and departed from the Court.

The diſaffected Lords came this Month with 1500 Men before *Edinburgh*, but could not ſtay, by reaſon of the battery of the Caſtle. The Queen ſent Order *Sept.* 12 to the Earl of *Bedford*, to ſend three hundred Soldiers to *Carliſle*, to aid the Lords againſt that Queen.

What Sir Tho. Smith *ſhould tell the* French *King concerning Diſcontents in* Scotland.

David N. } 2 *Italians.*

Sir *Thomas Smith*, if he ſhould be required by the *French* King, what the Reaſons were of this Diſcontent between that Queen and her Subjects, was ordered to give this Anſwer, That as he heard, the Reaſons were in this ſort; That her chief Diſliking with her Nobility was, becauſe they had moved her to forbear the Innovations which certain private Men about her, being not of that Country-Birth, neither *French* nor *Engliſh*, did daily deviſe, and put in execution. They, her Nobles, would have had the Marriage made with the Conſent of the three Eſtates. They would have had it accorded by her upon her Marriage, that nothing ſhould be innovated againſt the Laws of the Land: where contrarily great Numbers of things had been done, to the manifeſt Violation of the Laws, ordered for Obſervation of Religion, for Suſtentation of the Miniſters, for Relief of the Poor. Secondly, her Huſband had been proclaimed King, without Conſultation uſed with the Nobility: The Title of the Succeſſion eſtabliſhed in the Houſe of the Duke, was brought in queſtion. Yea, the Lands of the Duke and divers others, in open Speech diſpoſed and given away. Divers Conſpiracies to have murthered the Earl of *Murray* and others, that did with him only move the Queen before the Marriage, to ſtay from any open Proceeding therein, until the *French* King and the Queen's Majeſty here had been made privy thereto: ſo as it might have been done with the Allowance of ſuch Princes; and ſo the better allowed and accepted of her own People: Promiſing at that time to employ his whole Power to further it, to her Contentation and Honour. But upon the giving of that Counſel, the young Man and his Faction began to lay the Foundation of ſuch Rancour, as they did openly denounce mortal Hatred to the ſaid Earl and others. Whereupon had followed the reſt of thoſe inward Troubles: So as now there were joined together, only in defence of themſelves and the Laws of the Land, the Duke, the Earls of *Argyle*, *Murray*, *Rotheſs*, *Glincarn*, and (as it was newly reported) *Morton* the Chancellor; and of late alſo, the Maſter *Maxwel*. Who had conducted the Lords to *Dumfreeze*, where there were ſundry Barons of the Realm.

The Scots *Queen's Army.*

That Queen had from the 25th of *Auguſt* to the 4th of *September* preſerved them [who created theſe Innovations] with an Army of

4 or 5000 men. Whereof in the End ſhe had diſcovered, that one half of the Leaders meant to have been Beholders and not Fighters. And thereupon ſhe had diſſolved her Army; and was gone with certain Harquebuſiers to St. *Andrews* and *Dundee*, to purſue certain Burgeſſes, Favourers of the Lords; and by likelihood to gather by that Means ſome Money. And, ſo as it ſeemed, to draw out time, and weary them. In this State, Things did reſt the 9th of this Month.

Conſultation about Scotland.

The firſt of this Month, the Lords of the Council were ſent for by the Queen, to give Advice in theſe great Matters, that might fall out from *Scotland*.

Marquiſs of Baden *and* Cecilia *his Wife come hither.*

The 7th of this Month arrived here the Lady *Cecilia*, Siſter to the King of *Sweden*, with her Huſband *Chriſtopher*, Marquiſs of *Baden*: And were honourably conducted hither; and lodged at the Earl of *Bedford*'s Houſe. And ſhe being near Delivery, the Queen came to her from *Windſor*: And as it were well foreſeen, the 16th day in the Morning well and ſeaſonably delivered of a Son. Her Coming was eſteemed very ſtrange; having hitherto no Appearance, but a ſupernatural Affection to ſee the Queen: Altho', as the Secretary obſerved to his Correſpondent, there might be other Conſtructions, which he did not think to be of Force.

The Intrigues of Court, and Matters tranſacted in the Month of *October*, as they were communicated by the Secretary in his Correſpondences, were theſe that follows.

Sundry Councils about aſſiſting Scotland.

Sundry Devices were now at Court concerning the Nation's inward Cauſes. Certain made and deviſed Talks, as tho' ſome of the Council were of one Mind concerning the *Scotch* Cauſes, and ſome of another. And truth it is, that Arguments had been made contrariwiſe; ſome to aid the Lords of *Scotland* plainly and openly, ſome but covertly; ſome not at all. But in the End, the Queen reſolved to uſe all good Means, by Mediation, by open Countenance, to relieve them; but to do nothing that might break Peace.

Rumours as tho' the Lords did not agree.

Sundry Rumours aroſe at Court, that the Lords did not agree together. As, That my Lord of *Leiceſter* ſhould not have ſo great Favour as he had: That my Lord of *Suſſex* and he ſhould be in ſome ſtrange Terms: That the Duke of *Norfolk*, the Lord Chamberlain, the Earl of *Hunſdon*, &c. ſhould alſo not allow of the ſaid Earl of *Leiceſter*: That Sir *Thomas Heneage*, Vice Chamberlain, ſhould be in good favour with her Majeſty, and ſo miſliked by the ſaid *Leiceſter*; with ſuch like infinite Toys. But the Secretary ſaid, he truſted hereof in deed no harm ſhould follow. For that all theſe Lords were bent towards her Majeſty's Service; and did not ſo much vary among themſelves, as lewd Men did report. But to tell truly what he thought was, that the Queen's Favour towards my Lord of *Leiceſter* was not ſo manifeſt as it had been, to move him to think, that ſhe would marry with him; and yet his Lordſhip had Favour ſufficient, as he heard him ſay, to his good Satisfaction. The Earl of *Suſſex* thought the Earl of *Leiceſter* might do more for him in Cauſes of *Ireland* than he had. The Duke of *Norfolk* loved the ſaid *Suſſex* earneſtly. And ſo all the Stock of the *Howards* ſeemed to join in Friendſhip together. Sir *Nicolas Throgmorton* was much noted by Speech to be a Director of my Lord of *Leiceſter*. But the Secretary thought that Lord well able to judge what was meet or unmeet: and did uſe *Throgmorton* friendly, becauſe he ſhewed himſelf careful and devout to his Lordſhip.

Counſil concerning the Intercourſe.

The Treaty at *Bruges* was continued till the 15th of *March*. The Court was now deviſing, how either to accord without the Diſadvantage of the *Engliſh* at the next Meeting, or elſe to ceaſe the *Intercourſe*; and nevertheleſs to continue Traffick and Amity: A Matter indeed (as the Secretary gave his Judgment) like a Maze to walk in.

Depredations.

A Way deviſed at the Court for the Stay of frequent Depredations.

The French *Ambaſſador returns from the* Scotch *Queen.*

Malveſier, the *French* Ambaſſador, returned from *Scotland*; where he had been with the *Scotch* Queen, to exhort her to compoſe Differences between her and her Subjects. But had not profited with that Queen; ſo earneſt was ſhe bent againſt the Duke of *Caſtelherault* and his Complices.

She is in the Field with an Army.

The *Scotch* Queen now was in Field theſe eight Days with 5 or 6000 men. But what ſhe was like to obtain by it, none could tell.

The Lords at Dumfreez.

The Lords that combined againſt her, were at *Dumfreez* without any Force of Importance. Their principal Force was the univerſal good Will of the Realm, ſaving of a few about the Queen.

Sir H. Sydney, *Lord Deputy of* Ireland.

Sir *Henry Sydney* now had his Commiſſion to be Lord Deputy in *Ireland*. He was to depart within four Days. *Arnold* [the Queen's Chief Magiſtrate there] ſhould return, as others had done, with miſliking.

Opinions of the Lady Cecilia.

The Lady *Cecilia* lived bountifully here. Of whom alſo were ſundry Opinions. Some, that ſhe meant to ſet on Foot her Brother's former Suit for Marriage: but perceiving that not to be found probable, ſome now ſaid, that ſhe would further my Lord of *Leiceſter* towards her Majeſty. But if ſhe ſhould find no Succeſs thereof, then ſome will ſay, ſaid the Secretary, what they liſt.

Archduke Charles *looked for.*

Many looked for Anſwer from the Emperor for *Charles*'s Coming: and many thought ſtill thereof to ſee Succeſs.

The Parties in Scotland *in Arms.*

I will add further two or three Memorials, however commencing the beginning of the next Year; becauſe they do ſo nearly relate to the former Tranſactions. As to the *Scotch* Matters, thus the Secretary wrote to his Correſpondent, *March* the 26th, 1566. 'I am in doubt 'to which of the Parties I ſhould wiſh Victory, as percaſe in their 'Heats they covet. And yet I cannot think evil of the Earl of *Murray*. I ſee the Subjects brought to Deſperation, and the Prince into 'Indignation.

The ill State of Ireland.

All out of joynt in *Ireland*. Full time therefore for Sir *Henry Sydney* to go thither. The good Subjects in all Parts oppreſt; the *Iriſh* bearing Rule. But in all no Peril, ſaving in *Shan*, who will, as he uſed to ſay in his Drunkenneſs, be Lord or King of *Ulſter*. Whatſoever the Earl of *Kildare* did before this Deputy's coming, now the Court was aſſured, that he both at preſent did, and would continue to do notable Service againſt that Rebel *O Neyle*. Againſt whom, becauſe the Queen and her Council would adviſedly proceed, Mr. Vice-Chamberlain went over to confer with the Lord Deputy. And in the mean time they ſent Treaſure aforehand. And there was cauſe to fear again, that *O Neyle*'s Boldneſs was fed out of *Scotland*.

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Reports now were enough at Court and City, of *Leiceſter*'s Abſence, and of his Return, and of the Queen's Favours to others. But they were fond, and many untrue. 'Briefly, ſaid the Secretary upon 'theſe Rumours touching the Queen, I affirm, that the Queen may 'be by malicious Tongues not well reported; but in truth, ſhe herſelf is blameleſs, and hath no ſpot of evil Intent. Mary, there may 'lack, eſpecially in ſo buſy a World, Circumſpection to avoid all 'Occaſions.'

Rumours of the Queen's Favourites.

The Matter of Archduke *Charles* (ſaid he) was of the Queen ſurely minded; but the Progreſs therein had many Letts. The thing was much allowed of the Nobility. And the Secretary ſhewed his Senſe of this grand Affair by the Prayer he added; 'God, ſaid he, direct 'the Queen to Marriage in ſome place: Or otherwiſe her Regiment 'will prove very troubleſome and unquiet.' And he was a true Prophet.

Archduke Charles'*s Matter.*

The Convocation met again this Year *May* the 2d. in King *Henry* the Seventh's Chapel. And Dr. *Yale* the Archbiſhop's Vicar-General, by Authority of the Queen's Brief to the Archbiſhop, and his Grace's Letters Commiſſional to him thereupon, did again continue and prorogue the ſaid Convocation to the 5th day of *October* next, and ſo from time to time till *October* the next Year, 1566. when the Parliament ſat again.

A Convocation

CHAP. XLVIII.

The Declaration *of the* London *Miniſters anſwered. Diſorder of the Youth in* Cambridge. *Pope* Pius *his Bull. Practices of the Pope and Papiſts continue. The Pope's* Nuncio *here privately.* Bullinger'*s Correſpondence with Biſhop* Sandys, *and Biſhop* Jewel. *This Biſhop's* DEFENCE. Adrianus Saravia *in* Jerſey; *For Epiſcopacy. His Letter to* Cecil. *One* Reynolds *tortured at* Rome. *Reformation in* Scotland.

THE Book lately ſet forth, (mentioned before Chap. XLIV.) in Vindication of ſuch Miniſters of *London* as left their Livings, rather than they would wear the Habits required, intituled, *A Declaration of the Doings of the Miniſters of the City of* London, ſoon received a grave and learned Anſwer, printed in a thin *Quarto*, and called, *An Examination, for the time, of a certain Declaration lately put in print in the Name and Defence of certain Miniſters of* London, *refuſing to wear the Apparel preſcribed by the Laws and Orders of the Realm.* It was done by ſome Eminent Hand, and, as it ſeems to me, by the Archbiſhop of *Canterbury* himſelf. In the Epiſtle to the Chriſtian Reader, the Cauſe of writing this Anſwer is ſhewn to be the *Provocation of that Treatiſe ſo ſolemnly advouched, ſo confidently affirmed, and very lately ſo publickly by Print divulged and diſperſed.* The Writer notwithſtanding profeſſed to

An Anſwer to the Declaration *of the* London *Miniſters.*

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to ſay not half ſo much as might be ſpoken in the Comprehenſion of the Cauſe, nor to take ſo much Advantage againſt that inconſiderate Writing, as it might deſerve to be charged; but briefly to put to the Authors Conſideration, the Weakneſs of the Reaſons, and the Sophiſtication of the Arguments of that Diſcourſe, unworthy of itſelf (to ſay the Truth) to be once anſwered; as being ſo written as every Man (but ſuch as were either too partially bent to the Cauſe, or for lack of Learning could not expend the Subſtance of the Writing) might perceive that it muſt needs fall to Ruin and decay of Credit of itſelf, tho' no Man ſhould bend any Force againſt it; and however (in the Heat then taken) thought to be wittily, gravely, invincibly written, *&c.* That as for thoſe that were learned, and commonly judged to be among this Number, they could not much joy to fight under their Banner, or to run with them to the Mark they ſhot at. For that it was certain, that many whom this ſmall Rout, named *London Miniſters*, would have to be joined with them for their more Honeſty, were far from their Determinations in this Queſtion, neither ſo handling it, nor would ſo conclude in this Cauſe as they did: Howſoever, ſome of them, he ſaid, did a little ſtay at the uſing of this Apparel in themſelves; yet were not of their Judgment to condemn the Things of *Wickedneſs*, neither in themſelves, nor in the uſe of them, as the Miniſters in this Church of *England* be called now to wear them. And therefore, howſoever they would wiſh a Liberty to their own Conſciences reſerved, till they might ſee more in the Cauſe, that yet they were far off from condemning their Brethren, whoſe Conſciences could ſerve them, for Obedience ſake, to uſe them. ------That therefore he muſt ſay, that they were but a very few in themſelves, other than ſuch as had been either unlearnedly brought up moſt in profane Occupations, or as were puffed up in an Arrogancy of themſelves; and peradventure, chargeable with ſuch Vanities of Aſſertions, as he would at that time ſpare to charge them with: praying God they fell not at laſt to the Sect of *Anabaptiſts* or *Libertines*; as ſome wiſe and zealous men of their own Friends and Patrons feared they made Poſt-haſte one day openly to profeſs.

The wiſer ſort of the Refuſers of the Habits.

The Writer's Addreſs to the Papiſts hereupon.

Then he converted his Diſcourſe to the Papiſts, who took no ſmall Delight to obſerve theſe Diſcords in this Reformed Church; imagining that the Queen, upon a Diſpleaſure at theſe Differences, would in time change the preſent Religion, and have a better Opinion of Popery. And theſe indeed were the Fears and Apprehenſions of ſome good Men. But, ſaith our Anſwerer, the Adverſaries of true Religion (meaning *the Engliſh Lovainiſts*) could win no great Rejoice at theſe Mens Overſights; as being but a very few, and counted none of the ſincere and learned Proteſtants, however for a time they ſeemed to be among us. And theſe Popiſh Adverſaries ſhould have the whole State of the Clergy in Place and Reputation for Learning, Wiſdom and Gravity, concordly joined, to be wholly againſt them. And he ſhewed them, how unlikely it was, that the Prince would, for the diſproving of a few Counterfeits, diſlike the whole State of the reſt of the Clergy, who ſhould by God's Grace be able enough to defend the true Religion of the Goſpel. Which they might hear how the Prince did profeſs daily and openly to maintain and defend to the utmoſt Jote of the Word of God, with renouncing as well all foreign Authority, as all foreign Doctrine; and ſurely grounded upon this ſtable Rock of God's Word. And that they could not bewitch wiſe Mens Heads or Hearts, but they could diſcern Truth from Falſehood, Devotion from Superſtition, Papiſtry from the Goſpel, Tyranny from Diſcipline, Chriſt from Anti-chriſt. This was the Sum of the Preface, which I give the larger Account of, becauſe a great deal of it is Hiſtorical, and will let in Light upon us concerning theſe Times and Things.

In the Book itſelf, the Writer undertook to weigh and examine the Grounds and Reaſons diſtinctly, which had been urged in the ſaid *Declaration*, for refuſing the Apparel and Garments then uſed of Chriſt's Church in *England:* which he doth nervouſly.

Certain learned Letters about the Habits, under K. Edward.

In the End of this Book are added ſeveral notable Letters tranſlated into *Engliſh*, written in King *Edward*'s Days, relating to this Argument of the Habits; about which there were ſome Arguings alſo in that Reign. One of theſe Letters was writ by Archbiſhop *Cranmer* to Dr. *Martin Bucer*, then the King's Profeſſor of Divinity in *Cambridge*, requiring his Judgment in this Matter. Another Letter was from Biſhop *Hoper*, who ſometime ſcrupled wearing the Epiſcopal Habit. Alſo, two Letters of the ſaid *Bucer's*; one in anſwer to the ſaid Archbiſhop, and the other to the Honourable *Johannes a Laſco*, no Friend to the Habits. And one Letter more writ by Dr. *Peter Martyr*, the King's Profeſſor of Divinity in the other Univerſity of *Oxford*, to the ſaid *Hoper*, for his Satisfaction. The Reaſon the Author gave for ſubjoining theſe Letters, was, that they (the Oppoſers of the Habits) might ſo adviſedly expend the earneſt Counſel of theſe two notable Fathers, in this their purpoſed diſcuſſing of the Cauſe, as at laſt to reſt in quiet, praiſing God in Truth, and to forſake Error, covered with zealous Perſuaſion.

A proper Allegation about the Habits from St. Auguſtin.

And laſtly, in the beginning of this *Examination*, the Author thought fit to Preface a very apt Quotation out of St. *Auguſtin*'s Epiſtle to *Januarius*; which begins thus: 'Such Things [in religious Worſhip] as have diverſity of Obſervations, by reaſon of the diverſity of Lands and Countries, *&c.* all theſe Things have freedom in Obſervation, and certes there is no manner of Diſcipline or Uſage in theſe Things more agreeable unto a grave and prudent Chriſtian man, than that he attemper himſelf to the Orders of that Church whereto he ſhall chaunce to reſort. For, by St. *Ambroſe*'s Counſel, a man ought to obſerve that Manner which he ſees that Church to uſe whereunto he chaunceably cometh, if he will not be ſlaunderous to any man, or any man be ſlaunderous unto him. As for me, ſaith St. *Auſtin*, when I diligently bethought myſelf of this Sentence, I always had it in ſuch Veneration, as if I had received it as an Oracle heavenly ſent from God.

Diſorder in Cambridge *ſtill.*

Troubles in the Univerſity of *Cambridge* about the Habits and certain other Rites, could not yet be pacified, notwithſtanding the vigorous Means uſed the laſt Year, as was ſhewed before. The Inconvenience whereof was, that good Studies of uſeful Learning were laid aſide for wrangling about trifling Matters; and many well-diſpoſed

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People in the Nation, that uſed to exhibit to poor Students, began to withdraw their Charities, or diminiſh them. The Secretary, who was Chancellor alſo of that Univerſity, out of his exceeding Love and Compaſſion towards it, diſpatches a Letter in *November*, this Year, 1566. to Dr. *Beaumont*, his Vice-Chancellor, and the reſt of the Heads; that they would do their Endeavours to bring in Peace and Uniformity in their Body. That we may be more fully acquainted with the Chancellor's Meſſage, the Letter carried this Purport.

Cecil *to the Vice-Chancellor.* Pap. Houſe.

‘THAT in the common Opinion of the beſt, the Lightneſs and Diſorder of the Youth, as well in Apparel as other Behaviour, was a great Hindrance to Learning, and a Token of great Negligence in their Overſeers, both publick and private. It was alſo a Stay at this Day of many mens Charities: Who, if theſe Things were more moderately uſed and reformed, would have dealt much more liberally with the poorer ſort. And ſo, he ſaid, in many Places ſundry did affirm and pronounce. And therefore he, their Chancellor, did require them all, not only in their ſeveral Houſes, but they alſo the reſt, publickly to aſſiſt the Vice-chancellor, to ſee all ſuch Lightneſs and diſorderly Behaviour repreſſed preſently, and good Order hereafter continued. That Learning being joined with Godlineſs, Modeſty, and the glad embracing of good Order, they might reap ſuch Fruits, and profitably ſerve to thoſe Ends whereunto thoſe godly Foundations were firſt erected. And he added, that their Diligence and Conformities herein ſhould move him to be in his Doings more careful for their Matters abroad; altho' in mind, he ſaid, he could be no more.

The Pope's Bull for confounding the Hereticks.

Fox's *and* Firebr. Pt. II. p. 40.

LET us now ſee ſomewhat of the Diſturbances raiſed this Year in the Church by Papiſts, in behalf of their Cauſe. Pope *Pius* V. in the firſt Year of his Pontiff, ſet forth a Bull to Anathematize and Confound the Hereticks, and to ſow Diſcord among them. It ran to this Purport; ‘That whereas he had found, and daily did find, that Hereticks encreaſed in ſeveral Colonies, Principalities, Realms and Countries ſubject to the See of St. *Peter* his Predeceſſor; and that they fell from and deſerted his Juriſdiction with blaſphemous and railing Writings againſt him, his Ceremonies and Apoſtolical Juriſdiction and Privileges, granted him and his Succeſſors by God, and formerly generally acknowledged by Emperors, Kings and Princes, to be his: THEREFORE in the Name of the Holy Trinity, of the Bleſſed Mother of God, of St. *Peter* and St. *Paul*, and in the Name of the holy Hoſt of Heaven, of the Archangels and Angels, of the holy Apoſtles, Saints and Martyrs, he did Anathematize all Hereticks, Living, Trading or Travelling in or among the ſame, whereſoever diſperſed over the Face of the whole Earth: And further Willed and Authorized the Wiſe and Learned of his Eccleſiaſticks to labour, endeavour and contrive all manner of Devices, to abate, aſſwage and confound theſe Hereticks. That thereby the Hereticks might either be reclaimed to confeſs their Errors, and acknowledge the Juriſdiction of the See of *Rome*, or that a total Infamy be brought upon them and their Poſterities by a perpetual Diſ-

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‘ cord and Contention among themſelves. By which means they ‘ might either ſpeedily periſh by God's Wrath, or continue in eternal ‘ Difference. This was dated the 6th of the Ides of *May*, at *Rome*.

The Deſigns of the Bull, to Diſpenſe with new Doctrines.

Father *Freke*, a Jeſuit of great Authority in *Paris*, thus explained this Bull, and the Deſign of it, to *Malachias Malone* an *Iriſh* Friar, and afterwards a Convert, That this Bull diſpenſed with the Deviſers for Deviſing of new Tenents, Doctrines and Covenants, and that it diſpenſed alſo with marrying by the Heretical Law [meaning the Laws of the Reformed Church of *England*] Provided that the Device intended was to promote the Advancement of *Rome*. And that Marriage, as they, the Hereticks, performed it, was no Marriage, but a Venial Sin.

Many diſguiſe themſelves for Proteſtants, to ſow falſe Doctrine.

Upon this Bull many undertook to ſerve the Mother Church; who entred their Names in the chief Convents of their ſeveral Orders; and in their Commiſſions they had ſeveral Names, Three or Four, in caſe they ſhould be diſcovered: And that when they had Intelligence, they might fly to another Place, and ſtill keep Correſpondence with the Convents. The Advantage of this was, that as it ſowed Hereſy and Schiſm among Hereticks, ſo it hindered Uniformity in the Church of *England*. Secondly, It prevented *Roman* Catholicks from turning away from their Principles, [when they might thus in an Heretical Country do as the Hereticks, and yet keep their Religion.] Thirdly, Whenever the Church of *Rome* ſhould have a deſign to deſtroy Hereſy, ſhe would never want Intelligence; having one or more of her Wiſe men among theſe ſeveral ſorts of Hereticks.

Inſtructions for theſe Emiſſaries.

There were Directions given to thoſe who were licenced to perform what this Bull appointed. As, they permitted to marry, and that upon two Accounts: *Viz.* That they might not be ſuſpected, and becauſe Heretical Marriage is no Marriage, if the Matrimonial Ceremonies be contrary to the *Romiſh* Orders. Several of theſe licenced Perſons were to take upon them ſeveral Callings according to their Inclinations; and yet to Preach and Expound. And if they were aſked, how they came by this Ability, they muſt reply, *By the Spirit of God, by Revelation, and by ſearching the Scriptures.* If they were aſked, Upon what Grounds they took upon them to Preach; they muſt Reply, *We preach not, but Teach.* And if they ſhould be aſked, Why they taught, not being Churchmen, they were to ſay, *Becauſe the Sons of the Prophets did Teach.* So did *Jehoſaphat* and his Princes; and the Diſciples of Chriſt before Chriſt's Reſurrection, and divers in the Church of *Corinth*, that were no Churchmen. Becauſe the Hereticks of *England*, and other Provinces were permitted to read the Scriptures; therefore, before they were well grounded in their Principles, it was neceſſary to preach Variety unto them. To ſome, the Doctrine of Free-will. To others, That Children ſhould not be Baptized, till they come to Years of Diſcretion. To others, a Monarchy of earthly Happineſs after this temporal Life. To others, that the Righteouſneſs of man depends not upon the Faith of Chriſt, but upon Charity and Affliction: And that any Gifted man may either give or receive the Sacrament: And all theſe things muſt be performed outwardly with great Fervency. For thereby they would not be ſuſpected or diſcovered. All theſe Inſtructions *Freke* communicated

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unto the before mentioned *Iriſh* Friar, when he went into *Ireland*, in the Year 1564. So that it ſeems theſe Tricks were uſed before the Pope had publickly allowed and bleſſed them in the Bull aboveſaid.

The Pope hath a private Agent in England. Camd. Eliz. *p.* 118. *Edit.* 1675.

This Pope ſeeing he might not have a *Nuncio* openly in *England*, yet obtained his Purpoſe, by employing one here many Years in his Service, living ſecurely in this Nation under colour of an *Italian* Factor; his Name was *Ridolpho*; and ſeemed to have come hither about this Year. His Buſineſs was to excite the Papiſts in *England* againſt the Queen: which he did effectually; and prevailed alſo upon ſome Proteſtants to do the like; ſome out of private Hatred and Diſaffectedneſs, and others affecting Innovation. He meddled in making a Match between the Queen of *Scots* and the Duke of *Norfolk*, and drew in the good Duke among the Popiſh Conſpirators, and made him Head of that Party to his Ruin. And when this buſy Pope iſſued out another Bull againſt the Queen, depoſing her from her Crown, and exciting her Subjects to riſe againſt her, he ſent the Printed Copies thereof to *Ridolpho* to be diſperſed through the Realm. Whereupon followed the Rebellion in the Year 1569. And then he had Orders from the Pope to furniſh the Rebels with an hundred and fifty thouſand Crowns: Which tho' he could not at that time perform, being made a Priſoner upon Suſpicion; yet he diſtributed the Money ſoon after. And, (to take up all his Story together) the Conſpirators, when all was ready, ſent him to the Pope to inform him how well prepared they now were, and, in the way, to entreat the *Spaniſh* Aſſiſtance forthwith out of the *Netherlands*.

In Ireland, Sam. Maſon *a Convert, formerly a Jeſuit.*

Ireland this Year gained an eminent Convert, named *Samuel Maſon*, bred a Jeſuit in *Paris*; to which Place he came in the Year 1550. Sir *Henry Sydney*, the Queen's Lord Lieutenant in *Ireland* was ſo well ſatisfied with his Learning and the Truth of his Converſion, that he took him for his Chaplain. And afterwards the Archbiſhop of *Dublin* gave him the Benefice of *Finglas* near *Dublin*. This man made a notable Speech in *Chriſt*'s Church in *Dublin* before the ſaid Lord Lieutenant, the Archbiſhop, and the Mayor and Aldermen of the City: Wherein he ſaid, 'It was not Want drove him thither; for he might have been entertained at *Paris*, where he abode eight Years: That for two Years and upwards he diſſembled with the Society, ſuch was his Frailty he confeſſed: But he then ſpent his time in Learning the Language of that Kingdom, and ſearching Records and Libraries there, wherein he found various Matters, to diſſuade him from that impious Way of Living. That therefore he came thither to acknowledge his Ignorance and Perverſeneſs, and to embrace the Truth, which he had for a long time ſcandalized and rejected.' This *Maſon* ſoon after preſented a Narrative to Sir *Henry Sydney*, declaring the ſtrange ways and means reſolved upon by Pope *Pius* IV. for the Reducing the Proteſtants of *England*, and his Contrivances againſt them: Which were mentioned under the Year 1560. being the firſt Year of that Pope.

Bullinger *dedicates a Book to Bp.* Sandys. Sandys's *Letter to him.*

Bullinger towards *Chriſtmas*, or before, preſented *Sandys* Biſhop of *Wigorn* with his Commentary upon *Daniel*, to whom he had dedicated it, accompanied with his Letters to him. *Sandys*, in his Anſwer writ in *January*, acknowledged the great Honour he had done him, in ſetting forth a Book of ſuch Learning in his Name: and that it was highly acceptable to him. He proceeded to mention his great Humanity towards all the *Engliſh*; whereby every body was obliged to him, but he above the reſt. He ſpake of his kind Reception of him when he was a poor Exile, and came to *Zurich* without Harbour and Friends. And that afterwards, when Providence had reſtored him home to his own Country, ſtill *Bullinger* continued to love him, and to do him all the Honour he could. And therefore he acknowledged himſelf his Debtor; and ſince he was not able to pay what he owed him, he beſeeched Him to be his Pay-maſter, who fully ſatisfied once for all our Debts. And by *Abel* a Merchant and a pious Man, he ſent him a Token. As for News, he writ him, how Chriſt's true Religion had taken place in the Realm; and that the Goſpel was not bound, but was freely and purely preached. And therefore, as to other Things, ſaid he, it was no great Matter. That there was ſome Contention about the wearing and not wearing of Popiſh Garments: To which, God, he ſaid, in his good time, would alſo put an end.

Biſhop Jewel *writes to* Bullinger *and* Lavater.

Jewel Biſhop of *Saliſbury* alſo in *February*, writ a long Letter to the ſame *Bullinger*, together with *Lavater* another Divine of *Zurich*, relating the News in *England*; as, Concerning the Matter between *Harding* the Papiſt and himſelf; Concerning the quiet State of the Realm, things being now in Peace; only the Divines of *Lovain* did make what Diſturbance they could among us. That the Queen was well, but was averſe to Marriage. That their old Acquaintance Biſhop *Parkhurſt*, Biſhop *Sandys*, Biſhop *Pilkington*, were all well in their reſpective Dioceſes: but ſo diſtant from each other, that he had not ſeen them in three Years [that is, ſince the laſt Synod.] That the Contention about the Apparel was ſtill on Foot. That for their Parts, they wiſhed all Footſteps of Popery might be removed both out of the Churches and out of the Minds of Men: but the Queen would hear of no Changes. *Jewel* alſo gave them account of the State of *Scotland* and *France*. The Originals of theſe two Letters remain in the Library of *Zurich*: Tranſcripts whereof I have by me; which may be read in the *Repoſitory*.

N. XXXV. XXXVI.

Defends his Apology.

This Year was this incomparably learned Biſhop buſy in writing a *Defence* of his *Apology*, which ſome of the *Engliſh* Papiſts had ſtruck at the laſt Year, in a large Volume, full of Calumny. And in order to his Anſwer, in *March*, by Letter, he conſulted with *Bullinger*, (a Man whom this Biſhop ſtiles, *Oraculum Eccleſiarum*, being eſteemed of the greateſt Learning, and of various Knowledge among the Proteſtants in thoſe Days) to give him Information in theſe Things following: I. Whether the Chriſtians in *Greece*, *Aſia*, *Syria* and *Armenia*, uſed private Maſſes, as the Papiſts did. And what kind of Maſſes, whether public or private, the *Greeks* at *Venice* then uſed. II. Whereas there was one *Camocenſis*, who had writ ſomewhat ſharply againſt the Lives and Inſolencies of the Popes, who he was, and when he lived. III. What he thought of that *German* Council, which they ſay, met under *Charles* the Great againſt the Second *Nicene* Council, concerning Images. Becauſe ſome ſaid there was no ſuch Council. I have alſo the Tranſcript

Puts Queries to Bullinger.

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of this Letter in my Poſſeſſion; and think it worthy of a Place in the *Appendix*.

Numb. XXXVII.

The Church of England *agrees with that of* Helvetia.

There was lately a Confeſſion of Faith ſet forth by this *Bullinger* and others, for the Churches of *Helvetia:* Which our Church did then heartily conſent to, and own. This I take from the Pen of one that well knew, *Viz. Grindal* Biſhop of *London*. For there is a Letter of his to the ſaid *Bullinger*, wherein among other Things, ſpeaking of our Church's Affairs, he ſhewed, How that many did endeavour to bring into the Church, a Doctrine different from the pure and ſincere Profeſſion, as it was embraced by the Churches of *Helvetia*; but, *Ad hunc uſque diem cum veſtris Eccleſiis veſtraque Confeſſione nuper edita pleniſſime conſentimus*; *i. e.* That to that Day they did fully conſent with the *Helvetian* Churches and Confeſſion lately publiſhed.

Adrian Saravia *at* Jerſey.

Something alſo I have here to ſay of another learned Foreigner; who came out of the *Low Countries* for the Profeſſion of Religion, and lived within theſe Dominions; and was a great Approver of the Epiſcopal Government of our Church: His Name was *Adrian Saravia*. This Year 1566. is the firſt mention I find made of him, afterwards making a good Figure in this Church: and chiefly known for a Diſcourſe he made and publiſhed, *De Diverſis Miniſtrorum Evangelii gradibus*; *i. e.* Of the different Degrees of the Miniſters of the Goſpel: principally deſigned in Vindication of the Epiſcopacy of the *Engliſh* Church, againſt ſeveral infamous Books, which at that time were ſet forth, wherein the Dignity of our Biſhops was hotly aſſaulted, and Endeavours uſed to render them odious. The Danger whereof was the calling in queſtion the Reformation of this Church, and expoſing it to the Deriſion of the Enemies of the Truth. Which the Author maketh one Ground of his taking in hand to write on this Subject. But *Beza* the chief Miniſter of *Geneva*, wrote againſt this Tract of *Saravia:* And he again, in the Year 1594, writ a very learned Defence of his own Tract in anſwer to *Beza*; and dedicated it to *Whitgift* Archbiſhop of *Canterbury*, *Ælmer* Biſhop of *London*, *Cooper* Biſhop of *Wincheſter*, and *Fletcher* Biſhop of *Worceſter*. This *Saravia* was born in *Flanders*; his Father a *Spaniard*, his Mother one of *Artois*, both Proteſtants. Flying from the Troubles of his own Country he removed himſelf and Family to *Jerſey*; where he taught a School, and preached to his Country-men Exiles there. Hither, from *Ghent*, he ſent for his aged Father and Mother, and maintained them with him.

Writes for the Engliſh *Epiſcopacy.*

But in the Year 1566, upon ſome hope of more quiet Living in his own Country, he had thoughts of returning, to do God Service among his own Country-men. Hereupon *Chambrelain*, Governor of *Jerſey*, knowing *Saravia*'s Worth, and the great Good he did in that Place, that wanted learned and able Men, endeavoured to prevent his going; writing a Letter to Secretary *Cecil* to uſe his Intereſt with him to tarry where he was: and to encourage him ſo to do, that the Secretary would procure him to be a free Denizen of this Kingdom. But the reading of *Chambrelain*'s Letter, will explain this Matter more fully; which was to this Tenor:

He

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A Letter to the Secretary concerning Saravia's *Uſefulneſs at* Jer-*ſey.*
Pap. Office.

He advertiſed the Secretary, 'That the Alteration which that Time yielded preſently in *Flanders*, moved the Bearer *Adrian de Saravia*, School-maſter there, to ſeek ſome Conference about it with certain his Country-men in *London*. And by that means it was to be doubted, that he might be withdrawn from thence: Which would be no little hindrance to his good Beginnings in that Iſle: Where he, with his Father and Mother, honeſt and aged Perſons, had lately repaired unto him; and were in ſome good Stay. That, conſidering the Lack of ſuch a Man, endued with ſuch Virtues, as were not readily found, he the ſaid *Chambrelain*, wiſhed earneſtly his Continuance in the ſaid Iſle, as well for the Inſtruction of Youth in good Letters, as alſo for ſetting forth of good and ſound Doctrine; whereof there was, he ſaid, no little want there. And to that end he humbly beſought his Honour, that as his Travail had been to further good Things there, he would uſe all the reaſonable Perſuaſions that might be for the Stay of the ſaid School-maſter, in the Exerciſe of the Charge which he had enterprized there: the rather, for that he was aſſured of no Certainty elſewhere, as did well appear by his ſaid Father and Mother, who had been contented, for their better Succour, to ſeek Relief at his Hands there. And to encourage his Diſpoſition to continue there, if it liked the Queen's Majeſty, by his Honour's Means, to naturalize him by her Letters Patents, he knew he would take the ſame in very good part; as undoubtedly he, the Governor, thought him well worthy of that Favour, beſides much better Reward. Which on his part, *Saravia* continuing his good Exerciſes there, as he had very well begun, he would not fail to conſider in the beſt ſort he conveniently might. So beſeeching Almighty God to maintain his Honour in proſperous Eſtate;

From Caſtel-Cornet, *the* 24*th*
of September, 1566.
Subſcribing,
Francis Chambrelayne.

Saravia's *Letter to the Secretary.*
Pap. Office.

Saravia it appears, did ſtill remain at *Jerſey*: the pious Reaſons whereof he wrote himſelf to the ſaid Secretary, (whom he called *his Patron*) in a handſome well-penned Letter in *February* following; which, for that learned and well deſerving Man's Memory, let me inſert:

Ornatiſſimo Viro D. *Guilielmo Cecilio*, Patrono ſuo,
Adrianus Saravius, S. P. D.

NEquâ forte animi Levitate aut Inconſtantia, Vir ornatiſſime, factum putes, quod, ut ſtatueram, ad meos Belgas *me non contulerim, rationem tibi paucis exponam. Dimiſſionem à Fratribus, qui hic ſunt, impetrare non potui. Abire autem ipſis invitis cum mala ipſorum gratia, mihi res prorſus indigna viſum eſt. Propterea ego hic habeo apud me utrumque meum Parentem, quos* Gandavo, *cum Turbæ illic inciperent, revocavi. At me, cum illis, Uxore & Liberis in turbulentam præcipitare tempeſtatem, cum quid Opus hoc rerum ſtatu Patriæ meæ afferre queam, incertus ſum, conſilium mihi*

mihi viſum non eſt. Hi ſunt trabales clavi, qui me hic affixum detinuerunt. Interea, mi Domine, ſi tibi indignus non videar, Municeps & Civis veſter fieri vehementer cupio. De hac gente nihil ſcribo, niſi quod nunquam ſibi ſit futura diſſimilis. Vale.

Guerzea, prid. Cal. *Februarii.*

An Engliſhman *perſecuted to Death at* Rome. Foxii *MSS.*

In *Naples* in *Italy*, had the Goſpel got conſiderable Footing, before and about this time. For which many there were perſecuted: and among the reſt an *Engliſhman*, named D. *Tho. Reinolds*, who kept for the moſt part about that City. And being there, was accuſed by ſome of the Citizens for Matter of Religion to the Biſhop of the ſaid City. Who ſent him from thence by Sea to *Rome*, with three other Gentlemen of *Naples*, likewiſe accuſed for Religion; there to anſwer to ſuch Matters as they ſhould be charged with. And the ſame *Tho. Reinolds*, being there, was cruelly tormented with the Torture, called by the *Italians*, *La Trotte da Chorda*, by the *Spaniards L'aſtrapado*, to force him to impeach or accuſe others of like Profeſſion of Religion, whom he knew. Which Torture, together with other their cruel Dealings againſt this good Man, in ſhort time bereaved him of his Life in Priſon, in the Month of *November*, 1566.

Progreſs of Religion in Scotland.

Now let us look upon the neighbouring Church of *Scotland:* Which at this time was in great Fermentation; but the Goſpel ſtill gathered Number and Encreaſe, notwithſtanding that Queen had endeavoured all ſhe could to the contrary: Who appointed ſix or ſeven Maſſes to be ſaid openly in her Court, and all admitted, that would, to hear them; when before there was only one Maſs, and no *Scots* allowed to be preſent. And whereas, when the Reformation was firſt ſet on Foot, Proviſion was made, that out of the Goods of the Monaſteries, which were come into the Exchequer, Stipends ſhould be allowed to the Preachers of the Goſpel, ſhe, for two Years, paid nothing. She had lately expelled *Knox*, the chief Miniſter of *Edinburgh*, out of the City, and would by no means allow his Return. But yet notwithſtanding, out of the Court all remained as before, without any Attempts towards ſetting up Popery again. The Nobility and the Citizens, by far the greater part, were for the Goſpel, and ſhewed many and great Signs of their Conſtancy therein. Of theſe *James Steward* Earl of *Murray*, the Queen's Baſtard Brother, was the Chief; a Godly Man, as Biſhop *Grindal* ſtiled him, and of great Authority. But the Queen agreed but badly with her Huſband; the Cauſe whereof was by reaſon of one *David* an *Italian*, whom the Cardinal of *Lorrain* had recommended to the Queen. He was the Queen's chief Counſellor and Confident, and of himſelf governed all, without conſulting the King, who indeed was a Man very young and light. Theſe Doings of *David*, the King could not bear, and forming a Conſpiracy with ſome of the Nobles and Courtiers, one Day, hurried him away out of the Queen's Preſence, upon whom he called for Help in vain, and procured him preſently, with many Stabs, to be ſlain. But this Act of the King, the Queen could not forget, though ſhe had a Son by him.

All this above did Biſhop *Grindal* write to *Bullinger*, in a Letter dated *Auguſt* 27. 1566.

Further Relation thereof.

About ſix Months after, Biſhop *Jewel*, in a Letter to the ſame *Bullinger*, giveth this farther Account of the *Scotch* Eccleſiaſtical Affairs: That ſome Nobles of the beſt State and Quality lived in Exile in *England*, and others remained at home, and prepared themſelves in caſe of Violence to make Reſiſtance; and ſometimes made Excurſions from their Caſtles, and brought in what they could out of the Fields and Poſſeſſions of the Papiſts. The Queen however fierce in her Mind for Papiſm, yet could ſcarce tell what to do, and whither to turn: for ſhe had the greateſt part of the Nobility and People againſt her in reſpect of Religion; and the Numbers ſtill encreaſed, as it ſeemed. King *Philip* had of late ſent hither an Abbot an *Italian*, with *Spaniſh* Gold, a cunning Man, and framed for Fraud and Craft. His Buſineſs was to aſſiſt that King and Queen by his ſubtil Counſil, and to fill all with Tumult. The King, who had hitherto abſtained from going to Maſs, and had of his own accord gone to the Sermon, to become Popular, when he heard the Ship with Money ſhould come next Day, being now made more confident, hereby took Courage, and would no longer diſſemble, but commanded Maſs to be ſaid before him. *Knox* the Preacher in the mean time, in a Church hard by, declaimed loud againſt Idolaters, and againſt all Papiſtry, never louder. And in fine, as for this rich Ship, it was toſt by Tempeſts and Winds, and ſhattered; and loſing her Maſts, and all that ſhe had in her, and full of Water, was driven into *England*. This, ſaid *Jewel*, I make no doubt, was God's Doing, to let the unwiſe King ſee how unfortunate it was to hear Maſs.

K. Philip.

Knox.

A Dearth.

This Winter was a great Dearth of Corn, by reaſon of the unſeaſonable Weather the Winter before: But there was a Proſpect of Plenty the Year enſuing.

CHAP. XLIX.

A Seſſions of Parliament. Sanctuaries. *A Bill for the Validity of Biſhops Conſecrations. Addreſs to the Queen for her Marriage, and the Succeſſion. Bills for Religion. The Queen's Speech to the Parliament in Anſwer to their Addreſs.*

A Parliament begins to ſit, October 2.

AFTER divers Prorogations, there was a Seſſion of Parliament this Year. The firſt Day of their ſitting was *Wedneſday*, *October* the 2d. *Richard Onſlow*, Eſq; the Queen's Sollicitor, was choſen Speaker in the room of *Williams* dead. The things moved or done in the Houſes of Parliament this Seſſion, that had any Reſpect or Influence on Religion, I ſhall briefly relate. Of which the Queen's Marriage and the Succeſſion were thought none of the leaſt.

Bill againſt Sanctuaries.

October the 5th, A Bill was brought into the Houſe of Commons for the avoiding Sanctuaries for Debt; and read the firſt time. And

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Sanctuary at Weſtminſter.

October the 7th read again, and ordered to be engroſſed; when Allegations were made for the Exemption of the Sanctuary at *Weſtminſter* out of this Bill, by the Dean thereof. And a Day was given him to attend the Houſe with his Learned Counſil, to ſhew Cauſe why the ſaid Sanctuary ſhould be exempted. *October* the 16th. the Dean of *Weſtminſter* according to the Appointment of the Houſe to appear that Day, was preſent at the Bar with his Counſil *Edmund Plowden* of the middle Temple, and Mr. *Ford* a Civilian. The Dean himſelf made an Oration in Defence of the Sanctuary; and alledged divers Grants by K. *Lucius*, and divers other Chriſtian Kings; Mr. *Plowden* alledged the Grant for Sanctuary here by King *Edward* Five hundred Years ago, *Viz. Anno* 1066, with great Reaſons, Laws and Chronicles. Mr. *Ford* alſo alledged divers Hiſtories and Laws for the ſame. Thereupon the Bill was committed to the Maſter of the Rolls, and others, to peruſe the Grants, and to certify the force of the Law now for Sanctuaries. The 31ſt of *Octob.* upon the ſaid Maſter of the Rolls Report of this Bill for Sanctuaries, it was agreed to be engroſſed. But *December* the 4th. this Bill for taking away Sanctuary for Debt, was read the third Time; and upon the Queſtion and Diviſion of the Houſe, it was daſhed; there being with the Bill 60. againſt it 75.

Bill for Conſecrations of Biſhops to be good.

October the 17th. A Bill for declaring the making and Conſecrating of Archbiſhops and Biſhops of the Realm, to be good, lawful and perfect, was read in the Commons Houſe the Second time [the Firſt time of the reading is omitted in the Journal] and ordered to be engroſſed. *October* the 22d. This Bill for confirming the Conſecration of Archbiſhops and Biſhops within the Realm, was read the Third time, and paſt upon the Queſtion. And was carried up to the Lords the next Day. In the Lords Houſe this Bill was read *October* the 26th, the firſt time. *October* the 30th, read again. *October* the 31ſt, read the third time, and committed to the Lord Chief Juſtice of the Common Pleas, Juſtice *Southcote* and the Attorney General. *November* the 6th. this Bill was read again, and concluded, with the Conſent of the Diſſenting Peers, theſe, the Earls of *Northumberland*, *Weſtmorland*, *Worceſter*, and *Suſſex*, Viſcount *Mountague*, Lords, *Morley*, *Dudley*, *Dacre*, *Monteagle*, *Cromwel*, and *Mordaunt*. This Bill went down to the Commons again: And *December* the 2d, it was ſent up to the Lords with a Proviſion, and was read the firſt, ſecond and third time, and by common Conſent concluded. This paſſed into an Act at the Concluſion of this Seſſion.

The Occaſion of it.

That which partly gave Occaſion to this Act, was the Law-Suit between *Boner* late Biſhop of *London*, and *Horn* Biſhop of *Wincheſter*. Who, as before was declared, tendering the ſaid *Boner* lying in the *Marſhalſea* within *Wincheſter* Dioceſs, the Oath of Supremacy he refuſed it, ſaying, That he was none of his Dioceſan; nay, no Biſhop at all; and ſo had no Right to adminiſter it to him. This reflected greatly either upon the Queen's Letters Patents in appointing her Biſhops, or upon the Form whereby they were conſecrated. And hereupon many diſaffected to the eſtabliſhed Religion, hoping it might ſtrike at the Root of the Reformation, if the Biſhops were not legally and duly made and conſecrated, uttered their Minds abroad. This is

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expreſſed in the Preamble to the Act, as the Occaſion of it; *Viz.* ſhewing, 'How divers Queſtions by overmuch boldneſs of Speech 'and Talk among many of the common ſort, being unlearned, had 'grown upon the making and conſecrating of the Archbiſhops and 'Biſhops, whether the ſame were duly and orderly done according 'to the Law, or not; which much tended to the Slander of all the 'State of the Clergy, being one of the greateſt States of this Realm. 'Therefore, for the avoiding of ſuch ſlanderous Speech, and to 'the Intent that every Man that was willing to know the Truth, 'might plainly underſtand, the ſame evil Speech and Talk, was not 'grounded upon any juſt Matter or Cauſe; It was thought conve'nient by this Act, partly to touch ſuch Authorities as did allow and 'approve the making and conſecrating of the ſame Archbiſhops and 'Biſhops, to be duly and orderly done according to the Laws of 'this Realm; and thereupon further to provide for the more 'Surety thereof.'

The Biſhop's Conſecrations good by former Statutes.

Then the ſaid Act ſhewed, how in an Act 25. *H.* 8. was ſet forth a certain Order of the Manner and Form, how Archbiſhops and Biſhops in this Realm ſhould be elected and made: and again, how King *Edward* his lawful Succeſſor ſet forth an Uniform Order of Service and Common Prayer, and put into the ſame Book a good and godly Order of the Manner and Form, how Archbiſhops and Biſhops, Prieſts and Deacons ſhould from time to time be conſecrated and ordered within the Realm. That Queen *Mary* indeed repealed theſe Laws. But in the firſt Year of Q. *Elizabeth*, her Succeſſor, they were again revived by Parliament, and enacted to be in force, in the Acts of *Supremacy* and *Uniformity*: And that the Queen, for the avoiding of all Ambiguity and Queſtions, had, in her Letters Patents, for the confirming, inveſting and conſecrating any Perſon, Elect to the Office of Archbiſhop or Biſhop, uſed ſuch Words and Sentences as were accuſtomed to be uſed by the ſaid K. *Henry* and K. *Edward* in their Letters Patents made for ſuch Cauſes: and likewiſe had put into her Letters Patents ſuch general Words and Sentences; whereby, by her ſupreme Power and Authority, ſhe diſpenſed with all Caſes or Doubts of any Imperfection or Diſability, that might any ways be objected againſt the ſame; ſo that no Doubt could or might be juſtly objected againſt the ſaid Elections, Confirmations or Conſecrations: but that every thing requiſite and material had been done, for that purpoſe, as preciſely, and with as great a Care and Diligence (or rather more) as ever the like was done before her Majeſty's time.

The Subſtance of the Act for Conſecration.

Wherefore, for the plain Declaration of all the Premiſſes, and to the intent that the ſame might be better known, whereby ſuch ill Speeches might hereafter ceaſe; it was now declared and inacted, that the ſaid Act and Statute made in the Firſt of the Queen, whereby the Book of Common Prayer, *&c.* was appointed to be uſed, ſhould ſtand and remain good and perfect to all Reſpects and Purpoſes: and ſuch Order and Form for the Conſecrating of Archbiſhops, *&c.* as was ſet forth in the time of K. *Edward* VI. and added to the ſaid Book of Common Prayer in the 5th and 6th of his Reign, be from henceforth to be uſed: And that all Acts and

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Things heretofore done about any Conſecration, Confirmation, or Inveſting of any Perſon to the Office and Dignity of Archbiſhop, or Biſhop within this Realm ſince the beginning of her Majeſty's Reign, was and ſhould be declared, judged and deemed good and perfect.

A Proviſo favourable to the Popiſh Biſhops.

There was a Proviſion at the Concluſion of this Act, very favourable to *Boner* and the other Popiſh Biſhops, that refuſed the Oath of Supremacy that had been tendered them by the preſent Biſhops. By which Refuſal, certified into one of the Queen's Courts at *Weſtminſter*, they incurred Impriſonment and other Forfeitures. This *Proviſo* was, that no Perſon ſhould be impeached or moleſted in Body, Lands, Livings or Goods, by means of any Certificate, by any Archbiſhop or Biſhop heretofore made. And that all Tenders of the ſaid Oath, and Refuſal of it ſo tendered, were void and of none Effect. So mercifully diſpoſed were theſe times in compariſon of the late days, when Popery reigned; and even to thoſe who had no Mercy themſelves to others. But proceed we to another grand Buſineſs in this Parliament tranſacted.

Motion for an Addreſs to the Queen, to declare her Succeſſor.

October 18. A Motion was made for the reviving of the Suit to the Queen touching her Declaring of a Succeſſor, in caſe her Majeſty ſhould die without Iſſue of her own Body. Which Matter had been moved in the firſt Seſſion of this Parliament, *Anno* 5. *Reginæ*.

Arguments to move the Queen thereunto.

“ What the great Arguments were, which the Parliament uſed with the Queen with ſo much earneſtneſs, for her to appoint a *Succeſſor*, and to limit the *Succeſſion*, may be ſeen in a Diſcourſe of one of the Members unnamed; amounting to twenty Reaſons, and upwards. A Copy whereof remaineth in the *Cotton* Library, with this Title, *That the Limitation of the Succeſſion of the Crown ſhould be to the Queen's Majeſty's Service.* For which the Reader may apply himſelf to the *Second Appendix.* ”

F.

It was not a thing very acceptable to the Queen to be put upon, to name who ſhould ſucceed her. Which cauſed ſome of her Courtiers in the Houſe of Commons to put this by, if they could, by letting them know her Intentions of Marriage, to provide them a Succeſſor of her own Body. Therefore the next Day, *Viz.*

Tranſactions in the Houſes concerning this Matter.

October 19. Secretary *Cecil* and Sir *Francis Knolles* her Vicechamberlain, told the Houſe, the Queen was moved to Marriage; and that ſhe minded for the Wealth of her Commons to proſecute the ſame. And Sir *Ambroſe Cave*, Chancellor of the Dutchy, and Sir *Edward Rogers*, Comptroller of her Houſhold, affirmed the ſame. And thereupon perſuaded and adviſed the Houſe to ſee the Sequel of that, before they made further Suit touching the Declaration of a Succeſſor. But divers Lawyers (among whom were *Mounſon*, *Bell* and *Kingſmill*) argued very boldly: And ſo prevailed, that the majority of the Houſe were for recontinuing their Suit for the Declaration of a Succeſſor, and to get the Queen's Anſwer. Thoſe Four Privy Counſellors that moved for a Stay of it, did it not without her Majeſty's ſpecial Direction: Who, it is very probable, foreſaw the great Inconveniencies that the further Proſecution thereof would produce.

But the Majority of the Houſe carrying it, the ſame Day it was ordered, that all the Privy Counſellors, being Members of that Houſe, with 44 others, ſhould meet the next Morning to conſult and adviſe in what manner they might move the Lords to join with them in this Matter. But the Lords, it ſeems, did not much like this Buſineſs. For though they had appointed the Select Number of the Lower Houſe to repair to them on the Morrow following, yet the Morrow being come, *Viz.*

October 22d. Their Lordſhips deſired the Committees of that Houſe to defer their Coming unto them till to Morrow. The Reaſon of which was, becauſe the Archbiſhop of *York* and ſeveral other Lords, Spiritual and Temporal had been appointed firſt to wait upon the Queen in the Afternoon, to know her Pleaſure therein, as might be gathered from the Journal-Book of the Lower Houſe. It was not before

October the 25th. That the Lords told the Committees of the Lower Houſe, (who were ſent up for to them) that they would join with them in the foreſaid Suit to her Majeſty.

Ditto the 26th. The Lords after deliberate Conſultation and Advice taken, how to proceed in this great Matter of Succeſſion and Marriage, this Day ſent Serjeant *Carus* and Mr. Attorney down to the Lower Houſe, to ſignify that they would have a choſen Number ſent up to them, for their Knowledge to be had of the ſame.

October the 30th. Lords to the Number of 36, were appointed to have Conference with a Number of the Houſe of Commons, touching a Petition to be made to the Queen for the Succeſſion and her Marriage.

October the 31ſt. The Houſe of Commons appointed Sir *Edward Rogers*, Sir *Francis Knolles*, Sir *William Cecil*, and four more of the Queen's Privy Council, and divers other Members, to have Conference with the Lords aforeſaid touching thoſe two great Matters.

November the 5th. The Lords ſent to the Commons, requiring Thirty of their Houſe to be choſen by Mr. Speaker out of their foreſaid Committees, with Thirty of the Lords by themſelves appointed, to be before the Queen in the Afternoon, by her Majeſty's Commandment, at her Palace at *Whitehall*, to underſtand what her Pleaſure ſhould be concerning the ſaid two great Buſineſſes. Accordingly, the Archbiſhop of *York*, the Biſhops of *London* and *Durham*, with many other Temporal Lords, to the Number of Thirty, and as many of the Houſe of Commons, waited upon her Highneſs in the Afternoon, for the ſaid Purpoſe. Then the Lord Keeper made a Speech to the Queen at good length to the Purpoſe aforeſaid; which is ſet down by *D'ews*.

D'ews *Journ. p.* 105. a.

The Queen's Anſwer to the Parliament, about Marriage and Succeſſion. p. 107.

The Queen's Anſwer was this in ſum: Touching her Marriage, ſhe gave them ſome hope; but excuſed herſelf in not declaring a Succeſſor, in reſpect of the great Danger that might enſue. Her Speech is ſet down in *D'ews*'s *Journal*: Which was not very Satisfactory, and ſomewhat (and as it ſeems, deſignedly) dark. ‘As for her Marriage, ‘ſhe ſaid, a ſilent Thought might ſerve. She thought it had been ſo ‘deſired, that none other Trees Bloſſom ſhould have been minded, or ‘ever any Hope of Fruit had been denied them. But that if any

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November the 6th. That the whole Houſe might be acquainted with it, *Rogers* and *Cecil* read in Writing Notes of the Queen's Sayings before the Lords and Committees of the Commons: Importing, That her Grace had ſignified to both Houſes, by the Word of a Prince, that ſhe, by God's Grace, would marry; and would have it therefore believed. And touching Limitation for Succeſſion, the Perils were ſo great to her Perſon, and whereof ſhe had felt part in her Siſter's Time, that the Time would not yet ſuffer to treat of it. Whereat all the Houſe was ſilent. Notwithſtanding,

November the 8th. Mr. *Lambert* began a Speech for iteration of the Suit to the Queen's Majeſty for Limitation of the Succeſſion. And thereupon it was ſtrongly reaſoned on both Parts: Inſomuch, that the Queen was moved, and the next Day, *Viz.*

November the 9th. Sir *Francis Knollys* declared, That it was the Queen's expreſs Command to the Houſe, that they ſhould no further proceed in their Suit, but to ſatisfy themſelves with her Highneſs's Promiſe of Marriage. After which, Secretary *Cecil*, and Mr. Comptroller ſeverally rehearſed the like Matter. But this ended not ſo. For,

November the 11th. *Paul Wentworth*, a Member of the Houſe, by way of Motion, deſired to know, Whether the Queen's Command and Inhibition ſent the other Day to the Houſe were not againſt the Liberties and Privileges of the Houſe. Whereupon aroſe divers Arguments, which continued from Nine of the Clock in the Morning, till Two in the Afternoon. And then all further Reaſoning was deferred till the next Morning. And the next Day, *Viz.*

The 12th of *November*, Mr. Speaker was ſent for to attend upon the Queen at the Court about Nine of the Clock. Who therefore ſent to the Houſe, requiring them to have Patience. And after his coming, which was about Ten of the Clock, he began to ſhew that he had received a ſpecial Command from her Highneſs to this Houſe, notwithſtanding her firſt Commandment, that there ſhould not be further Talk of that Matter in the Houſe, that is, touching the Declaration of a Succeſſor. And that if any Perſon thought himſelf not ſatisfied, but had further Reaſons, he ſhould come before the Privy Council, and there ſhew them. But this Courſe it ſeems the Houſe could not tell how to take, no more than the Meſſage ſhe ſent before. Inſomuch, that after ſeveral Days, the Queen thought fit to revoke both Meſſages. For,

November the 25th. Mr Speaker came from the Queen, and declared her Pleaſure to be, That for her good Will to the Houſe, ſhe did revoke her two former Commandments: Requiring the Houſe no further to proceed at this time in the Matter: Which Revocation was taken of all the Houſe moſt joyfully, with moſt hearty Prayer for the Queen, and Thanks to her for the ſame. But now for ſome other Bills.

Bill of Articles for Religion.

December the 5th. The Parliament intending Reformation of many Matters in Religion, a Bill together with a little Book printed in the Year 1562. for ſound Chriſtian Religion [the 39 Articles I ſuppoſe] was read the firſt time. And *December* the 10th. read the ſecond time, and ordered to be engroſſed. And *December* the 13th. The Bill for the Articles of Religion paſſed upon the third Reading. And the next Day this Bill with others were ſent to the Lords by Mr. Vice-Chamberlain and others. Which Bill, intituled, *For Uniformity in Doctrine*, was read the ſame Day in the Lords Houſe the firſt time. But it went no further this Seſſion. This Bill was again brought into the Parliament, *Anno* 13th, *Elizab. Vid.* the Journal of the Houſe of Commons, *May* the 17th.

Bills for Religion.

December the 6th. A Bill for puniſhing Offenders in Swearing, Drunkenneſs, and other ſuch like Crimes, was read in the Commons Houſe the ſecond time; and likewiſe divers other Bills touching Religion. Theſe Bills were, I. For the Order of Miniſters. II. For the Reſidence of Paſtors. III. To avoid corrupt Preſentations. IV. For Leaſes of Benefices. V. For Penſions out of Benefices, and Leaſes of Benefices. All read the firſt time. But theſe Bills had no further Progreſs this Parliament. For it was diſſolved ſoon after.

Theſe Bills, with that for the Articles of ſound Doctrine, reſted till the Beginning of the Parliament of 13. *Regin.* 1571. When upon the 6th of *April*, they were all again preſented to the Houſe; and a ſeventh Bill added, which was touching the Commutation of Penance by Eccleſiaſtical Judges. All theſe Bills were then referred to Committees to conſider of them. And the 7th of *April*, they were all read again. And they paſt the Houſe. But the Queen on the 1ſt of *May*, by the Lords of the Upper Houſe declared unto the Committees of the Commons, That ſhe approved their good Endeavours, but would not ſuffer theſe Things to be ordered by Parliament. Yet, however, they paſt all the Bills, and ſent them up to the Lords the 17th of *May* following, by Mr. Comptroller and others.

Bill for the new Deanries.

December the 12th. A Bill was read the ſecond time in the Lords Houſe, for Confirmation of the new erected Deanries, and Prebends.

Againſt Fairs on Sundays.

December the 21ſt. The general Bill to avoid Fairs and Markets on Sundays, putting them off to the next Day following, read in the Houſe of Commons the firſt and ſecond time.

Alms gathered in the Houſe

January the 2d. Alms given by the ſaid Houſe, for the Relief of the Poor, amounted to the Sum of 19*l.* 10*s.* To be paid to *Henry Knowles*, and Sen. Mr. *Grimſton*, Members of the Houſe.

A Convocation

We muſt not omit the mention of the Convocation that met this Parliament time, tho' little was done in it beſide giving the Queen a Subſidy. It had been prorogued from *February* the 8th, 1565. to *October* the 1ſt. 1566. On which Day, being *Tueſday*, it was adjourned till *Friday*, *October* 4. and ſo from Day to Day, till *Wedneſday*, *October* the 30th. Then the Biſhops being met together, after Treaty and Communication among themſelves, the Prolocutor was called up, and required to ſelect ſix diſcreet Perſons of the lower Houſe, to deviſe and conceive a Form of a Book for a Subſidy to be granted by the Prelates and Clergy of the Province of *Canterbury*.

December 4. Seſſ. 11. The Clergy being met at *Lambeth* (to which Place the Convocation had been adjourned on *Friday*, *November* 22d, and there continued ever ſince) the Archbiſhop cauſed the Book of the Subſidy to be read before them. And being agreed upon, *December* 6. was ſent unto the Clergy of the Lower Houſe. And *December* 7. the Inſtrument of the ſaid Subſidy was preſented unto the Queen by the Archbiſhop of *Canterbury*, and the Biſhops of *London*, *Chicheſter*, *Ely* and *Lincoln*, ſeveral of the Lower Houſe attending alſo, but not called in, the Queen not being well. Which ſhe read cheerfully, and rendred them Thanks.

Diſſolved.

The Convocation, having been formerly adjourned from Day to Day, ever ſince the granting of the Subſidy, and nothing elſe done, or propoſed unto the Houſe, was finally diſſolved by Authority of a Writ from the Queen.

The Queen diſſolves the Parliament.

About Two or Three a Clock in the Afternoon, *January* the 2d. came the Queen to the Houſe, and paſt a Subſidy Bill, and ſeveral more, *Viz.* 34 publick Acts, and 15 private; and diſſolved the Parliament, after ſhe had made a Speech to them, ſhewing herſelf very much diſpleaſed with ſome of them, for meddling ſo much with the Succeſſion. But ſhe told them, ‘That tho' perhaps they might have ‘after Her one better learned or wiſer, yet ſhe aſſured them, none ‘more careful over them. And therefore henceforth ſhe bad them beware how they proved their Princes Patience, as they had now ‘done Hers. And notwithſtanding, not meaning, ſhe ſaid, to make ‘a Lent of *Chriſtmas*, [being that preſent time of the Year] the ‘moſt part of them might aſſure themſelves, that they departed in ‘their Princes Grace.

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CHAP. L.

Propoſals of Marriage between the Archduke and the Queen. The Duke of Norfolk's *Advice about it. Midwives Practices. A Popiſh Confederacy of Foreign Potentates. Dean* Wotton *dies. Dean* Nowel's *Book againſt* Dorman: *And Biſhop* Jewel's *Book againſt* Harding. *The* Dutch *Church apply to the Eccleſiaſtical Commiſſion. The Queen's Ambaſſador in* Spain *affronted. Popery in* Lancaſhire. *The Queen's Letter to the Biſhop of* Cheſter *thereupon. The Church of* Carliſle's *Leaſes.*

The Match in hand between the Archduke and the Queen.

THIS Year was great Talk of the Queen's Matching with *Charles*, the Noble Archduke of *Auſtria*, and Son to the Emperor; about the which, the Earl of *Suſſex* had been ſent in Embaſſy unto the Emperor. But tho' the *Engliſh* Nation earneſtly deſired to ſee the Queen married, for the Aſſurance of an Heir to ſucceed Her, yet they were very jealous of any Popiſh Prince to become her Huſband, for fear of introducing that Religion, which they had felt enough of not long before. The Archduke therefore condeſcended very far to ſatisfy the Queen and the Nation herein. All that he required in this regard, was a Toleration to exerciſe his own Religion ſecretly in his Chamber; and that with theſe Conditions following, which were dated *October* 24th. 1567. as I tranſcribed them from a *Cotton* MS. *Viz.*

The Conditions offered. Julius F. 6. *p.* 45.

I. That none but ſuch of his own which he ſhall bring with him, being not otherwiſe perſuaded in their Conſcience, ſhall come to his Service, upon pain to be puniſhed as ſtraitly as may be deviſed.

II. That neither himſelf, nor any of his, ſhall in any wiſe, by Speech, or Argument, reprehend or miſlike of the Religion of *England*, nor maintain any Subject of the Realm to the contrary.

III. That if any publick Offence ſhall grow of this Toleration granted to him, that he will for the Remedy thereof, be adviſed by the Queen's Majeſty, and her Council.

IV. That he will refuſe no Advice and Counſel, to be enformed by the Queen's Majeſty in any thing pertaining to the Matter of Religion, for Inſtruction of his Conſcience.

V. Laſtly, He will at all Places, and in all Times accompany the Queen's Majeſty to her Divine Services, and will be always publickly preſent at the ſame.

In all other things which have been moved between the Queen's Majeſty and him, for the Marriage, he freely yieldeth to the Queen's Majeſty's Will. And if ſhe ſhall not like of his Perſon when he cometh, he will return, as ſhall be her Majeſty's Pleaſure.

Debated in Council.

This Matter was in the Month of *December* debated ſeriouſly in the Privy Council: and whether theſe Conditions ſhould be accepted, or not, and whether the Liberty of the Popiſh Religion ſhould be allowed the Duke of *Auſtrich* at all.

The

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Whether to be crowned King.

The laſt Difficulty was, Whether the Archduke ſhould not upon his Marriage have the Title, Style and Honour of a King; Next, Whether after Iſſue procreated of Us, he ſhould not be Crowned King, and ſo remain. Which was in the Name of the Queen, thus anſwered.

To the Firſt, That if other Things requiſite ſhall be accorded, he ſhall not be denied to have the like Title and Styles in this Realm that King *Philip* had, upon the Marriage of the late Queen our Siſter.

To the Second, It cannot be by the Laws of the Realm granted; Nor yet were it meet in Reaſon, that any Perſon marrying with us and leaving Iſſue, ſhould be crowned King of the Realm. For thereby Injury ſhould be done to the Inheritors of the Crown; that is, to the Heirs of our Body, if God ſhould give us any, or, in default of them, to the next Heirs.

The Duke of Norfolk's *Advice.*

The Duke of *Norfolk* being then not well, and therefore retired to his Houſe in *Norwich*, was ſent for to come to the Council. But his Want of Health made him, inſtead of coming, write his Mind, and ſend it to the Queen and Council. Which he was the better able to do, having underſtood how that Affair ſtood by Letters lately ſent him from the Earl of *Suſſex*, now Ambaſſador with the Emperor about this Match. Which Writing of the Duke's favouring, I ſuppoſe, the Cauſe, made ſeveral to cenſure him as diſaffected in Religion, and to be a Papiſt: Tho' indeed from his Youth he was bred a good Proteſtant, rather indeed bending towards the *Puritans* than the *Romaniſts*. For he was bred up under *John Fox*, and had entertained *Dering* for his Chaplain. The ſum of this the Duke wrote in a Letter to his Kinſman, the Earl of *Suſſex* aforeſaid, ſtill Ambaſſador with the Emperor, *Viz.*

His Letter to the Earl of Suſſex. Titus B. 2.

‘ I Write theſe few Lines, Good Couſin, rather becauſe I would
‘ among others of your Friends you ſhould hear from me, than that
‘ I can write any thing of Courtly Proceedings. And yet by the laſt
‘ Letters I received, I did underſtand, that the Reſolution for Anſwer
‘ to the Archduke ſhould be to ſatisfy all his Well-willers. My State
‘ in Health was ſuch as I was not able to repair to the Court myſelf,
‘ altho' I received Letters for my Repair, in the Afternoon, when I
‘ had received your Packet in the Morning before. Which made me
‘ more able to know what I had to do. And therefore inſtead of my
‘ own going, I did write to her Majeſty at ſome length what I
‘ thought of the Matter. Which Letter hath been ſcanned according
‘ to every Man's Affection. And therefore I newly am now counted
‘ a Papiſt: but as long as I diſcharge my Duty and Conſcience to
‘ God, my Prince, and my Country, I am too well mortified to care
‘ for ſlanderous Reports. Thus, Good Couſin, reſting Yours, leav-
‘ ing the Report of the State of Matters now at the Court to others
‘ of your Friends Reports, who can write more certainly than I,
‘ becauſe I heard not this eight Days, I bid you moſt heartily
‘ Farewel.

From Norwich, *this 18th of* December, 1567.

Your aſſured Loving Kinſman
T. Norfolk.

There

ANNO 1567.

The dangerous Practices of Midwives.

There is one thing more I ſhall obſerve under this Year, namely, a Licence the Archbiſhop of *Canterbury* granted to *Eleonor Pead*, to be a Midwife, with the Oath ſhe took. Whereby it may be perceived what were ſometimes the diſorderly Practices of Midwives in thoſe Days: as, Laying ſuppoſititious Children in the Place of the true natural Ones, uſing Sorceries and Inchantments; Hurting the Child, or deſtroying it, or cutting or pulling off the Head, or diſmembring it; Baptizing the Infant new born in caſe of Neceſſity, with odd and profane Words, and uſing ſweet Water or Water perfumed. But behold! the Oath this Woman took:

The Midwives Oath. Park. *Regiſt.*

‘I *Eleonor Pead*, admitted to the Office and Occupation of a Midwife, will faithfully and diligently exerciſe the ſaid Office according to ſuch Cunning and Knowledge as God hath given me: And that I will be ready to help and aid as well Poor as Rich Women being in Labour and Travail of Child, and will always be ready both to Poor and Rich, in Exerciſing and Executing of my ſaid Office: Alſo, I will not permit or ſuffer that any Woman being in Labour or Travail ſhall name any other to be the Father of her Child, than only he who is the right and true Father thereof. And that I will not ſuffer any other Bodies Child to be ſet, brought, or laid before any Woman delivered of Child in the Place of her natural Child, ſo far forth as I can know and underſtand. Alſo, I will not uſe any kind of Sorcery or Incantation in the time of the Travail of any Woman: And that I will not deſtroy the Child born of any Woman, nor cut, nor pull off the Head thereof, or otherwiſe diſmember or hurt the ſame, or ſuffer it to be ſo hurt or diſmembred by any manner of Ways or Means. Alſo, that in the Miniſtration of the Sacrament of Baptiſm in the time of Neceſſity, I will uſe apt and the accuſtomed Words of the ſame Sacrament, that is to ſay, theſe Words following, or the like in effect, *I Chriſten thee in the Name of the Father, the Son and the Holy Ghoſt*, and none other profane Words. And that in ſuch time of Neceſſity, in Baptizing any Infant born, and pouring Water upon the Head of the ſame Infant, I will uſe pure and clean Water, and not any Roſe or Damaſk Water, or Water made of any Confection or Mixture: And that I will Certify the Curate of the Pariſh Church of every ſuch Baptizing.

A Confederacy of the Popiſh Princes.

AS for the State of the Reformed Religion at this Time in this and other Countries, it was now moſt dangerouſly undermined by the chiefeſt Popiſh Potentates: Who entred this Year into a ſecret Combination to deſtroy it utterly, and forcing all other States and Princes to enter into the ſame with them. The Articles whereof were procured by ſome of the Queen's Spies and Intelligencers, and ſent to the Secretary in the *Dutch* Language. The Tranſlation whereof was as followeth:

ANNO 1567.

MSS. penes me.

A brief Abſtract of Tharticles of the Secrett Contract and Confederation or Leage, made between the Pope, the Emperor, the Kinge of Spaine, *the Kinge of* Portingall, *the Duke of* Bavier, *the Duke of* Savoye, *and other their Confederats, and Companions, or Conſorts: Into the which Contract or Leage they have ſought Meanes to drawe in the* French *King, which hath allreadye conſented,* Anno 1567.

1. ALL *Lutherians* and *Calviniſts* or *Hugonots* which be againſt the Churche of *Rome*, ſhalbe rooted out: and in the Place of thoſe Potentats others ſhalbe placed at their Pleaſures.

2. And when the ſaid Contract ſhalbe put in Execution and Accomplyſhed, They the ſaid Confederates with generall Power and Force ſhall goe againſt the Turke.

3. The Intention of the Emperour is ſuche, that firſt of all there ſhalbe cut off from the Empyre the *Paltzgrave* and Duke *Auguſtus*. And the ſaid cuttinge off ſhalbe the firſt Metinge daie at *Wormes*, ſodainely or they be ware thereof.

4. And in their Place ſhalbe ordeigned and placed themperors two Brethren, the Archeduke *Ferdynando*, and Duke *Charles*.

5. Firſt, or at the beginninge, the Goods of the dyſſobedyent Lordes and Potentats, which will not conſent to be comprehended in this Contract, ſhalbe confyſcated and ſeaſed upon by the ſaid Confederates.

6. The ſame ſhalbe, throughe the Emperours Power, begun at *Wormes*, and ſoforth proſecuted in all other Places nedefull.

7. All Well-willers and Aſſiſters of the Churche-men of *Luther* and *Calvin* ſhalbe diſplaced, baniſhed and condempned to Deathe.

8. *Item.* By the Pope ſhalbe made and ordeigned a Patriarke over all *Duchelande*, to make Ordynances for the Services and Mayntenance of the Churche of *Rome*.

9. And for thaccompliſhment of the ſaid Matter, and to the Supportinge of the Charges that ſhall ariſe upon the ſame, the Pope ſhall geve and paie the one half of his Revenewes; and lykewiſe ſhall do all Cardynalls, Archbiſhops, and other ſpirituall Perſons in *Duchelande*, and other Countries, to helpe to mayneteyne the Churche of *Rome*.

10. There ſhalbe conſtituted, ordeyned and made, and placed rounde aboute, newe Servants of the Churche, with ſpirituall Ordynances and Offyces, accordinge to the Uſe of the *Romyſh* Churche.

11. Everie Man ſhalbe commaunded and holden to goe to Maſſe, and that on paine of Excommunication, Correction of the Bodye, or Deathe, or at the leaſt, upon Loſſe of Goods; which Goods ſhalbe parted and diſtributed emongeſt the principall Lievetenaunts and Capytaines.

12. The Kinge of *Spaine* promiſethe withe all his Power and Might, to provide and bringe to paſſe a Mariage betwene the *Frenche* Kinge and the Emperours Daughter.

13. *Callis*, and other Places lately belonginge to the Crowne of *Englande*, ſhalbe delivered to the Kinge of *Spaine*: And he ſhall helpe and aſſiſt the Quene of *Scotland*; and reſtore her to her Kingdome, in chaſinge awaie the Quene of *Englande*; and helpe to deſtroye all ſuche as be affectioned, or make claime to the ſame Kingdome.

The Kinge of *Spaine* his Sonne ſhall have in Mariage the Emperours Daughter. 14.

The Emperour, the Kinge of *Spaine*, and the *Frenche* Kinge, ſhall, in their proper Perſons, be preſent in all ſuche Warrs and Exploits. 15.

The Duke of *Bavier* ſhall be Lievetenant Generall for the Pope, and general Capyteine for the Spiritualitie, in the ſaid Exploits and Wars. 16.

And his Eldeſt Sonne ſhall have in Mariage the Daughter of the Duke of *Lorrayne*. 17.

The Duke of *Guyſe* ſhall have in Mariage the Daughter of the yonge Duke of *Bavier*. 18.

The Siſter of the *Frenche* Kinge ſhalbe maryed to the Kinge of *Portingall*. 19.

And in caſe the Duke of *Florence* deny or refuſe to be compriſed in the ſaid Contract, he ſhalbe dryven and chaſed out of his Land. 20.

The Dukedome of *Mylleine* ſhalbe rendred and reſtored to the *Frenche* Kinge; he ſhall have allſo the Ilandes of *Corſyca*, as ſoon as the *Genevoiſes* be from thence removed. 21.

The *Venetians* ſhall ſubject themſelfs allſo to the ſaid Contract. And yf they refuſe to doe the ſame, then ſhall the ſaid Confederats make ſharpe Warrs againſt them, and their Lordeſhippe and Lande in *Italye* ſhalbe geven from them. 22.

The Duke of *Florence*, for thaccompliſhment of theſe Articles, ſhall ryde in poſt to the Frontiers of *France*, whereas the Kinge and his Mother ſholde allſo come; notwithſtandinge that ſhall take no place throughe the Solycitacion don by ſome of the Kinges Counſaill to the contrary. 23.

The Cauſers and Preferrers of this Contract, be the Cardynall of *Lorrayne*, and of *Graundvill*, and his Brothern. Which lykes the Emperour verye well; the rather, for that it firſt tendeth to Honour and Riches, which the Houſe of *Auſtria* hath allwaies ſought and deſired.

The Cardynall of *Burboyn* is allſo one of theſe Practyſers.

Dean Wotton *dies.*

Nicolas Wotton, LL.D. Dean of *Canterbury* and *York*, died this Year. He hath a very fair Monument in the Cathedral Church of *Canterbury* with his Statute in a kneeling Poſture. By which *Effigies* of him he ſeems to have been a ſpare Man, his Cheeks falling in. The Head of it is counted an extraordinary fine piece of Work. The Inſcription being in *Latin*, is very large, giving a contracted Hiſtory of the Man. It expreſſeth, among other Things, That he was ſent Ambaſſador twice to the Emperor *Charles* V. Once to *Philip* King of *Spain*, and to *Francis* I. the *French* King: Thrice to *Henry* II. his Son: Once to *Mary* Queen of *Hungary*, and Governor of the *Low Countries*: Twice to *William* Duke of *Cleves*: That he was Commiſſioner of the Peace renewed between the

Engliſh, *French* and *Scots* at *Guiſnes* and *Ardes* in the Year 1546. And likewiſe at *Cambray* Caſtle in the Year 1558. Laſtly, One of the Queen's Ambaſſadors at *Edenburgh* in *Scotland*, 1560.

Dean of Paul's *his Book in Confutation of* Dorman.

As this Dean deceaſed this Year, ſo another Dean of this *Engliſh* Church, namely of St. *Paul's London*, muſt have ſome Notice taken of him, for a learned Book now ſet forth againſt *Thomas Dorman* a Papiſt, intituled *A Confutation of him. Dorman*, a young forward man, now Bachelour of Divinity, ſometime a Fellow of *New College, Oxon*, by the Help, as it was thought, of the Collections and Writings of Dr. *Richard Smith*, to whom he was Executor, undertook to anſwer ſome Part of Biſhop *Jewel's* Challenge; and ſet forth a Book in the Year 1564. called *A Proof*, written to prove the Neceſſity of one Head of the Church, who muſt be the Pope, intended againſt certain Articles of the ſaid Biſhop's Challenge, relating chiefly to this pretended Head. This *Proof*, *Nowel*, Dean of St. *Paul's* ſoon anſwered, ſtiling his Book *A Reproof of Mr.* Dorman's *Proof*. But *Dorman* defended his *Proof*, and called his Defence *A Diſproof of* Nowel's *Reproof*; and this came forth in the Year 1565. In which Book he had mingled many impertinent Treaties of other Matters in Controverſy between us, to help out with the great Barrenneſs of his firſt Subject, *Viz.* The Neceſſity of one Head of the Church. Then in the Year 1567. the Dean ſet forth, in anſwer to the *Diſproof*, a pretty bulky Book, intituled *A Confutation of Mr.* Dorman's *late Book*, &c. *Whereby our Countrymen, eſpecially the ſimple and unlearned, may underſtand how ſhamefully they are abuſed by thoſe and the like Books, pretended to be written for their Inſtruction.* The Ground of this Warning may be gathered from *Nowel's* Complaint in his Epiſtle to the Reader, *Viz.* How unfairly and diſingenuouſly *Dorman* dealt with him, for he either wholly omitted *Nowel's* Sayings (which he pretended to go about to confute) except a Word or two in the Beginning of them, and here and there piked what he thought good; or if he did rehearſe a few Lines of *Nowel's* Book, he commonly broke off as he pleaſed, that the whole Senſe and Strength of the Sentence might not be perceived by the Reader; and ſo left out that which was eſpecially to be recited on *Nowel's* behalf. Things by him plainly ſpoken, *Dorman* obſcured; things divided, he confounded and mingled; and commonly by putting to, or taking from, or ſome way altering the Words, corrupted and falſified what was ſaid and plainly meant. So that the Reader who ſhould underſtand both Parties, and by Conference of both, judge of both, was either deceived or left in obſcurity. And further, very ungenteelly, and the better to impoſe upon the Reader, *Dorman* confidently in broad Words charged his Adverſary with no leſs than Eighty Two Lyes. But the other appealed to his Readers, whether he had not diſcharged himſelf clearly of them, and returned them in order upon *Dorman's* own Head, with great Acceſſion, Intereſt and Multiplication.

Dorman *a Plagiary.*

In both his Books, the Dean found him out to be a notorious Plagiary, in borrowing out of *Harding*, who was his Maſter, and other Writers, and copying out a great Part of their Allegations as his own. And to let this appear at once, towards the Concluſion of the *Confutation,*

P. 450. *Fourth Article of* Jewel's *Reply.*

futation, he ſhewed in a Table in one Column of it, that he had tranſcribed Allegations out of the Fathers from the ſaid *Harding*, in the Fourth Article of his Firſt Book againſt Biſhop *Jewel*, in nine and twenty Places at leaſt. And in another Column of the ſame Table, was ſhewn, how they had been all anſwered by the ſaid Biſhop, or by the Dean himſelf. And another Table he framed, that diſcovered Ten Authorities more out of Scripture and Doctors, ſtolen by the ſame *Dorman* out of *Hoſias*, and anſwered by the ſame Biſhop or himſelf, the Places and *Folio's* expreſly ſet down.

Confutation, P. 454.

Nowel *confutes* Saunder's *Book.*

In the Body of this Book *Nowel* vindicated himſelf againſt another Adverſary, and that was Dr. *Nicolas Saunder*. Who had wrote a great Book, conſiſting of 425 Leaves, intituled, *The Supper of the Lord ſet forth according to the Truth of the Goſpel and Catholick Faith.* Which was obſerved to be the largeſt Book that any Engliſh Papiſt had wrote in thoſe Days, excepting Mr. *Heskins* his *Jordan*. This Title of *Saunder*'s great Book ſpake oſtentatiouſly of a Confutation of Mr. *Nowel*'s *Challenge*. And what was this Challenge, but ſomething comprized in fourteen Lines of his former Book againſt *Dorman?* Which in ſhort was this: *Mr.* Dorman, *nor all Papiſts with him, ſhall never be able to ſhew Cauſe, why theſe Words,* I am the true Vine, *do not prove as well a Tranſubſtantiation, as* Hoc eſt Corpus meum. The Dean obtaining *Saunder*'s Book from the Biſhop of *London*, who had got it, marvelled much to ſee the Title of the Book; which made him toſs the Book over, and a great while found nothing concerning himſelf: but after 233 Leaves, he found a Diſcourſe of ſeventeen Leaves wrote againſt his fourteen Lines. Now in his Confutation of *Dorman*, he thought fit to take notice of what *Saunder's* had writ againſt him, and to vindicate what he had ſaid. And to do it with good Profit to the Readers, he confuted, in one whole Alphabet, all his Cauſes of Tranſubſtantiation; which conſiſted only in theſe Words, *This is my Body.*

Nowel's *Challenge.*

The Eſteem due to Nowel's *Book.*

Let me add in the laſt place concerning this Book called *The Confutation of Dorman's Diſproof*; that it muſt not be looked upon as the ſingle Judgment of one private Divine of the Church of *England*, nor a Book thruſt haſtily out into the World by himſelf without making any Body elſe privy to his doing: but it was a Diſcourſe writ upon mature Deliberation; having been well weighed and peruſed by other great and wiſe men; particularly the Biſhop of *London*, and the Secretary of State. The former ſaw the Sheets as *Nowel* finiſhed them; and ſo did the Secretary, at leaſt many of them; and it ſeems, corrected and added of his own to them: And in certain Doubts he was conſulted; and among the reſt, in ſomewhat mentioned by *Dorman* from *Calvin*, who had made ſome unhandſome Reflexions upon King *Henry* VIII. and his Title of ſupreme Head of the Church of *England*. The Anſwer that *Nowel* had framed to this, he ſent to the Secretary to review and conſider. All which appears from the ſaid *Nowel*'s Letter to the Secretary, writ in the Month of *April* 1566. Wherein, ‘He thanked his Honour for ‘peruſing of his Papers; which he ſent again written out, unto him; ‘according as my Lord of *London* had told him was his Honours ‘Pleaſure. That he had ſent him half a dozen Leaves or ‘more

MSS. Cecilian.

ANNO 1567.

‘more in the latter End of it, to peruſe, when he had leiſure; which contained an Anſwer to *Calvin*, by Overſight uncomely and untruly writing of K. *Henry* the Eighth, and the Title of *Supreme Head*; which *Dorman* had laid to our Charge. And that he ſhould be much bounden to his Honour in caſe he would (his Leiſure ſo ſerving him) overſee that Part. That the Printer called upon him, and that he had no cauſe to ſtay, but the Lack of Intelligence of his Honours Judgment of that Part.

Biſhop Jewel's *Anſwer to* Harding *in the Preſs.*

Jewel's *Letter to* Cecil, *dat.* Septem. 27. 1567. Pap. Office

By this time Biſhop *Jewel's* learned Anſwer to *Harding* was got into the Preſs, and near printed in the Month of *September*; tho' it came not forth till the Year 1569. unleſs that were another Edition. The Biſhop was now deliberating concerning the Dedication of his Book; and Archbiſhop *Parker* and other of his Friends adviſed him, for certain good Cauſes to recommend it to her Majeſty; eſpecially ſince *Harding* had already adventured in an evil Cauſe to do the like. But before he would preſume to do it, he thought fit to addreſs a Letter to the Secretary, to aid him with his good Counſel, ſince he beſt knew the Inclinations of her Majeſty's Mind; adding, That it ſtood not only him, the Author, but alſo the Cauſe itſelf upon, that ſuch Attempts might have favourable Acceptation. He prayed the Secretary further to advertiſe him, what Matter or Matters it were moſt convenient to touch in his Preface to her Majeſty. And no queſtion he had the Secretaries Advice herein.

The Queen reads it.

In 1568. it was near coming forth: and as it was very learnedly writ, ſo it had the Admiration of all: and the Queen herſelf read it diligently; and gave *Jewel* Thanks for his ſaid Work.

The Eccleſiaſtical Commiſſioners Decree in Favour of the Dutch *Church.*

MSS. in Eccleſ. *Lodino-Belgic.*

This Year the Biſhop of *London*, with other the Queen's Commiſſioners for Cauſes Eccleſiaſtical, made a Decree in behalf of the *Dutch* Strangers Church in *London*. The Occaſion this, Some Members of this Church had carried themſelves diſobediently to the Orders of it, and then for avoiding the Cenſures, had departed and revolted from it. This Behaviour, too often practiſed, put the Church upon addreſſing and petitioning the ſaid Commiſſioners, that they who without any juſt Cauſe had thus gone from them, might be brought back, and obliged to a Reconciliation with the Church again. Hereupon they did Decree, Firſt, That the ſaid *Dutch* Church ſhould continue in its firſt Conſtitution, under its own Diſcipline hitherto accuſtomed, and in its Conformity with other the Reformed Churches; Confirming the Miniſters, Elders and Deacons of the ſame Church in their Miniſtries and Adminiſtrations. And then exhorted all Strangers abiding in the City of *London*, who profeſſed Chriſt and his Goſpel, to join themſelves to that Church, and ſubmit to its Holy Appointments. And further, declared, all ſuch as had made a Defection from this Church, and had cauſed the late Diſturbance in it, to be unquiet and ſtubborn Perſons, until by Repentance they returned and gave Satisfaction to God and his Church; reſerving to themſelves the further Reſtraint and Correction of them. This was given under their Seal the 19th of *December*, 1567. *Anno Reginæ* 10.

Orders of Biſhop King *in favour of the ſame.*

The like Favour again another Biſhop of *London* long after expreſt towards this Church, namely Biſhop *King*, upon the like

Occaſion, in an Inſtrument of Order, bearing date *Auguſt* the 9th, 1615. for the Maintenance of this Church's Cuſtoms and Cenſures; upon a Petition put up to him by this Church, and the *Dutch* Church in *Colcheſter*, complaining of certain Perſons that offended againſt the Government and Cenſures Eccleſiaſtical of their Congregations. The Biſhop therein firſt ſpecified, how K. *James* I. had extended his gracious Favour towards this Congregation, as alſo to that of *Colcheſter*, for the Continuance of their quiet Reſidence and Habitation within the ſaid City and Town, and for their ſucceſſive enjoying of their antient accuſtomed Liberties in the Government of their Congregations among themſelves. Which Favour, as the ſaid Inſtrument teſtified, they had uſed with Moderation, and with the good liking of the State, and his [the Biſhop's] Predeceſſors, during the Reign of Queen *Elizabeth*, without any juſt Scandal or Prejudice given by them againſt the State of the Church of *England*. And then the ſaid Biſhop enjoined, that no Member of the ſaid Churches that had offended and thereby deſerved their Cenſures, ſhould depart from thoſe Congregations, and join themſelves to any Pariſh Church, before he had either been cenſured for his Offence, or otherwiſe had reconciled himſelf unto his reſpective Congregation.

King James's *Letters Patents to this Church.*

Whereas mention was made above of King *James*'s gracious Favour towards the *Dutch* Church in *London*; this happened in the Year 1611. when this Church purchaſed of that King the Church-yard, and the Houſes built thereon for 600*l.* For which the King granted them his gracious Letters Patents.

The Queen's Ambaſſador's Affront in Spain.

A Thing happened this Year to ſome *Engliſh* in *Spain*, that as it ſhewed the hot Zeal of that People towards Popery, ſo it gave the Queen a plain Indication of their ill Will towards her. For they had forbid *Man* her Ambaſſador to uſe in his own Houſe privately the Divine Service, practiſed in *England*; and moreover, had removed him from the Court, nay, and the City *Madrid*. His Servants, though they were the Queen's Subjects, they compelled to be preſent at the Maſs, and threatned them, if they heard the *Engliſh* Service. This the Queen was ſoon acquainted with by the Ambaſſador's Letter. This Uſage of her Ambaſſador, however contrary to the Law of Nations it was, the Queen ſtill carried it fair with that King. But how ſhe inwardly reſented this Affront, and what ſhe did hereupon, ſhe expreſt in her Anſwer to the ſaid Ambaſſador: Which was to this Tenour:

The Queen's Letter hereupon. Pap. Office.

'That ſince his Servant's coming, ſhe had underſtood a Matter 'very ſtrange unto her, and not to be ſuffered: Which was, That 'all his Houſhold, being her natural Subjects (his own Perſon only 'excepted) did reſort to the common Services of the Churches there, 'contrary to her Laws and Ordinances; and were not only compelled, but alſo by Fear reſtrained from the Exerciſe of any common 'or private Divine Service within his own Houſe, agreeable to her 'Laws. That ſhe found this Matter ſo inconvenient, as, conſidering what Impunity and Privilege the King of *Spain*'s Ambaſſador 'had here for his own Servants, (which alſo ſome thought he enlarged, to ſerve the Appetites of others) was not allowable. That 'ſhe thought meet to declare unto him, the ſaid *Spaniſh* Ambaſſor-

'dor,

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dor, her great diſliking hereof; and had required him to impart to the King her good Brother, this Miſuſage of the Privilege that belonged to him, as her Ambaſſador, and to procure the ſpeedy Remedy thereof. For otherwiſe ſhe would not with ſuch an Inequality ſuffer her Miniſter to reſide there.’ The *Spaniſh* Ambaſſador in his Anſwer ſeemed to be ignorant of this Uſage: and promiſed to write, and deal herein effectually with the King his Maſter.

And the Queen added, telling her Ambaſſador, that it was her Pleaſure, if his Servants were indeed conſtrained to repair to their Churches, as it was ſaid, that he ſhould impart the ſame to the King, and require him to provide Remedy of the ſame, aſſuring him, as he well and truly might, that if ſhe had known thereof before (as indeed ſhe did not) ſhe would have in this ſort dealt for the Remedy whereof, as now ſhe did. And ſhe wrote to her Ambaſſador further, that he might ſay to the King, that ſhe had imparted this to his Ambaſſador here; who could not but report, how he was otherwiſe uſed; and no part abridged of his Privilege. Laſtly, ſhe required him to advertiſe her about this Matter, to the intent ſhe might give order for his Revocation, if he might not enjoy like Privilege for his Houſhold Servants, as the King's Ambaſſador did here.

Popery in Lancaſhire.

Religion in *Lancaſhire* and the Parts thereabouts went backwards: Papiſts about theſe times ſhewing themſelves there to be numerous. Maſs commonly ſaid; Prieſts harboured; the Book of Common Prayer, and the Service of the Church eſtabliſhed by Law, laid aſide: Many Churches ſhut up, and Cures unſupplied, unleſs with ſuch Popiſh Prieſts as had been ejected. The Knowledge of all this coming to the Court, the Queen ſent down to the Eccleſiaſtical Commiſſion, whereof the Biſhop of the Dioceſs was the chief, (together with ſeveral others, whom ſhe might truſt) to examine and redreſs theſe Diſorders, and to call before them all ſuch as were known or ſuſpected to have any hand in them. And to the Biſhop of *Cheſter*, ſome time after, ſhe wrote a Letter, reprehending him for his Negligence in his Dioceſs; and requiring him to be more diligent in ſuppreſſing Popery, and filling the vacant Churches; and that he ſhould undertake a Viſitation for this Purpoſe. But to give a more particular Account of this Matter, I ſhall ſubjoyn the Queen's Letter; which ran to this Tenour:

The Queen to the Biſhop of Cheſter *thereupon.*
Pap. Office.

‘WE greet you well. We think it not unknown to you, how We, of our own meer Motion, for the good Opinion we conceived of you in your former Service of us, to admit you to be Biſhop of that Dioceſs; expecting in you that Diligence and Carefulneſs for the containing of our Subjects in the Uniformity of Religion and the Service of God according to the Laws of the Realm, as now upon the credible Reports of Diſorders and Contempts to the Contrary in your Dioceſs, and eſpecially in the County of *Lancaſter*, we find great Lack in you, being ſorry to have our former Expectation in this ſort deceived. In which Matter of late we wrote unto you, and other our Commiſſioners joined with you, to cauſe certain ſuſpected Perſons to be apprehended; Writing alſo at the ſame time to our Right Truſty and Right Well Beloved the Earl of *Darby*, for the aiding of you in that behalf. Since which time, and before the Delivery of the ſaid Letters to the Earl of *Darby*, we be duly informed,

'formed, that the ſaid Earl hath upon ſmall Motions made to him, 'cauſed all ſuch Perſons as have been required, to be apprehended; 'and hath ſhewn himſelf therein, according to our aſſured Expecta'tion, very faithful and careful for our Service.

'Now therefore, conſidering the Place you hold, to be the Prin'cipal Miniſter in theſe Cauſes, and ſuch Diſorders found within 'your Dioceſs, as we hear not of the like in any other Parts, We 'will and charge you further to have other Regard to your Office; 'and eſpecially to foreſee that all Churches and Cures be provided 'of honeſt Men, as well learned Curats, as ye can cauſe to be 'provided; uſing therein the Ordinances and Cenſures of the Church, 'to the Remedy of the Defaults, and ſuffer not for the Lack of your 'Perſonal Viſitation, by repairing into the remoteſt Parts, and 'eſpecially into *Lancaſhire*, that obſtinate Perſons having been moſt 'juſtly deprived, be not ſecretly maintained, to pervert our good 'Subjects within any part of your Dioceſs; as we underſtand they 'have now of long time been. And herein we have the more Cauſe 'to blame you; for that beſides your Epiſcopal Juriſdiction, you 'have had all other good Authority to reform theſe Diſorders by our 'ſpecial Commiſſion to you and others directed, for the Reformation 'of theſe kinds of Abuſes in Matters Eccleſiaſtical. Which you did 'inſtantly deſire to have, with Promiſe thereby to have preſerved 'your Dioceſs from theſe Diſorders.' Under the next Year we ſhall ſee the Effect of this Letter of the Queen's, and the Remiſneſs of the Biſhop that cauſed it, and the Proſecution of theſe Papiſts.

Unreaſonable Leaſes in the Church of Carliſle.

As the Queen had this Buſineſs with the Biſhop of *Cheſter*, ſo the Biſhop of *Carliſle* (another Church in this Northern Province) had ſome Buſineſs now with the Queen, and her Council. The Caſe was this. The Church of *Carliſle* had been greatly wronged in its Revenues by the old Popiſh Prebendaries: who, taking their Opportunity in Abſence of Sir *Thomas Smith* the Dean, had made Leaſes without Reaſon or Conſcience for their own Benefits, whatſoever became of the Church afterwards. This was complained of above; and a Commiſſion was iſſued out to the Biſhop and the Lord *Scroop* among others, to inſpect into theſe unjuſt Doings. And a Certificate what was found and done, was the laſt Year returned by the Biſhop and the ſaid Lord unto the Queen's Privy Council; having been delivered by the ſaid Biſhop into the Secretary's Hands the laſt Parliament time, and remained ſtill with his Clerk; but nothing done therein as yet. Now in the Month of *September*, *Scot* one of the Prebendaries of that Church came up on purpoſe to ſollicite this Buſineſs, and to endeavour to obtain ſome Remedy of theſe horrible Abuſes. And both the Biſhop and Sir *Thomas* the Dean gave him their Letters, to introduce him to the Secretary; who was always ready to help the State of the Church and Religion.

The Biſhop of Carliſle'*s Letter to the Secretary thereupon*; Pap. Office.

The Biſhop in his Letter requeſted his Furtherance and Aid in theſe needful Suits of that Church: ſhewing, that the evil Dealing of the old Prebendaries would appear to him in the Certificate of the Commiſſion returned the Year before. Wherein, in that buſy and troubleſome time of Parliament, and by reaſon of the Secretary's Sickneſs at that time, nothing could then be done. That the Church, altho'

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the preſent Prebendaries were good Huſbands, was in diſtreſs, becauſe the Charges were large, as much as the Revenue would bear, or more. He doubted not, but that God would move his Heart (as continually he did) to work herein as might ſtand with Equity and Juſtice, to the Glory of God, and Supportation of the painful Preachers therein.

And Smith *the Dean's Letter.*

The Sum of Sir *Thomas Smith*'s Letter, which the ſame *Scot* alſo brought to the Secretary, was, 'That the ſaid Prebendary of *Carliſle* was come up to proſecute a further Remedy for Abuſes in unreaſonable Leaſes made in his [the Dean's] Abſence: And he prayed him, that he might obtain Letters from the Council to the Lord Preſident of *York* and the Council there, to take the Matter in Hand. He hoped to bring it to ſome good Paſs, to the aid of the poor Church; which was then by thoſe unreaſonable Prebends almoſt deſpoiled of all that it had. That he had drawn a Draught of ſuch a Letter as *Scot* deſired, praying the Secretary to peruſe it, and as he thought good to amend, and to get it ſigned by his own and the Lords Hands.'

Theſe were ſome of the Cares now taken, to redreſs the Miſchiefs the Popiſh Spoliers of the Church now reformed, had done, as well out of Malice as Covetouſneſs.

CHAP. LI.

Orders taken with Papiſts in Lancaſhire *by the Eccleſiaſtical Commiſſion. The Dean of St.* Paul's *preaches there. Detections of Papiſts there. They ſend over Money to* Lovain. *The See of* York *vacant. The Queen encourageth the Univerſities to ſtudy Divinity. The Biſhop of* Cheſter's *Commendations. His Expences. The Queen dangerouſly ſick.*

Papiſts in Lancaſhire *looked after.*

IT was time for the State to look after thoſe dangerous, diſaffected Men in *Lancaſhire* and the Parts adjoining: and by thoſe Meſſages from the Queen mentioned above, both the Biſhop of *Cheſter*, and the Commiſſioners Eccleſiaſtical were ſpurred up to diſcharge their Duties with reſpect to them. The Biſhop entered upon his Viſitation this Summer; and many Papiſts and their Doings were detected, and moſt of them reduced, outwardly at leaſt, to Obedience and Compliance with the Laws for Religion.

The Biſhop of Cheſter *viſits.*

Pap. Houſe.

And firſt to give ſome Account of the Biſhop's *Viſitation*. Which proved thus, according to the Relation he made himſelf of it to the Secretary in a Letter to him dated *Nov.* 1. 1568. 'That he had the laſt Summer viſited his whole Dioceſs, which was of Length above ſix Score Miles; and had found the People very tractable; and no where more than in the fartheſt Parts bordering upon *Scotland*. Where, as he ſaid, he had the moſt gentle Entertainment of the Worſhipful to his great Comfort. That his Journey was very painful by reaſon of the extreme Heat: and if he had not received great

‘ Courteſy of the Gentlemen, he muſt have left the moſt of his ‘ Horſes by the way: Such Drought was never ſeen in thoſe Parts.’

What was done with the Lancaſhire *Gentlemen by the Commiſſioners*

The Biſhop alſo now ſent up by one of his Servants a true Copy of all ſuch Orders, as he and the reſt of his Aſſociates, in the Queen's Commiſſion Eccleſiaſtical, had taken with the Gentlemen of *Lancaſhire*. Who (one only excepted, whoſe Name was *John Weſtby*) with moſt humble Submiſſions and like Thanks unto the Queen's Majeſty, and to her Honourable Council, received the ſame; Promiſing, that from thenceforth they would live in ſuch ſort, that they would never hereafter give occaſion of Offence in any thing concerning their bounden Duty, as well towards Religion, as their Allegiance towards their Prince. But notwithſtanding their Promiſes, the Commiſſioners bound every of them in Recognizances in the Sum of an Hundred Marks for their Appearances from time to time, as appeared in the aboveſaid Orders. And certain Puniſhments inflicted upon ſome of them had done ſo much good in the Country, that the Biſhop hoped he ſhould never be troubled again with the like.

The Dean of Paul's *preaches in* Lancaſhire.

Nowel Dean of S. *Paul's London*, was a *Lancaſhire* man, and was now down in that Country. Who with his continual preaching in divers Places in the County, had brought many obſtinate and wilful People unto Conformity and Obedience, and had gotten great Commendation and Praiſe (as he was moſt worthy) even of thoſe that had been great Enemies to his Religion. The Biſhop occaſionally relating this to the Secretary, beſeeched him to be a means to the Queen's Majeſty and to her Honourable Council, to give him Thanks for this his great pains taken among his Country men.

Diſcoveries concerning the Papiſts in Lancaſhire.

But now to ſet down particularly what had been detected and diſcovered among theſe *Lancaſhire* Papiſts, and the Negligence, or Lothneſs of the Biſhop, to proſecute them. Information was brought in to the Biſhop by one Mr. *Glaſier* a Commiſſioner, and another, named *Edmund Aſhton*, that great Confederacies were then in *Lancaſhire*. And that ſundry Papiſts were there lurking, who had ſtirred divers Gentlemen to their Faction, and ſworn them together, not to come to the Church in the Service time, now ſet forth by the Queen's Authority, nor to receive the Communion, nor to hear Sermons; but to maintain the Maſs and Papiſtry. And after this Information, *Glaſier* adviſed the Biſhop to go to the Earl of *Darby*, and to execute the Commiſſion in *Lancaſhire*; or elſe it could not be holpen, but many Church Doors muſt be ſhut up, and the Curates hindred to ſerve as it was appointed to be uſed in the Church. And that this Confederacy was ſo great, that it would grow to a Commotion, or Rebellion. The Biſhop hereupon ſent for thoſe Offenders by Precept, but declined to go yet to execute the Commiſſion in *Lancaſhire*.

Danger of a Commotion there.

Again, Sir *Edward Fytton* informed the Biſhop, that Mr. *Edmund Trafford* ſpake of theſe Matters before to him as a Commiſſioner, for to have redreſs thereof. Whereupon Mr. *Gerrard* ſaid, that if the Biſhop would not go to *Wygan* in *Lancaſhire*, or ſuch like Place, and ſit to execute the Commiſſion, and move the Earl of *Darby* to be there, (who had aſſured them he would ſit and aſſiſt) he knew that a Commotion would enſue; and that he knew their Determination

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was thereunto. For that his Kinſman and Alliance to his Remembrance (naming Mr. *Weſtby*) had told him, *He would willingly loſe his Blood in theſe Matters.* Alſo he ſaid further, that from *Warrington* all along the Sea Coaſts in *Lancaſhire*, the Gentlemen (except Mr. *Butler*) were of the Faction, and withdrew themſelves from Religion; as Mr *Ireland*, Sir *William Norris*, and many other more. So that there was ſuch a Likelihood of a Rebellion or Commotion ſpeedily, that for his Part, if the Biſhop would not go to execute the Commiſſion in *Lancaſhire*, he would himſelf within twelve Days inform the Privy Council. And yet he had deſired the Biſhop to deliver the Commiſſion unto him and *Fytton* to execute: but the Biſhop refuſed, ſaying, he would ſend for the Offenders. But afterward the Biſhop and *Gerrard* ſigned Precepts for divers Papiſtical Prieſts and ſome Gentlemen, to appear before the Commiſſioners concerning the Premiſſes.

Some ſwear to the Pope.

Again, one *Edmund Holme* made this Diſcovery; That there was a Letter written from Dr. *Saunders* [*Nicolas Saunders* I ſuppoſe] to Sir *Richard Molineux* and Sir *William Norris*; the Copy of which Letter was ready to be ſhewed. The Contents of it, as it ſeems, were, to exhort them to own the Pope ſupreme Head of the Church; and that they ſhould ſwear his Supremacy, and Obedience to him, before ſome Prieſt or Prieſts appointed by his Authority; who ſhould alſo abſolve them that had taken any Oath to the Queen as ſupreme, or gone to Church and heard Common Prayer. Hereupon Sir *Richard Molineux* did make a Vow unto one *Norice*, otherwiſe called *Butcher*, otherwiſe called *Fiſher*, of *Formeby*; and unto one *Peyle*, otherwiſe called *Pyck*, (who reported that he had the Pope's Authority) that he would do all things according to the Words of the ſaid Letter. And ſo did receive Abſolution at *Pyck*'s hand: And he did vow to the ſaid *Pyck*, that he would take the Pope to be the ſupreme Head of the Church. And the ſaid *Molineux*'s Daughters, *Jane*, *Alice* and *Anne*, and his Son *John*, made the like Vow as their Father had done. And then they took a Corporal Oath on a Book. And ſo did *John Mollin* of the *Wodde*, and *Robert Blundel* of *Inſe*, and *Richard Blundel* of *Chriſtby*, and Sir *Thomas Williamſon*, and Sir *John Dervoyne*, and *John Williamſon*. Theſe were ſome of thoſe Popiſh Gentlemen of *Lancaſhire*; and theſe were their Doings. But the Commiſſion Eccleſiaſtical roundly managed had pretty well reduced them, as we heard before.

The Submiſſion required of Papiſts.

In what Form the Submiſſion ran, to which theſe Popiſh Gentlemen ſubſcribed, before they made their Peace, I know not. But I find this Year one Form offered to Sir *John Southworth* of theſe Parts (who had entertained Prieſts, and abſented from the Church) by order of the Privy Council; which was as followeth:

‘ Whereas I Sir *John Southworth*, Kt. forgetting my Duty towards
‘ God and the Queen's Majeſty, in not conſidering my due Obedience,
‘ for the Obſervation of the Eccleſiaſtical Laws and Orders of this
‘ Realm, have received into my Houſe and Company, and there re-
‘ lieved certain Prieſts, who have not only refuſed the Miniſtry, but
‘ alſo in my hearing have ſpoken againſt the preſent State of Religion,
‘ eſtabliſhed by her Majeſty and the States of her Realm in Parliament;
‘ and

‘ and have alſo otherwiſe miſbehaved myſelf in not reſorting to my ‘ Pariſh Church at Common Prayer, nor receiving the Holy Commu- ‘ nion ſo often times as I ought to have done;

‘ I do now by theſe Preſents, moſt humbly and unfeignedly ſubmit ‘ myſelf to her Majeſty, and am heartily ſorry for mine Offence in ‘ this Behalf, both towards God and her Majeſty. And do further ‘ promiſe to her Majeſty from henceforth to obey all her Majeſty's ‘ Laws and Ordinances, ſet forth by her Majeſty's Authority in all ‘ Matters of Religion and Orders Eccleſiaſtical; and to behave myſelf ‘ therein as becometh a good, humble and obedient Subject; and ſhall ‘ not impugne any of the ſaid Laws and Ordinances by any open ‘ Speech, or by Writing, or Act of mine own; nor willingly ſuffer ‘ any ſuch in my Company to offend, whom I may reaſonably let, or ‘ diſallow: Nor ſhall aſſiſt, maintain, relieve or comfort any Perſon, ‘ living out of this Realm, being known to be an Offender againſt the ‘ ſaid Laws and Orders now eſtabliſhed for godly Religion, as is ‘ aforeſaid. And in this doing, I firmly truſt to have her Majeſty my ‘ gracious and good Lady, as hitherto I, and all other her Subjects ‘ have marvelloully taſted of her Mercy and Goodneſs.’ But this Knight refuſed to ſubſcribe, any further than in that Point of maintaining no more thoſe diſordered Perſons.

Contributors to the Lovainiſts. *Pap. Office.*

Another Matter diſcovered this Year concerning the Papiſts was, their ſending over Sums of Money to the Prieſts, fled out of *England* and living in *Lovain*, and writing Books againſt their Native Country, the Queen and the preſent Conſtitution of the Realm, and the good Laws lately eſtabliſhed in Church and State. Theſe that follow were found to be the principal Contributors to the *Lovainiſts*, by the Confeſſion of *Thomas Wilſon* Clerk, taken in the Tower of *London*, *March* 30. 1568. (the Names being ſent by the Biſhop of *London* to the Secretary) *Viz. Rouſe* of *Suffolk*; who ſent them at times 19*l.* The ſaid *Rouſe* was commanded, when he came before the Council, to bring with him a Prieſt named *Coſyn*; perhaps the ſame that Biſhop *Gardiner* in the time of Queen *Mary*, had put in Maſter of *Katharine* Hall in *Cambridge*, in the room of Dr. *Sandys*. Another of theſe Contributors was Mr. *Kytſon* of *Suffolk*, who ſent for their Uſe in common, 5 Marks. Another was Mr. *Copley* of *Surrey*; who ſent to Dr. *Harding* 5 Marks; and to *Stapleton* 5 Marks. Another was *William Roper* of *Lincoln*, Eſq; who ſent to Dr. *Bullock* 5 *l.* I meet with the Recantation and Submiſſion of this laſt to the Lords of the Council, for his relieving with Money certain Perſons departed the Realm, and remaining out of the Realm without the Queen's Licence, and who had ſet forth Books in Print againſt the Queen's Supremacy; Promiſing from henceforth to obey the Queen's Laws and Ordinances in Matters of Religion.

Pap. Office.

March 11.

Nor was this the firſt time theſe Contributions were made. For in the Year 1562. the Council ſent their Letters to *Grindal*, Biſhop of *London*, notifying to him, how ſome there were in *London* that uſed private Maſs and other ſuperſtitious Ceremonies in their Houſes; and not only ſo, but did make ſecret Collections of Money, which they ſent out of the Realm to the Maintenance of ſuch as were notoriouſly known Enemies to the Authority of the Queen and her Crown. And they

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The See of York *vacant.*

While theſe Factors for the Pope (as we have heard before) were buſy in the North, the Church of *York* was deſtitute of a Paſtor, whoſe Influence in all thoſe Northern Parts, being Archbiſhop of that Province, was now eſpecially very neceſſary. Therefore *Matthew Hutton* Dean of *York* did the latter end of this Year (the See having been void even ſince *June* laſt) write a Letter to Secretary *Cecil*; on purpoſe to put him in remembrance, 'How great need they had of a 'good Archbiſhop. And how it was needful that he ſhould be a 'Teacher, becauſe the Country was ignorant; a vertuous and 'godly man, becauſe the Country was given to ſift a man's Life; a 'ſtout and courageous man in God's Cauſe, becauſe the Country 'otherwiſe would abuſe him; and yet a ſober and diſcreet man, leſt 'too much Rigorouſneſs ſhould harden the Hearts of ſome, that by 'fair Means might be mollified, *&c.* and ſuch a Biſhop likewiſe as 'was both learned himſelf, and alſo loved Learning; that that rude 'and blind Country might be furniſhed with learned Preachers. And 'ſuch a man, added the Dean, was the Biſhop of *London* known to 'be; and therefore he did wiſh that *London* were tranſlated to *York*.' And the Dean ſhall have his Wiſh, but he muſt ſtay near two Years for him.

Matt. Hutton. Novemb. 13.

The Queen encourages the Univerſities to ſtudy Divinity.

The dangerous Encreaſe of Papiſts, and Revolt to Popery that now appeared in the North, and other Parts of the Realm, was occaſioned chiefly by the Want of learned Miniſters, to fill the vacant Churches, and to officiate in the reſpective Pariſhes; who might be reſident among them, and at hand to teach and preach to the People, and to inform their great Ignorance in true Religion, and to ſhew them the Superſtitions and Errors of Popery, and the many Aberrations therein from the Holy Scriptures, and the Doctrine of the antient Church of Chriſt. And this was to be done by encouraging the Study of Divinity in the Univerſities: Which was now much laid aſide, ſince they ſaw partly how Eccleſiaſtical Places and Preferments were ſwallowed up by Laymen, and how the Revenues of the Church had been curtailed and diminiſhed; and partly, how not the Learned ſo much as the Dependents upon the great men, were advanced in the Church. Therefore it was thought adviſeable to revive the Hopes of Students, and to put greater Numbers upon fitting themſelves by ſuitable Learning, to enter into Holy Orders. And for this Purpoſe, the Queen ſent a kind Letter to the High Chancellor of *Cambridge*, Sir *William Cecil*; (and the like very probably ſhe did to the Chancellor of *Oxford* too) which he forthwith ſent to his Vice-Chancellor Dr. *Perne*. The Purport of the Queen's Letter was her Care of Learning, and how ſhe ſtood eſpecially affected towards thoſe that ſtudied Divinity; and what ſhe would have done in that Buſineſs; and the Promiſe of ſome ſpecial Favours to be granted them: Which was, 'That ſuch as were well 'learned in the Knowledge of Divine Things, and ſhould be commended to Her for ſuch by the Univerſity, ſhe would from time 'to time take care of, and ſee them preferred to Places in the 'Church, both of Wealth and Honour; and that according to their

Dr. Perne.

‘ Merits: And that ſhe would allow Honorary Salaries to the acute ‘ and hopeful Youth, for their Maintenance in their Studies there. ‘ And that ſhe would prefer none but ſuch, as either the Biſhops or ‘ the Univerſity ſhould recommend to her by their Teſtimonials.’ The Benefit hereof was this, That whereas before, it was not Learning ſo much made way to Preferment, as Ambition, and ſolliciting and waiting upon Noblemen, and depending upon the Intereſt of the great Ones of the Court; the Art alone wherein the Univerſity (ſkilful in all other Arts and Sciences) was ignorant and unacquainted with. Whereby it came to paſs, that as any was moſt addicted to ſtudy, ſo he was moſt out of the way of Preferment. But now (as the Vice-Chancellor wrote to the Chancellor) by this ſingular Benefit ſo voluntarily offered by the Queen, there would be no further Cauſe for Scholars to be ſollicitous either for Livelihoods or Rewards, when ſhe had taken all that Care for them upon herſelf. And the Chancellor in his Letter had promiſed them, that he himſelf would further and improve (as occaſion ſerved) what was now ſo well begun.

How joyfully reſented by the Univerſity of Cambridge

The Vice-Chancellor anſwered the Chancellor at large, ſignifying the great Joy the Univerſity took at the Royal Letter. For by this, the Univerſity came to enjoy that which they never before could hope for, or expect. And he doubted not, but the Studies of ſome quenched and diſcouraged by the miſerable Toſſings and frequent Changes of the Times, which the Univerſity had felt, might now eaſily be erected and inflamed, ſince ſo great Rewards were propounded.

The Vice-Chancellor alſo acquainted the Chancellor what he had done upon the Receipt of his Letters, together with the Queen’s, *viz.* That he had read them before all the Heads of the Colleges. Who had communicated them to their ſeveral Houſes. Whereat all conceived exceeding Joy, and they openly confeſſed, that neither in their, nor their Fathers Memories, any ſuch thing happened from the Benevolence of Princes, which might compare with the Profit and Greatneſs of this. And now all in the Colleges were like cheerfully to betake themſelves to the Study of Divinity. And he took order, that the Heads of every College ſhould make choice of ſuch as ſhould ſtudy Divinity; and writing down their Names and Degrees, to ſend them to him, the Vice-Chancellor; which he accordingly ſent to the Chancellor. He told the Chancellor, that he hoped in a ſhort time there ſhould be bred up many Divines; and that many would leave the Study of Law and Phyſick, and give themſelves to Divinity. And many that ſtuck to Philoſophy, would not any longer wear out themſelves in thoſe Speculations, but haſten to *Theology.* And he aſſured the Chancellor, that never was there a greater Number of learned Youth there; nor with more Commendation now plyed their Books: And wanted nothing but Time and Maturity to perfect them in Learning. And therefore it was to be wiſhed, that they might not be forced (as formerly) to forſake the Univerſity, and break off their Studies, either for Want of Maintenance, or being tempted (as many were) by ſome preſent little Advantage, to depart. Againſt which Peſt of good Learning the Queen’s Letters applied an effectual Remedy. The Vice-Chancellor’s Letter upon ſo remarkable an Occaſion, may be read in the *Appendix.*

Numb. XXXVIII

The

Biſhop of Cheſter's Commendams.

Downham's Commendams.

The Queen of her Grace, when ſhe admitted any to the ſmall Biſhopricks, uſually granted them *Commendams* withal, to enable them to live in Port agreeable to their Calling. And yet ſhe granted thoſe *Commendams* warily, but for ſome Years, as ſhewing perhaps that ſhe favoured not Pluralities. Thus it was with the Biſhoprick of *Cheſter*. *Downham* the preſent Biſhop, had *Commendams* to endure ſeven Years for two Benefices, (as his next Succeſſor *Chaderton* held the Wardenſhip of *Mancheſter* in *Commendam*) which were near expiring this Year. But finding he could not ſubſiſt without the Continuance of them in the Month of *November*, he applied to the Secretary (at whoſe Hands he had always found Favour) acquainting him, That if the Queen were not a good and gracious Lady to him, to grant him a longer Term in his *Commendam*, it would turn to his great Hindrance, and Decay for the Maintenance of Hoſpitality. He beſeeched him therefore, foraſmuch as he had Nothing elſe for the Proviſion of his Houſe, to be a Means to her Majeſty to renew his *Commendam* for the Term of his Life: And that in ſo doing, he ſhould be able to maintain the like Port that he had hitherto done. Otherwiſe, he ſhould of Neceſſity be conſtrained to abate his Houſhold; which he would be very loth to do. He added, that he had of the Biſhoprick nothing but bare Rent, and much of it illy paid; and that it was the leaſt Revenue that any Man of his Calling had in the Realm. That he paid yearly out of the ſame, as he was able to make a perfect Account, above 500 Marks, ſo that there were not much more than 500 Marks for him to maintain himſelf and his poor Family. That he kept every Day to the number of Forty Perſons young and old, beſides Comers and Goers; which could not be maintained with any ſmaller Portion. That he was no Purchaſer of Lands; that he beſtowed all in Houſe-keeping; and that he was glad to make even at the Years end: and yet, he thanked God, he was out of Debt. This he wrote from his Houſe at *Cheſter*. This may give us ſome Account of that Biſhop and Biſhoprick in thoſe Times.

Bp. Barlow *dies.*

"This Year, in the Month of *Auguſt*, put an End to the Life of an antient Biſhop, *viz. Barlow*, Biſhop of *Chicheſter*, and under King *Edward* VI. Biſhop of *Bath* and *Wells*; a Confeſſor and Exile for the true Religion. He had been employed by King *Henry* VIII. and particularly in the great Cauſe between that King and the Pope about his Divorce. In which he was ſo active and diligent, that he gained much Favour with the Lady *Anne Boleyn*. And the Benefice of *Sondridge* being void, ſhe ſollicited Archbiſhop *Cranmer* to beſtow it on him. Who in Compliance with her Requeſt preſented him to *Tonbridge*, by a Miſtake of the Writing, or of ſome that did the Meſſage, inſtead of *Sondridge*: Which cauſed that great Lady to write another Letter of her own Hand to the Archbiſhop, ſhewing him the Miſtake: and that *Tonbridge* was of her Father's Advouſon, and not void, but *Sondridge* was, and of his Gift. And then begging his Grace's Grant of it to the ſaid Mr. *Barlow*: 'And conſidering the 'Pains that he had taken, ſhe thought it ſhould be very well beſtow'ed. And that in ſo doing ſhe ſhould think herſelf much bound to his 'Grace: as likewiſe for all thoſe that had taken pains in the King's 'Matter. And that it ſhould be her daily Study to imagine all the

'Ways

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‘ Ways ſhe could deviſe to do them Service and Pleaſure. And then ‘ thanking him for his Pains in writing to her: adding, that next to the ‘ King's Letter there was nothing that could rejoice her ſo much.’ But both for the Letter in behalf of this eminent Man, and for the Writer, and alſo for the great Archbiſhop to whom it was writ, as I thought it worthy tranſcribing the whole from the Original, ſo I think it worth preſerving in the *Appendix.*”

G.

The Queen dangerouſly ſick;

And troubled in Mind.

The Queen was this Year (but at what time of it I cannot tell) ſuddenly taken with a terrible Fit of Sickneſs, that threatned her Life, and was brought even to the very Point of Death, in humane Appearance. This put the Court and whole Realm into a great Conſternation: And together with her bodily Diſtemper, ſhe was under great Conflicts and Terrors of Mind for her Sins; apprehenſive, that ſhe had not been ſufficiently ſenſible of God's ſingular Mercies and Favours expreſſed towards her, and was too much elated with her Proſperity, not performing her Duty to God ſo much as ſhe ſhould and ought to have done, in the Diſcharge of that great Office he had intruſted her with; forgetting her God, to whom ſhe had made many Vows, and being unthankful to him. This may be collected from a Prayer compoſed for her, when ſhe began to amend, by Sir *John Maſon*, a learned man, Treaſurer of her Houſhold; wherein Petition is made to God to heal her Soul, and cure her Mind, as well as her Body. This Prayer, I ſuppoſe, was uſed with the reſt at the accuſtomed Times of Prayer before her. And when ſhe was pretty well recovered, another Prayer and Thankſgiving was made to be uſed on that Occaſion; which was compoſed, I ſuppoſe, by the ſame Hand, but with the Correction here and there of *Cecil's* Pen. Both which are very worthy preſerving; and therefore I have put them into the *Appendix.*

Numb. XXXIX. XL.

CHAP. LII.

Sir Henry Killigrew *ſent to the Prince* Palatine *about Religion. Many from* France *and the* Netherlands *come hither, perſecuted for the Goſpel. The Pope's Diſpleaſure thereat. God's Bleſſing of Plenty for their Sakes. Some of theſe prove Sectaries. Refuſers of the Habits in Biſhop* Jewel's *Dioceſs.* Dering *writes againſt* Harding. *A* Jeſuite *pretends himſelf a* Puritan. *Proclamation for Fiſh-Days; and againſt Seditious Books. A Viſitation for Survey of Coats of Arms. An* Engliſh *man takes his Degree of Doctor at* Heidelberg. *Complaints from* Briſtol *of their Biſhop. His Vindication of himſelf. Some Account of him.*

The Queen ſends an Embaſſy to the Paltzgrave.

BY the View of what hath been already ſhewn, we ſee plainly enough, how active and ſtirring thoſe of the Popiſh League, before mentioned, were, by the Motions that were made both here

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in *England*, and in other Neighbouring Countries, threatning the Overthrow of the Reformed Religion. Therefore the Queen was fully inclined to countenance the Proteſtants abroad, and to aſſiſt them. And it happened now ſeaſonably, that the Prince *Palatine* of the *Rhine* ſent to her to come into a Defenſive League with them of the Proteſtant Religion, and to borrow Money of her for that Cauſe. She took this Occaſion to ſend Sir *Henry Killigrew* her Ambaſſador to *Almaine*, to the ſaid Prince, the *Paltzgrave*; to give him her favourable Anſwer to theſe his Demands.

Firſt, to underſtand her Diſpoſition towards entering into a Common League with the Princes Proteſtants of *Germany* (whereof ſhe thought him to be one of the Principal) for Defence of the Cauſe of Chriſtian Religion, againſt the Invaſion of the Pope and his Party; ſeeking to oppreſs and extirpe the ſame through all Parts of *Chriſtendom.*

Cot. Libr. *Julius* F. 6.

The ſecond Matter, was to move her by divers Reaſons, tending to her own particular Surety, to give aid to ſuch States as were now oppreſſed, both in *France* and in the King of *Spain*'s *Low Countries*, for their Conſciences in the Cauſe of Religion. And for that Purpoſe to lend directly the ſaid *Paltzgrave* a certain Sum of Money, to be employed with the Service of his Son, in that behalf: Or elſe to give her own Aſſurance and Credit for a Sum to be borrowed of certain Merchants in *High Almaine*, to be named by the ſaid *Paltzgrave.* And the ſame Money to be employed in like manner as aboveſaid; with good Aſſurance to be made to her, that if ſhe would not have the ſame employed for any particular Quarrel of her own, but to permit it to be employed in Defence of the Common Cauſe of the Chriſtian Religion; then to have it repaid unto her after a certain time, following the End of the ſaid Service.

Strangers for Religion flock into England.

THE Proteſtants were now miſerably haraſſed in *France* by their Natural (may we call him? or rather Unnatural) King. Edicts for the free Exerciſe of their Religion broken, their Miniſters baniſhed, and much Blood ſpilt. And thoſe in the *Netherlands* perſecuted intolerably by the Duke *D'Alva*, that breathed out nothing but Blood and Slaughter. Great Numbers therefore of them from all Parts daily fled over hither into the Queen's Dominions for the Safety of their Lives, and Liberty of their Conſciences; and had hoſpitable Entertainment and Harbour for God's ſake and the Goſpels: Being allowed to dwell peaceably, and follow their Callings without Moleſtation, in *Norwich*, *Colcheſter*, *Sandwich*, *Canterbury*, *Maidſton*, *Southampton*, *London* and *Southwark*, and elſewhere.

The Queen vindicated for harbouring them.

The Pope took upon him, in his Bull, (which we ſhall hear of the next Year) to charge the Queen, among other his Accuſations, for theſe poor Strangers, in theſe ſlanderous Words, *viz.* That all ſuch as were the worſt of the People reſorted hither, and were by her received into ſafe Protection; meaning the poor Exiles of *Flanders*, and *France* and other Countries: Who either loſt or left behind them all they had; Goods, Lands and Houſes. 'Not for Adultery (as 'one that anſwered the ſaid Bull ſaid well) or Theft or Treaſon, but 'for the Profeſſion of the Goſpel. It pleaſed God here to caſt them 'on Land. The Queen of her gracious Pity granted them Harbour.

Jewel's *View of the Pope's Bull.*

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‘Is it become a heinous thing to ſhew Mercy? God willed the Children of *Iſrael* to love the Stranger, becauſe they were Strangers in the Land of *Egypt*. He that ſheweth Mercy ſhall find Mercy. But what was the Number of ſuch who came in unto us? Three or four Thouſand. Thanks be to God, this Realm (ſaid the ſame Right Reverend Writer) is able to receive them, if the Number be greater. And why may not Queen *Elizabeth* receive a few afflicted Members of Chriſt, which are compelled to carry his Croſs? Whom when he thought good to bring ſafely by the Dangers of the Sea, and to ſet in at our Havens, ſhould we cruelly have driven them back again, or drowned them, or hanged them, or ſtarved them? Would the Vicar of Chriſt give this Counſil? Or if a King receive ſuch, and give them Succour, muſt he therefore be deprived? They are our Brethren; they live not idly: If they take Houſes of us, they pay Rent for them. They hold not our Grounds, but by making due Recompence. They beg not in our Streets, nor crave any thing at our Hands; but to breathe our Air, and to ſee our Sun. They labour truly; they live ſparefully: they are good Examples of Vertue, Travail, Faith and Patience. The Towns in which they abide are happy; for God doth follow them with his Bleſſings.

Spaniard-*Strangers and theſe compared.*

And then a Compariſon was made between the *Spaniard*-Strangers under the late Queen *Mary*, and the Proteſtant-Strangers under this Queen. ‘You may remember (added he) what other Strangers arrived within theſe Parts not long ſithence. Theſe are few; they were many. Theſe are poor and miſerable; they were lofty and proud. Theſe are naked; they were armed. Theſe are ſpoiled by others; they came to ſpoil us. Theſe are driven from their Country; they came to drive us from our Country. Theſe came to ſave their Lives; they came to have our Lives. The Difference is great between theſe Strangers. If we were content to bear them then, let it not grieve us now to bear theſe.

God's Bleſſing on Account of them.

This Year Fleſh, Fiſh, Wheat and other Proviſions bore a very cheap Price: and that which gave a greater Remark to this favourable Providence of God to the Nation, was, that this happened contrary to all mens Expectations. For all had feared but a little before a great Dearth. This was eſteemed ſuch conſiderable News in *England*, that *Parkhurſt*, Biſhop of *Norwich*, in his Correſpondence with the Divines of *Helvetia*, wrote it to *Gualter* his Friend, one of the chief Miniſters of *Zurich*; and added, that he was perſuaded, and ſo were others, that this Bleſſing from God happened by reaſon of the godly Exiles, who were hither fled for their Religion, and here kindly harboured: Whereby in their ſtrait Circumſtances, they might provide at a cheaper Rate for themſelves and their Families.

Sectaries come alſo.

But with theſe came over *Anabaptiſts* alſo and Sectaries, holding Heretical and ill Opinions; and ſome alſo ſuſpected to be guilty of horrible Crimes, as of Rebellions, Murthers and Robberies. And all took ſhelter here, under the Pretence, that they might have the free Exerciſe of the Chriſtian Religion, according to the Profeſſion and Practice thereof in this Realm. This gave Occaſion to many to reproach the Government, as tho' it were an Harbour to all ſorts of Hereſies. And indeed ſeveral Opinions and Doctrines ſprung from ſome

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of theſe Foreigners, began now, if not before, to be diſperſed in the Nation, dangerous to the Eſtabliſhed Orthodox Religion, and the Civil Government. Wherefore Orders were iſſued out from above to the Archbiſhop of *Canterbury*, and from him to all the Biſhops, to make a careful Inquiſition in their ſeveral Juriſdictions who and what theſe Strangers were, to what Churches they repaired, and after what manner they lived; and to make Regiſters of them.

Contributions made by the Biſhops to the Exiles.

But of theſe men that fled over hither for Religion, many it muſt be acknowledged were very pious and ſober, and ſome very learned too. Of their Wants this Year Compaſſion was had among the Biſhops. And I find Biſhop *Jewel*, *May* 3. ſending up to the Archbiſhop Three Pounds Six and Eight Pence, for the Uſe of the poor Exiles, for his Part.

Some in Biſhop Jewel's *Dioceſs ſcruple the Apparel.*

In his Letter then wrote to the Archbiſhop, he ſignified, that one or two of his Clergy had lately grown *ſqueamiſh*, as he expreſt it, touching the Apparel, but that one of them he had reformed. To the other he had given a Copy with Licence to go further from him. His *Apology* was now much talked of to be printed again in *Latin*: Which the Biſhop hearing of, and knowing well what falſe Grammar, and falſe Doctrine too, the *Engliſh* Printers now a days, when they ventured on *Latin*, made the Authors guilty of, beſeeched the ſaid Archbiſhop, to give ſtrait Orders, that the *Latin* Apology might not be printed again in any Caſe, before his Grace, or ſome other had well peruſed it. *I am afraid*, ſaid he, *of Printers. Their Tyranny is terrible.*

His Apology.

Dering *puts out a Book againſt* Harding.

Edward Dering, a *Puritan*, in the Beginning of the Year ſhewed his Parts in a Book againſt *Harding*, Intituled, *A ſparing Reſtraint of many laviſh Untruths, which Mr.* D. Harding *doth challenge in the firſt Article of my Lord of* Sarisbury's *Reply*: Dating it from *Chriſt's College*, *Cambridge*, *April* 2d. and dedicating it to his Countryman *Thomas Wotton*, a Perſon then of great Learning and Religion, as well as Wealth, in *Kent*.

A Jeſuite *taken, who pretended himſelf a Puritan.*

The extraordinary Craft and Diligence of the Papiſts to overthrow the reformed Religion planted in *England*, appeared by a remarkable Inſtance that fell out this Year. Their great Project which they drove on to effect this, was, to blow up and inflame our Diviſions as much as they could. And for this Purpoſe, ſome of the craftieſt of them ſhrouded themſelves under the Cloak of *Puritan* Miniſters. This Year one of theſe was diſcovered, and taken, named *Thomas Heth*, Brother to *Nicolas*, late Archbiſhop of *York*, and Lord Chancellor under Queen *Mary*. He was ſent over by the Jeſuits, being himſelf one of that Order, with Inſtructions to pretend himſelf a Preacher of the Purer Religion. He had an old Budget full of Erroneous Doctrines to diſſeminate here, as thoſe of *David George*, *Theodorus Sartor*, *John Hutz*, foreign *Anabaptiſts*, *Arians*, and *Enthuſiaſts*. And theſe Doctrines he was warily to mix with thoſe of the *Puritans*. This Man after ſix Years preaching up and down the Country, applied himſelf to the Dean of *Rocheſter*, as a poor Miniſter, deſiring ſome Preferment. The Dean gave him a Turn of Preaching in that Cathedral. In his Sermon, he had ſome Strokes that looked towards Puritaniſm. For he ſaid concerning the Prayers that were made for

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Peter by the Church without Ceaſing (which was his Text) that they were not ſuch Prayers as were then uſed by the Church of *England.* By hap, in the Pulpit he let fall out of his Pocket a Letter writ to him, under the Name of *Thomas Fine*, from one *Malt* an eminent *Engliſh Jeſuite* in *Madrid*: Which contained Directions, how he ſhould manage himſelf in his Miſſion. This Letter being taken up by the Sexton and brought to *Geſt* the Biſhop, he examined him, and made ſo cloſe an uſe of this Letter, that he made him confeſs himſelf at length a *Jeſuite*. Tho' at firſt he pretended, That tho' he had been a *Jeſuite*, he was fallen off from that Order: That indeed he was not ſo wholly of the Epiſcopal Party, but laboured to refine Proteſtants, and to take off all Smacks of Ceremonies, that did in the leaſt tend towards the *Romiſh* Faith.

What was found in his Chamber.

After this, they ſearched his Chamber; where, in his Boots were found Beads, a Licence from the *Jeſuits*, a Bull from *Pius* V. to preach what Doctrine that Society pleaſed, for the dividing of Proteſtants, and particularly naming the *Engliſh* Proteſtants; and in his Trunk ſeveral Books againſt Infant-Baptiſm, and divers other dangerous Papers ſtuft with Blaſphemies were ſeized. In the Month of *November* he had his Sentence from the Biſhop; and ſtood in the Pillory three ſeveral Days at *Rocheſter*, his Ears cut off, and his Noſe ſlit, and his Forehead branded with the Letter R. and condemned to perpetual Impriſonment. He died a few Months after, not without ſuſpicion of poiſoning himſelf. All this was taken out of the Regiſter of the See of *Rocheſter*.

His Puniſhment.

Foxes *and* Firebr. Part. I.

Proclamation for keeping Fiſh-days;

A Proclamation was this Year iſſued out for eating Fiſh on Fiſh-days; and particularly on *Wedneſday* in every Week; enjoined by Act of Parliament in the Fifth of the Queen. Which was not over-well regarded in moſt Parts of the Realm. But being eſteemed a Law much tending to the Benefit of the Common-wealth, the Queen by Proclamation *June* 24. charged her Subjects to have due Regard to the Ordinance of that Act for the keeping of thoſe Fiſh-days, upon Pains that might follow. And the Juſtices were required to enquire and look after, and puniſh the Offenders in that behalf.

And againſt Seditious Books.

The *Engliſh* Papiſts abroad, following Counſels now taken at *Rome*, plotted by all means to overthrow the Government, and to ſowre the Minds of the Subjects againſt the Queen, and the Religion eſtabliſhed; and now eſpecially, when a Rebellion was hatching, which brake out the next Year. And among other Courſes taken for this Purpoſe, many Books were now written and conveyed over hither, in favour of the Pope's Supremacy, and the *Romiſh* Religion: and Perſons were gotten to diſperſe them about among the People. Therefore a Proclamation was ſent out *March* 1ſt. for reſtraining and ſeizing theſe ſeditious Books. It ſet forth, 'How divers Books were made, or
'tranſlated, by certain of the Queen's Subjects, remaining on the other
'ſide of the Sea without Licence, containing ſundry Matters repugnant
'to Truth, derogatory to the Sovereign State of her Majeſty, im-
'pugning the Orders, and Rites eſtabliſhed by Law for Chriſtian Re-
'ligion and Divine Service in the Realm, and ſtirring and nouriſhing
'Sedition. And that theſe Books were in ſecret ſort diſperſed by
'malicious Perſons, to the intent to draw the People into Error, and

‘ withdraw them from their Duties and Allegiance due to her Majeſty, as their only Sovereign. Therefore ſhe charged all Perſons to forbear uſing or dealing with any ſuch Books: and that ſuch as had any of them, ſhould preſent them within 28 Days, after the publiſhing this Proclamation, to the Biſhop of the Dioceſs, or Ordinary of the Place, and receive of him a Teſtimonial of the Time of the Delivery thereof. And that without expreſs Licence in Writing of the ſaid Biſhop or Ordinary, or ſome Archbiſhop of the Realm, not to keep or read any ſuch Book, upon pain of the Queen's grievous Indignation.

Puniſhment in the Star-Chamber for Seditious Books.

This was not the firſt time this ſort of Books had been taken notice of. For ſomewhat before this time, ſome Examples were made in the Star-Chamber, for Correction of certain Perſons that were found faulty in diſperſing, buying and allowing of ſuch ſeditious Books. This alſo that follows had a Tendency to good Order in the Realm, *Viz.*

A Commiſſion to Clarenceux *to take a Survey of Arms.*

The Queen conſulting for the Honour of her Nobility and Gentry, thought fit now to give her Letters Patents to *Robert Cook Clarenceux*, to make a Viſitation, for Survey of Arms in the *Eaſt*, *Weſt* and *South* Parts of the Realm. The Reaſon whereof the Queen aſſigned was, That due Order might be kept in all Things touching the Offices and Duties appertaining to Arms; and for the Reformation of divers Abuſes growing for want of ordinary Viſitations and Surveys. And that the Nobility of the Realm might be preſerved in every Degree; and that every Perſon and all Bodies Politick might be better known in their Eſtate, Degree and Myſtery without Confuſion. And therefore ſhe gave *Clarenceux* Power to enter into all Churches, Caſtles, and Houſes, to peruſe, take Knowledge and ſurvey all manner of Coats, Cognizances, Creſts, *&c.* with the Notes of their Deſcents, Pedigrees, Marriages; and to enter them into a Regiſter or Book of Arms, as was preſcribed in the Office and Oath taken by *Clarenceux* at his Creation and Coronation. Alſo, to correct, controul or reform all manner of Arms, *&c.* unlawfully uſurped by any, and the ſame to reverſe, pull down, *&c.* as well in Coat Armour, *&c.* as in Plate, Jewels, Paper, Windows, Grave-ſtones, *&c.* Alſo, to reprove, controul, and make infamous by Proclamation at the Aſſizes, or other Place, all manner of Perſons, that unlawfully and without juſt Authority, took upon them any Title of Honour, or Dignity, as Eſquire or Gentleman: Alſo, to reform and controul ſuch as at any Funerals ſhould wear any Mourning Apparel, as Gowns, Hoods, Tippets, contrary to the Order limited in the time of King *Henry* VII. in any other ſort than to their States did appertain. Alſo, by theſe Letters the Queen ordered, that no Painter, Glazier, Goldſmith, *&c.* ſhould take upon him to paint, grave, glaze, *&c.* any Arms, Creſts, Cognizances, *&c.* pertaining to the Office of Arms, in any other manner, than they might lawfully do, and be allowed by the ſaid *Clarenceux*. Alſo, ſhe forbad any Sheriffs, Commiſſioners, Archdeacons, Officials, Scriveners, *&c.* to call, name or write, in any Aſſize, Court, Seſſion, *&c.* or to uſe in any Writing, the Addition of Eſquire or Gentleman, unleſs they were able to ſtand unto, and juſtify the ſame by the Law of Arms, or were aſcertained thereof by

Clarenceux in Writing, or by his Deputies. Alſo, that none ſhould meddle in any thing touching the Office of Arms, within *Clarenceux*'s Province, but by his ſpecial Licence and Authority in Writing under the Seal of the ſaid Office. And the Queen by theſe her Letters Patents did give to the ſaid *Cook* all his ſaid Power, Preheminence, Juriſdiction and Authority, during his natural Life, in as large and ample manner and form in every thing, as his Predeceſſors had or might do, by force of any Letters Patents, granted by any of the Queen's Predeceſſors. And all Juſtices, Sheriffs, Majors, *&c.* were charged to employ their beſt Aid, Aſſiſtance and Furtherance to the ſaid *Clarenceux*.

An English *Diſſenter goes out Doctor at* Heidelberg.

Zanchy, Conrad. Huberto, int. Epiſt. p. 232.

In the Univerſity of *Heidelberg*, where *Zanchy* was Chief, an *Engliſhman* this Year took his Doctor's Degree. He offered *Theſes* to be Diſputed on to *Boquinus* the Profeſſor, concerning which long Diſputes had been in *England*; ſome (according as *Zanchy* relates this Matter to *Hubert*) affirming certain Rites were free and indifferent, and ſome ſaying on the contrary, that they were *ſuperſtitious*. In which Opinion was this *Engliſhman*. But when *Zanchy* had read the *Theſes*, he adviſed *Boquin*, that he ſhould not permit theſe things to be Diſputed in their Schools, at that time eſpecially, and gave him ſome Reaſons Why. *Boquin* approved his Judgment: And the *Engliſhman* was bid to propound other *Theſes*: Which he did. And among theſe, certain of them were, Of the Neceſſity of Eccleſiaſtical Diſcipline, and chiefly of Excommunication. Theſe, when *Zanchy* read them, ſeemed to him not only godly, (tho' two of them were concerning *Garments*, yet more moderately propounded than the former were, however, on that Account not ſo much approved by him) but ſuch which he never thought, as he ſaid, would be ſeriouſly oppoſed by any pious or tolerably Learned Man. But the Queſtion of Diſcipline gave occaſion to ſome Paſtors to diſpute earneſtly againſt it. The Diſputations *Pro* and *Con* grew ſomewhat hot, and the Diſputants Minds were a little inflamed: Yet the Diſputation was tolerable and modeſt, and without Reproaches. But at laſt, after a ſecond Day's Diſpute, one of the Paſtors proteſted that he Condemned this Doctrine as thwarting the Word of God. After the Diſputation, the Adverſaries of Diſcipline began to write againſt it, and to diſperſe their Writings: and in one above the reſt was aſſerted, That *Excommunication could not be proved either by the Old or New Teſtament, and that none ought to be driven from the Sacrament, no, not the moſt wicked and impenitent Perſon, unleſs of a different Judgment.* Thoſe that were for Diſcipline, wrote nothing all this while, for this Reaſon, becauſe they would not make diſturbance in the Churches, and becauſe they expected the Prince *Elector* (who was for Diſcipline himſelf) would conſtitute ſomething herein. And all this was occaſioned by this *Engliſhman*'s Diſputation.

Citizens of Briſtol *complain of their Biſhop.*

Cheny, Biſhop of *Glouceſter*, who alſo held *Briſtol* in *Commendam*, had given great Offence to the Citizens of *Briſtol*, by his Sermons preached at the Cathedral there: And particularly three Sermons preached in *Auguſt* and *September* this Year, in vindication of himſelf. Which ſome of the Preachers there took the Confidence to confute in their Pulpits. And one of theſe that did this, was Dr. *Calfhill*, in two Sermons preached in the ſame Cathedral, the Biſhop preſent to hear himſelf diſproved: And one *Norbrook*, a Preacher here, was another. And this was not all, but certain Aldermen and other Citizens, in a Letter to the Lords of the Council, complained of him; ſending divers Articles encloſed, of Erroneous Expreſſions and Doctrines, collected out of thoſe his Sermons preached among them; as they had alſo ſent them to the Eccleſiaſtical Commiſſion. Of which this is the Tranſcript, as I found them in the Original Papers.

October 21.

Aſſertions and Expreſſions in the Biſhop's Sermons. Pap. Houſe.

I. ‘I Am come, good People, not to recant or call back any ‘thing, that I have heretofore ſaid. For I am of that Mind ‘now as I was then, as concerning Matters in Controverſy; and ‘will be to the End. If I had one Foot in the Grave, and another ‘upon the Ground, I would ſay then, as I do now. And therefore, ‘good People, I give you that Counſel that I follow myſelf. Wherefore, be not too ſwift or haſty to credit theſe new Writers, for they ‘are not yet thoroughly tryed and approved, as the Catholick Fa‘thers are.

New Writers.

II. ‘Theſe new Writers in Matters of Controverſy, as Mr. *Cal‘vin* and others, agree not together, but are at Diſſention among ‘themſelves; and are together by the Ears. Therefore take heed ‘of them. Yet read them. For in opening the Text, they do paſs ‘many of the old Fathers. And they are excellently well learned in ‘the Tongues. But in Matters now in Controverſy follow them not, ‘but follow the old Fathers and Doctors; altho' Mr. *Calvin* denyeth ‘ſome of them. As for your new Doctors, it is good to pick a ‘Sallet out of them, now and then.

Calvin.

Scriptures.

III. ‘*Scriptures*, *Scriptures*, do you cry? Be not too haſty. ‘For ſo the Hereticks always cryed; and had the Scriptures. I ‘would aſk this Queſtion; I have to do with an Heretick: I bring ‘Scripture againſt him. And he will confeſs it to be Scripture. But ‘he will deny the Senſe that I bring it for. How now? How ſhall ‘this be tryed? Mary, by Conſent of Fathers only, and not by ‘others.

IV. ‘In reading the Scriptures be you like the Snail: Which is ‘a goodly Figure. For when he feeleth a hard thing againſt his ‘Horns, he pulleth them in again; ſo do you; read Scripture a ‘God's name; but when you come to Matters of Controverſy, go ‘back again: Pull in your Horns.

Free-Will.
Luther.

V. ‘I never brought *Free-Will* into the Pulpit. I would to God ‘it had never been brought into that Place. *Luther* wrote a very ‘ill Book againſt *Free-Will*; wherein he did very much Hurt. But ‘*Eraſmus* anſwered him very learnedly. So that I am not of *Lu‘ther*'s Opinion therein, but of *Eraſmus*'s Mind.

Eraſmus.

VI. ‘They which of long time have been exerciſed in Prayer and ‘Study, and are aged, cannot be eaſily ignorant or erre, or be de‘ceived, or be without Grace. Now theſe young Men, which are ‘of a lower Vein, having not the Uſe of long Prayer and Study, ‘be not men perfect, as they ſeem; nor have ſuch Grace.

VII. ‘Theſe Matters now in Controverſy are as it were in an equal ‘Pair of Balances; and may weigh which way they ſhall as yet.

Fathers.

VIII. ‘Let them not ſay, as here of late was preached, that the ‘Fathers had their Faults; which they had indeed: but let them all ‘bring me the Conſent of Fathers in theſe Matters now in Controver‘ſy; or otherwiſe I ſhall not, nor will yield to them; nor be of their ‘Judgment.

Peter Martyr.

IX. ‘A Queſtion may be aſked concerning the young Maid and ‘*Naaman*: Whether that a godly Man may be at Idol-Service with ‘his Body, his Heart being with God, without Offence or Sin? I ſay, ‘you may, without Offence or Sin. And becauſe you ſhall not think, ‘that I am of this Opinion only, I will bring you *Peter Martyr*, a ‘learned man, and as famous as ever was in our time, being your ‘own Doctor. Who ſaith, a Man may be preſent without Offence. ‘Whoſe very Words I will read unto you; which are theſe: *Non* ‘*enim ſimpliciter & omnibus modis interdictum eſt piis hominibus,* ‘*nè in Fanis præſentes adſint, dum profani & execrandi Ritus ex*‘*ercentur*.’ [This he ſeems to ſay, to take off an Accuſation laid againſt him by ſome, that he was preſent at Maſs in the laſt Reign.]

X. ‘Some among you find great fault with me, and are offended, ‘as I perceive at my Preaching; and you do murmur, I muſt out of ‘doubt call back ſomething that I have preached. Indeed, I ſaid ‘here, that *Naaman* gave to *Gehazi* Ten Thouſand Suits of Appa‘rel, where it was but two Suits. That I call back again. Another ‘is, that I ſaid in this Place, If any were offended or grieved with ‘any thing I ſhould preach; he ſhould come friendly to me, and I ‘would reaſon with him. Among all, a poor man of late came to ‘me, being offended with my Preaching, to reaſon with me, and I ‘refuſed him. And that I call back. But for any other thing that ‘I have preached, I ſay now as I did then; and ſo I will do to the ‘End.

Catholick Conſent.

XI. ‘Good People, I muſt now depart ſhortly. Keep therefore ‘this Leſſon with you. Believe not, neither follow this City; nor ‘yet 2, 3, 4, 5, 6, 7. but follow you the Catholick and Univerſal ‘Conſent. For if you will go but to the River of *Rhine* in *Germany*, ‘and behold the Cities, how they differ, and are at Contention ‘among themſelves, you will wonder. At *Helvetia* is one Religion; ‘at *Wirtenberg* another; at *Strauſborough* another; and at *Geneva* is ‘another. So that there were never ſo many Religions and Errors in ‘any mens time, as are now among them.

The Biſhop writes to the Secretary in his own behalf.

October 7. October 15.

Theſe were the Informations ſent up to the Privy Council againſt the Biſhop, together with a Letter ſigned by two Aldermen, the two Sheriffs, the Chamberlain, a School-maſter, and about thirty more. But before they were ſent, the Biſhop by ſome of his Friends in *Briſtol* (whereof he had many) underſtanding the Intention of his Adverſaries, prevented them by diſpatching from *Glouceſter* two Letters to the Secretary, who bare him a good Will, becauſe of his Learning, and old Acquaintance. To him he related his Caſe, and the Matters lately fallen out between him and ſome Preachers in the ſaid City; apologizing for the Sermons he had made. The Subſtance of what he writ, was as followeth.

That he had been lately at *Briſtol*, and preached three Sermons there, which (as he heard) many well liked; but ſome (*quibus nihil placet niſi novum & nimium*, as *Philonius* ſaid) were grieved, and kept a great Stir in the Pulpit. And one *Norbrook* among others that were againſt him (one more earneſt than ſkilful) he had gently uſed; oftentimes calling him to his Table, and talking with him privately. But what he had ſpoke to him in private, he uttered to Dr. *Cawfield* or *Calſhil*. Who twice, in his own hearing, confuted what was brought to him, a great deal more than needed; uſing therein the new coined Phraiſe of *Free-Willers*. The Biſhop added, that he could better have liked that Doctor's preaching, if he, the ſaid Doctor, had firſt conferred with him; eſpecially, ſince he had not dealt ungently with him at his firſt coming; but offered him to take ſuch as he had every Meal, ſo long as he could tarry in the City. He offered him Conference alſo after his firſt Sermon. He bad him to Supper after his Second. But he could not have his Company. And if he had come, he ſhould peradventure have heard from the Biſhop ſomewhat out of the old Church, and conſenting Orthodox Writers, that he would not much have miſliked. Which Writers proved by the Scriptures that which he by other Scriptures, not unknown to them, confuted. And that which he confuted, was thought by them to be *Dogma Eccleſiæ & Veritatis*, *i. e.* a Doctrine of the Church and of Truth; and ſo, he ſaid, it was termed of ſome. That they ſaw great Cauſes why they ſo wrote, as Men of this time wanted not theirs. Whether ſort ought to be believed, however others doubted, he doubted not at all.

The Biſhop's Dealing with Dr. Cawfield, *who preached againſt him.*

What Articles, his unquiet and uncharitable Adverſaries might have gathered againſt him, and were offered, as was told him, to the Queen's Council, he knew not; but his Conſcience was clear; and that that poor Learning he had uttered, being indifferently heard and conſidered, he truſted, would not be much miſliked. If he were perſuaded, that he had preached any thing againſt Scripture, againſt the holy Catholick Church, againſt Orthodox Writers conſenting, againſt the beſt General Councils; it ſhould be his firſt Deed that he would do, to ride to *Briſtol* (altho' at preſent he were not well able to ride) and there he would humbly acknowledge his Error. But if he by *Norbrook* and his Adherents, was falſely accuſed, and that he was able to prove what he had ſaid by ſuch Learning as was before rehearſed, *Norbrook* ſhould perceive he had not done well. Who had loſt already a Number of his Friends through his late Miſbehaviour.

That it was well perceived, (as the Biſhop proceeded,) and more and more it was ſpoken, that young and raſh Preachers did more hinder the free Courſe of the Goſpel, than further it; the more was the Pity. That he was counſelled by ſome well ſeen in the Laws of the Realm, to commence an Action againſt *Norbrook* and his Adherents, for their too bad accuſing him in the Pulpit and other Places; but, he ſaid, he would end as he had begun. The accuſing of any man had not hitherto coſt him two Pence in the Law. That he loved neither to ſue, nor to be ſued, altho' he had in his time met with many crooked

Attempts. But if he ſhould prove his raſh Adverſaries to grow in Malice, he would trouble his Friends, which, he thanked God, were many in number, as he knew he had many Enemies, who ſaid, that he was an utter Enemy to the Goſpel of Chriſt. But he ſaid, they ſpent their Wind in vain, that ſaid ſo; and he would that they ſhould think, that as they favoured the Goſpel, ſo did he.

That he favoured the Goſpel.

That when ſuch as *Norbrook* heard any thing they could not like, they ſtraightway hawked at their Adverſaries the terrible Name of the *High Commiſſion*. But, ſaid he, if ſuch Buſy-bodies were not puniſhed, they would mar all. In the mean time they hindred, and that very much, the Goſpel, which they would be thought to favour.

In fine, he truſted to have the Continuance of the Secretaries accuſtomed Goodneſs towards him in the Way of Right. He was threatned to loſe whatſoever he had at *Briſtol*, if his Adverſaries might have their Will. Others ſaid luſtily, that he ſhould be put from all the Living that he had. To which he only ſaid mildly, *Fiat Voluntas Domini*.

Free-Will and the Real Preſence, his Opinions.

In another Letter, he expreſt to the Secretary more particularly, what the Cauſes were of the wilful Attempts of his Enemies; *Viz.* Free-Will and the Euchariſt [holding the Real Preſence.] Not that he had given any Occaſion in Pulpits, for them to ſtir in theſe Matters, more than at the length in his third Sermon at *Briſtol*, after two Sermons, or rather Invectives of Dr. *Cawfield*; when he ſaid, he could better like the Judgment of *Eraſmus* than that of *Luther*, in the Controverſy of *Free-will*: and withal, aſſerting, that he diſſented not from the Fathers of this Realm in that Article, when it was offered him, to be ſubſcribed in *Latin*, [that is, in the Synod I ſuppoſe, *Anno* 1562.]

Some preach at Glouceſter *againſt* Free-Will.

He obſerved to the Secretary, how odly and unreſpectfully he was uſed by ſome of his *Briſtol*-Ill-Willers; that at his Return to *Glouceſter*, one came thither, as it was thought for the nonce; and in his own Church there brake as it were the Ice; and another followed him; whoſe Scope and chief Mark was, to prove, that there was no *Free-Will*. But ſaid the Biſhop, they both, as alſo *Norbrook*, a Preacher at *Briſtol* before mentioned, and others, might ſeem not to have waded in the old Writers, that conſented in the contrary Doctrine: and that they followed much, if not too much, the Learned of this time; not conſidering what had been thought and determined in the old Time: That my Lord [Biſhop] of *Sariſbury*, and others, being great Learned Men, and well treated in Antiquity, well knew what had been taught of this Matter in the Primitive Church with great Conſent. Their Judgment he could better like, than the Impugners of them in this Time. Upon this, he ſaid further, that if young and hot Heads ſhould be ſuffered to ſay what they liſt in Matters of great Weight (as no doubt certain of them did very raſhly, to the exceeding Hindrance of the Goſpel) there muſt needs enſue a *Babylonical* Confuſion.

Biſhop of Sariſbury.

Endeavour to bring theſe Controverſies before the Council.

It was reported to him, that the Earl of *Bedford* was laboured with by Dr. *Humfrey* and more, to bring thoſe and other Matters before the Queen's moſt Honourable Council. If it were ſo, he ſaid, that he truſted the Truth would by this Occaſion be better known. And that

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that if he were ſtrong in Body or in Purſe, (as he was not) it ſhould be the firſt Deed that he would do, to confer with the Learned in this Point of *Free-Will.* But now being not well able to journey, he ſhould be very loth to be drawn to *London*, namely, at ſuch men's Suit and Complaint, as his Adverſaries were. And that if he were not deceived, their chief Mark that they ſhot at, was not *Free-Will* and ſuch like, but rather *Nolumus hunc regnare ſuper nos; i.e.* We will not have this man to reign over us. Which, if they ſhould bring to paſs, they would, he ſaid, luſtily triumph: To which he only ſaid, *God ſpeed them in their well-doing as myſelf.*

What the Biſhop's Judgment was of the Sacrament.

And thus we have ſeen this Biſhop's open Declaration of his Mind concerning *Free-Will.* Now, for the Readers Satisfaction (tho' the Biſhop himſelf hath nothing of it here but the bare Mention) I ſhall inſert ſomething of his Opinion concerning the other Article that rendred him ſo diſtaſtful to many, namely that of the Euchariſt. For which we may have Recourſe to the firſt Synod under Queen *Mary*; when he, with five more of King *Edward*'s learned Clergy, diſputed openly there (amongſt other Points) againſt *Tranſubſtantiation.* Which he declared himſelf againſt, altho' he was for a Real Preſence. He deſired the Convocation patiently to hear him, truſting, he ſaid, that he ſhould ſo open the Matter, that the Verity ſhould appear: Proteſting furthermore, that he was no obſtinate nor ſtubborn man, but would be conformable to all Reaſon: and if by their Learning they could anſwer his Reaſons, then he would be ruled by them, and ſay as they ſaid. For he would, he ſaid, be no Author of Schiſm, nor hold any thing contrary to the Holy Mother the Church, which was Chriſt's Spouſe. Dr. *Weſton* the Prolocutor liked this Preamble of *Cheny*'s well, and commended him highly, ſaying, That he was a learned and a ſober man, and well exerciſed in all good Learning, and in the Doctors; and finally, a man meet for his Knowledge to diſpute that common Place. And bid them hear him. Then *Cheny* deſired them that were preſent, to pray two Words with him unto God, and to ſay, *Vincat Veritas; i. e.* Let Truth have the Victory. And preſently all that were preſent cryed out, *Vincat Veritas, Vincat Veritas.* Then he began with *Watſon* after this ſort. You ſaid, that Mr. *Haddon* was unmeet to diſpute, becauſe he granted not the natural and real Preſence. But I ſay you are much more unmeet to anſwer, becauſe you take away the Subſtance of the Sacrament. But *Watſon* then told him, that he had ſubſcribed to the Real Preſence, and ſhould not go away from that. And after much Clamour againſt him, he proſecuted *Haddon*'s Argument in proving that οὐσία was a *Subſtance*; and added, that it was a great Hereſy to take away the Subſtance of Bread and Wine after the Conſecration. Theſe Words I leave with the Reader; whereby we may conclude him not a Papiſt, but a *Lutheran* rather, in his Opinion of the Euchariſt.

Fox's Martyrolog.

Endeavours to remove him to Chicheſter.

That which I have further to add of this Biſhop is, that his Enemies laboured to remove him. But he had many Friends (as well as Adverſaries) who valued him. And the Biſhop of *Chicheſter* being now dead, they laboured much to get him tranſlated thither. But the Archbiſhop underſtood it, and ſignified his Diſlike of it to the Secretary. And the Biſhop himſelf upon theſe his Troubles, ſhewed a Deſire to be quite diſcharged. But the Archbiſhop (who liked him not) told the Secretary, that perhaps he meant another thing, *Viz.* to obtain a Reprimand to his Enemies from the Court. The laſt thing I have to relate of him, was, that at length abſenting himſelf from a Convocation, and not appearing upon Summons of the Archbiſhop, he was ſolemnly pronounced Excommunicate by the ſame: But ſoon abſolved, becauſe his Abſence was affirmed by his Chaplain's Oath, to be by reaſon of Sickneſs. More hath been ſaid of him before under the Year 1562.

Dr. Wylſon *becomes Maſter of St.* Katharine's.

“*Thomas Wylſon*, LL.D. a Man of Note for his Learning (as his two Books of *Logic* and *Rhetoric*, and another of *Uſury* do teſtify) was this Year made Maſter of S. *Katharine*'s near the Tower. His Circumſtances were but bare, having been a Sufferer in Queen *Mary*'s Reign. By the Means of the Earl of *Leiceſter*, (whoſe Father the Duke of *Northumberland* was his Great Patron) he ſeems to have obtained it of the Queen. And while he was ſolliciting for a Diſpatch, he applied alſo to Secretary *Cecil* by a Letter dated in *Auguſt*, which ſhewed his mean Condition: Signifying to him, ‘That he had been waiting at *Hatfield* (where it ſeems the Queen then was) to have his Buſineſs done. That he had left his Letter with the Earl of *Leiceſter* by the Queen's Command, to be ſent to the Lord Treaſurer. And then follows, *Interea miſer langueo inedia & paupertate; i. e.* in the mean time I miſerable Man periſh with Want and Poverty. Begging the Secretary to help him, according to his Intereſt with the Queen, and to get his Letter to be ſigned ſpeedily.’ Dated from S. *Katharine*'s.

Put into the Inquiſition at Rome.

This Perſon deſerved this Preferment as for his Learning, and Supply of his Need, ſo for ſome Reward of his former Sufferings. Who had once felt the Miſeries of the *Inquiſition* at *Rome* for the Cauſe of Religion; as judged an Heretick for his Book of *Rhetoric*, that he had printed ſome ten Years before. For tho' that Science carried his Diſcourſes away from the Subject of Religion, yet they found ſome ſtrokes therein, reflecting (as they interpreted) upon their Church. As I conjecture this for one: ‘Some one talking of the General Reſurrection, made a large Matter of our Bleſſed Lady; praiſing her to be ſo gentle, ſo courteous and ſo kind, that it were better a Thouſand fold to make Suit to her alone, than to Chriſt her Son.’ And again in another Place of the Book: ‘One being at *Rome* hated Harlots, wherein there is by Report ſo great Plenty, as there be Stars in the Element.’ But of his travelling to *Rome*, and his being clapt up in the *Inquiſition*, and his Uſage there, and his wonderful Eſcape thence, take his own Account of it, two Years after, in the *Prologue* to his Second Edition of his *Rhetoric*. The Sum whereof was, ‘That two Years paſt at his being in *Italy* [*Viz.* 1558] he was charged in *Rome* Town, to his great Danger and utter Undoing (if God's Goodneſs had not been the greater) to have written that Book of *Rhetoric*, and the *Logic* alſo. For which he was counted an Heretick; notwithſtanding the Abſolution granted to all the Realm, by Pope *Julie* III. for all former Offences, or Practiſing, deviſed againſt the Holy Mother Church, as they called it. A ſtrange Matter, he obſerved, that Things done in

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'*England* ſeven Years before [when he firſt ſet forth that Book] and the ſame univerſally forgiven, ſhould always be laid to a Man's Charge in *Rome*. But what cannot Malice do; or what will not the Wilful deviſe, to ſatisfy their Minds for the Undoing of others? ------ Death was preſent, and the Torment at Hand; whereof he felt (he ſaid) ſome Smart [perhaps the Wrack.] That the Judges marvelled at his Stoutneſs. For he had, as he added, as little Fear as ever he had in his Life, when he ſaw thoſe that ſought his Death to be ſo maliciouſly ſet, to make ſuch poor Shifts for his readier Diſpatch; and to burthen him with thoſe Back-reckonings. Whereat he took Courage and was bold.

His wonderful Deliverance.

'That the Judges, marvelling at this his Boldneſs, thought to bring down his great Heart by telling him plainly, that he was in further Peril, than whereof he was aware; and ſought thereupon to take Advantage of his Words, and to bring him in Danger by all Means poſſible. ------- That after long debating with him, they willed him at any Hand to ſubmit himſelf to the Holy Father, and the Devout College of Cardinals: for otherwiſe there was no Remedy. With that, being fully purpoſed not to yield to any Submiſſion, as one that little truſted their colourable Deceit, he was as wary as he could be, not to utter any thing for his own Harm; for fear he ſhould come into their Danger. For either then he muſt have died, or elſe have denyed, both openly and ſhamefully the known Truth of Chriſt and his Goſpel. And ſo in the End, (as he concluded this Relation of his Trouble,) by the Grace of God he was wonderfully delivered. Adding, 'that it was by plain Force of the worthy *Romans*, in an Enterprize heretofore in that Sort never attempted, he being then without Hope of Life, much leſs of Liberty.' The Meaning whereof was, the Priſon happened to be on Fire, and the poor Priſoners all like to be burnt, and periſh. Whereupon the Citizens of *Rome* by Force broke open the Priſon Doors, to let thoſe detained there eſcape for their Lives: and ſo *Wylſon* with the reſt got his Liberty and fled.

For thus he reflected upon his Deliverance: 'My Mind was to ſhew, how I have been tryed for this Book's Sake *Tanquam per ignem*. For indeed the Priſon was on Fire, when I came out of it. And whereas I feared Fire moſt, [to be burnt as an Heretick] as who doth not fear it, I was delivered by Fire and Sword together. I was without all Help, and without all Hope, not only of Liberty, but alſo of Life. And God be praiſed, and Thanks be given to him only that not only hath delivered me out of the Lion's Mouth; but alſo hath brought *England*, my dear Country, out of great Thraldom and foreign Bondage.' This was writ *Dec.* 7. 1560. This *Wylſon* was afterwards preferred to be Secretary of State to the Queen, after ſeveral Embaſſies."

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CHAP. LIII.

Cavallerius *Hebrew Profeſſor at* Cambridge. *The* French *Proteſtants relieved by the Biſhops. The Queen aſſiſteth the Proteſtants. The Secretary vindicates her Doings. His Letter to an* Italian *Gentleman abroad, concerning the Religion and Proceedings in* England. *Advices from abroad. Vagabonds and Rogues in the* North. *Dr.* Story *executed. Biſhop* Boner *dies in the* Marſhalſea. Boner *whether a Baſtard. Wrong done to the Archbiſhop of* York's *Widow. The Queen of* Scots *in* Tutbury *Caſtle. Biſhop* Jewel *anſwers Pope* Pius *his Bull. And* Crowley *anſwers the late Biſhop* Watſon's *Sermons.* Hemming's *Poſtil ſet forth in Engliſh. Hiſtory of the Inquiſition. The preſent happy State of the Nation.*

Cavallerius *made Profeſſor of* Hebrew *in* Cambridge.

BY the Means of the learned Sir *Anthony Cook*, and Sir *William Cecil*, was *Rodolphus Cavallerius*, or *Cavelarius*, or *Cavalier*, a *French* Proteſtant, (lately, as it ſeems, fled from his own Country) appointed to be Profeſſor of the *Hebrew* Language and Learning in the Univerſity of *Cambridge.* And for that Purpoſe, in *May*, the ſaid Univerſity ſent a Meſſenger to *London*, to conduct him down. I find him waiting upon Secretary *Cecil*, who was Chancellor of that Univerſity, before his going, and begging his Letters with him, or ſuddenly to follow him; 'Committing them to the Care of the Biſhop of '*London* his Friend, to convey them ſpeedily after him. Theſe Let-'ters he deſired, becauſe they would tend ſo much to the Confirma-'tion of this his Vocation; and that his Studies and Labours after-'wards in the Univerſity might be both grateful and profitable unto 'all, to the Glory of God, and the Amplification of the whole Uni-'verſity.' He alſo deſired Letters of ſafe Conduct for his Wiſe and Family to be brought over into *England.* This *Chevalier* had been in the Realm in King *Edward*'s days, and, if I miſtake not, was Reader of *Hebrew* then in the ſame Univerſity. Sure I am, ſuch favour he had then, that in the Year 1552. a Patent, dated *Auguſt* 7. at *Waltham*, was granted him to be *Denizon*, and alſo the Gift of the next Prebend, or Deanry that ſhould fall void in *Chriſt*'s Church *Canterbury.* Which Patent was made in Truſt to Sir *Anthony Cook*, Knight, and *George Medle*, Eſquire, to beſtow the ſame Dignity upon him by their Letters of Collation accordingly, when the ſame ſhould fall: And alſo to write, to the Dean and Canons of the ſame Church to inſtall him. But it was not before this preſent Year, *January* 27. that he was actually Prebendary, being then admitted to the Seventh Prebend in that Church. We ſhall hear of *Cavallerius*'s Death hereafter.

K. Edward's *Book of Sales.*

Recommended to the Univerſity by the Archbiſhop and Biſhop of London.

"I add, that he was recommended alſo by the Archbiſhop of *Canterbury* and the Biſhop of *London*, to the Heads of that Univerſity for their Acceptance and Choiſe of him, for their *Hebrew* Reader;

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der; as a Man formerly known to them in that Univerſity for his Learning and Skill in that Language, and alſo their Experience of his good Exerciſe of that his Talent, to all ſuch as were deſirous to partake of the ſame. And now going to *Cambridge* the ſaid Archbiſhop and Biſhop ſent their Letters of Recommendation with him, dated from *Lambeth*: eſpecially, underſtanding the good and godly Affection, that divers of their Univerſity had to the Knowledge of the *Hebrew* Tongue, ſo uſeful for the underſtanding of ſome part of the Sacred Scriptures, written originally in that Language. This Letter of theſe two great Prelates muſt have a Place among the Originals in the *Appendix*."

French *Proteſtants fly into* England.

The Archbiſhop moves the Biſhops, Deans and Chapters for Contributions towards them.

Regiſt. Cant.

This Year brake out the third Civil War in *France* between the Papiſts and the Confederate Proteſtants: the Proteſtants having undergone intolerable Hardſhip; and not being ſuffered to uſe their Religion, according as it was conditioned between the Prince of *Conde* and the *French* King at the laſt Peace. But the Year before very many had fled away from their Houſes and Dwellings, and dared not to come home without peril of their Lives; becauſe the Catholicks placed ſtrong Garriſons in thoſe Towns that were of the Religion. There were alſo horrible Murders, Robberies, and other execrable Facts committed upon the Perſons and Goods of the *Reformed*. As this ſtirred the Coals to a third Civil War, ſo it cauſed abundance of People to flee into other Countries, and particularly Ours. Which Numbers made the *French* Church in *London* unable to relieve their neceſſitous Countrymen. So that the Caſe of this Church ſo overcharged, was recommended, as it ſeems, by the Queen to the Archbiſhop of *Canterbury*, and other Biſhops, for Relief. And the ſaid Archbiſhop recommended their Caſe to the Dean and Chapter of *Canterbury*, as he had done the like to other Biſhops and Churches the Year before. And the Dean and Chapter in the Month of *June* beſtowed their Benevolence accordingly; as appears out of the Regiſter of the ſaid Dean and Chapter: Where this Order is Extant: '*Anno* 1569, *June* 8. 'Agreed, that there ſhall be, at the Contemplation of the Lord Arch- 'biſhop his Graces Letters, given out of the Church Treaſury to the 'Poor [afflicted] *French* Church in *London*, towards their Relief, 'Six Pounds, Thirteen Shillings and Four Pence.

The Queen ſends Aid to the French *Proteſtants.*

The Prince of Conde's *Agent to the* Secretary.

The Queen pitied the Caſe of the *French* Proteſtants, and laboured by her Ambaſſador with the *French* King, that a firm Peace might be made between him and them. But both that King, and the *Spaniard*, and Duke *D'Alva*, the Governor of *Flanders*, had made a Combination at *Bayonne* to root out the Religion every where. This made the Queen jealous of herſelf and her own Kingdoms. And partly this, and partly her Commiſeration of the wretched State of the Profeſſors of the Goſpel in *France*, made her reſolve to ſend over Aſſiſtance to them, being excited and counſilled thereunto chiefly by her Secretary *Cecil*, a man very cordial to the Proteſtant Intereſt. The Prince of *Conde*'s Agent was now at the *Engliſh* Court, and ſollicited his Maſter's Buſineſs, and ſucceeded according to his Mind; and departing home, being at *Plimouth*, he ſent a Letter to the Secretary, dated *June* 4. wherein he acknowledged with much Thanks the Queen's great Favour to them, and the Secretary's cordial Mediation:

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tion: ‘Owning, that the Illuſtrious Prince his Maſter, and the whole *French* Chriſtian Church were upon many Accounts indebted to him, that with ſo great Pains and Study he had forwarded with the Queen the Buſineſs committed to him by that Prince. And that all whom God the Father had exerciſed at that time for the purer Profeſſion of his Son, had not only their Hope, but even their Confidence in him. And that they looked upon him to be raiſed up by God in thoſe daily Extremities of the poor Church, to uſe both his Piety and his Prudence in their Behalf. That he for his part, as often as he thought on the moſt Chriſtian Queen's Care and good Will towards the ſcattered and afflicted Chriſtians, ſo often he had an honourable and grateful Remembrance of him; who ſeemed by the ſpecial Will of God to be added to the Queen in thoſe moſt difficult Times.’ This was the Sum of *Theodore Wierus*'s Letter.

N° XLII.

The Secretary vindicates the Queen's Actions.

But this Step of the Queen was judged very hardly of abroad. Therefore it was the Secretaries Buſineſs to ſpread a truer and fairer Account hereof, than was commonly taken up; and that both by publick Declarations and private Letters. There is a Letter of the Secretary to this Purpoſe to an eminent *Italian*, *Seigvor Bertano*, living at *Rome*, who held Correſpondence with the Secretary. This Gentleman, in a Letter ſent the latter end of the laſt Year, had declared a great good will to him, and eſpecially towards the Queen and this State, but diſliked our Religion, and Aſſiſtance of foreign Proteſtants; Matters, which had been by falſe *Engliſh* men with Malice, in *Italy* or other Countries, miſrepreſented. The Secretary, that a better Information of the Queen and the *Engliſh* State might paſs in *Rome*, gladly took this Opportunity of Writing to this Noble *Italian*. Which Letter, becauſe it giveth an Account of Religion, and of the Queen's Doings, with reſpect to her Neighbours, I ſhall ſubjoin.

An Italian *Gentleman writes to him.*

His Letter to the Italian *at* Rome. *MSS.*Cecilian.

‘I Have thought good to advertiſe your Lordſhip of the Receipt of your Letters, dated the   of *February*, which came to my Hands about the 26th of *March*, by order of my Friend and Yours, Mr. *Briskill*. For the which I thank you, as containing an open Declaration of your particular good Will to me, but eſpecially an earneſt Devotion in Duty towards the Queen's Majeſty and this State. And though thus I think of your good Mind, yet you muſt hold me excuſed, if I think otherwiſe of your Judgment, which you do by the ſaid Letters manifeſt. Not that therein I mean that part of your Judgment, wherein you may differ from me in ſome Opinions of Religion, wherein either of us muſt charitably allow of the other, and yet obſerve a mutual friendly Diſpoſition; but in that you are I ſee induced by means of the Place where you are, whereunto no Good or true Reports are brought of this Country, to think of us as our evil Willers are diſpoſed of Malice to tax us. And herein I do the more bear with the Fault in your Judgment of us, for that I think aſſuredly, We cannot do ſo well, nor live in that Order towards God or Man, but the contrary will be thither reported.

Informs his Judgment of the Engliſh Affairs;

'Thus much I have thought to inform you for the Amendment of your Judgment. Which being done, or at the leaſt, if I may perceive by your Letters, your Ears are as ready and open to hear what we have to ſay for ourſelves, as it ſeemeth you are what our Adverſaries do, then would I friendly at length by Letters enter into Conference with you, to anſwer any thing to be objected, in reſpect of the manifeſt good Will I ſee in you.

In Religion;

In the mean Seaſon, I can aſſure you, whatſoever Slanders are raiſed of us for our Errors in Religion, or for our Government in Policy towards our Neighbours, this I dare affirm, That by no common Law or Order 'ſtabliſhed for Matters of Religion in this Realm, we do differ from Profeſſion of all the Parts of the Holy Scriptures, of the Articles of the Common Creed; yea, as for external Diſcipline, I can aſſure you, our Church is more repleniſhed with Eccleſiaſtical ancient Rites than was the Primitive Church in Five Hundred Years after Chriſt. Inſomuch as the Church of *England* is by the *Germans*, *French*, *Scots*, and others that call themſelves *Reformed*, thought to be herein corrupted, for retaining ſo much the Rites of the Church of *Rome*.

And towards the neighbouring Princes.

'As for the Queen's Majeſty's Dealings with the Kings her Neighbours and Brethren, certainly ſhe hath had that Regard to pity their Troubles, and to further the Quieting of their States, as ſhe may be thought by many wiſe Men, in ſuch a Simplicity, to have overſeen her own Surety. And whatſoever is ſlanderouſly reported of her Maintenance of any Rebellion in their Subjects, I can make it manifeſt, that the ſame is falſly reported. For ſurely ſhe deſireth Nothing more than that both the Kings were at good Accord with their Subjects. And ſo ſhall it be proved, and appear to them that may be found indifferent Beholders; which is hard to be found in this Age, wherein the whole State of *Chriſtendom* ſeemeth to be divided into two Parts. Whereof is the greater Pity, and with all my Heart I lament it, and beſeech Almighty God to reconcile us all to his Spouſe and immaculate Church.'

Advices from Abroad, concerning Religion.

I will ſubjoin here a Paper of foreign Advices, chiefly relating to the State of Religion in *France*, *Flanders*, *Spain* and *Germany*; ſent from *Rome* to Secretary *Cecil* by *Killigrew*.

F*uere gratiſſimæ Literæ mihi Scriptæ* 26 Maii, *& ſpero te jam rediiſſe domum ex* Gallia. *Scribuntur multa quæ ſunt fabuloſa.* Omalius *conjunxit ſuas vires cum Copiis fratris Regis.* Bipontinus *conjunxit ſeſe cum* Amiralio. *Quem* Amiralium Galli *aiunt eſſe mortuum. Sed non eſt certum, ut eſt mors* Andelotti. *Regina ex* Lutetiis *die* 27 Maii *profecta eſt ad Exercitum Filii, Comitata Cardinalibus* Lotharingio *&* Borbonio. *Iſta omnia ſcribuntur ex* Lugduno *dies* 7 Junii. Galli *de pace nihil omnino ſcribunt.* Galli *mihi videntur magis valere verbis quam factis. Ego credo illis qui dicunt* Bipontinum *cum* Amiralio *cum totis ſuis viribus redituros in mediam* Galliam. Galli *videntur habere ſpem Reginam* Angliæ *non miſſuram Exercitum ex* Anglia: *neq; ex* Germania *venturum in* Galliam *novum exercitum.*

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exercitum. Et ſic Regem poſſe facile vincere Bipontinum *&* Amiralium. *Quæ vulgus dicit de* Francfordiano *Conventu parum hactenus credo, ob eam Cauſam quam ſcribis.*

Pontifex ſingulis annis conſecrat in Feſto Natalis Chriſti Gladium & Pileum, quos mittit alicui Principi, qui illi videtur bonam operam navare rebus Pontificatûs. Hoc anno miſit iſta duo Albano, (*a*) *quippe qui liberavit* Belgium *ab* Hugonottis, *& ob bellum felicitèr geſtum adverſus* Uranium: (*b*) *& eſt ratio quædam honeſtandi & admonendi Principes, ut acrius tueantur res Pontificatûs. Nihil audivi de captis Monachis, Prothonotariis & Inquiſitoribus in Navibus in* Anglia; *verum ſatis crediderim id genus hominum confluere ad* Belgium, *quibus poſtponantur ipſi Belgæ in gubernandis Provinciis, ceu Corvi ad Cadaver. Seditio* Mauritanorum *apud* Hiſpanos *adhuc viget propter multitudinem, ſed non habent unde expectent auxilia. Vulgus* Hiſpaniarum *non ſatis felicitèr cum illis belligeratur. Opus eſt militi ſtipendiario, qui ſuperiori menſe in* Hiſpaniis *conſcribebatur.*

(*a*) Albæ *Duci.*
(*b*) Aurangiæ *Principem.*

Metuendum puto, ſi non fallar, novos Exercitus ex Anglia *&* Germania *ituros in* Galliam, *ſi res non componuntur.* Galli *hic negant Regem accepturum Conditiones Pacis. Pontifex tamen id metuit, & publicis ſupplicationibus ad Deum jubet rogari Victoriam adverſus omnes* Hugonottos. *Rex* Galliæ *petit à* Genuenſibus *Libertatem conſcribendi Peditum in* Corſica. *Quid vero reſpondit Reſp. neſcio.*

Rex Philippus *ſtatuit ducere in uxorem Filiam Cæſaris, & petit à Pontifice Diploma veniæ propter propinquitatem Sanguinis. Et certum eſt Regem* Galliæ *ducturum aliam Filiam Cæſaris, & Regem* Luſitaniæ *ducturum ſororem Regis* Galliæ. *Ex* Hiſpaniis *ſcribitur de menſe* Maii *iſta matrimonia eſſe ſtabilita. Ex Aula Cæſaris ſcribunt, proſpectum eſſe, ne* Bipontini *milites in reditu in* Germaniam *excitent tumultus; acſi nunc diſcederent ex* Gallia, *aut ob Pacem, aut ob* Francofordiani *Conventus Juſſum. Bene vale;* Romæ, *die XVIII.* Junii. *69.*

Orders for Vagabonds and Rogues in the North.

As the Queen and her Council had a Jealouſy of certain that went about in the North, and in other Parts of the Nation, as Vagabonds, Beggars, Gameſters, and ſuch like, whereof there were now great Store, the Lords of the Council, in the Month of *March* laſt paſt had ſent to the High Sheriff of *Yorkſhire*, to enquire after Vagabonds and common Rogues, and to puniſh them, and to make Certificate of the ſame. And now the ſecond Time in the Month of *June*, they ſent a larger Letter to the ſaid Sheriff and the Juſtices of the Peace, for the redreſs of, and taking Order about this ſort of People: Injoining this Courſe now to be taken. Firſt, That diſtributing themſelves, with the help of other inferiour Officers, to cauſe a ſtrict Search, and a good ſtrong Watch to begin on *Sunday* at Night, about Nine of the Clock on the Tenth of *July*, in every Town, Village and Pariſh; and to continue the ſame all the Night, until Four of the Clock in the Afternoon of the next Day. And in that Search, to apprehend all Vagabonds, ſturdy Beggars, commonly called *Rogues* or *Egyptians*; and alſo all idle, vagrant Perſons, having no Maſter, nor no certainty How and Whereby to Live;

ANNO 1569. and them to be impriſoned. Directions were alſo given for Paſports to ſend theſe idle Perſons Home to their own Countries. That the ſame Search ſhould be made Monthly until the Firſt of *November*, or longer, as they ſhould ſee Cauſe. And theſe Orders they were to communicate to the Officers of every Corporate Town. They were alſo to confer, how the Statutes provided for avoiding all unlawful Games, and eſpecially of Bowling, and Maintenance of Archery, might be ſpeedily and roundly executed. And that if any of themſelves were guilty hereof, to forbear for good Example ſake; and that it would be hard for them who were Juſtices, to obſerve their Oaths, if they ſhould commit ſuch open hurtful Offences themſelves, which ought by them in their Seſſions to be enquired of and puniſhed. They warned, that by no lewd Practices of evil diſpoſed, crafty Perſons, paſſing by them in the Night, by Pretences of Watchwords or the like Devices, any raiſing of the People were made, as in ſome Corners of the Realm had been attempted, but ſtayed by the wiſer Men. That all Tales, News, ſpreading of unlawful Books ſhould be ſtayed, and ſharply puniſhed. And that if any of the Juſtices ſhould be negligent herein, the reſt were required to advertiſe the Queen's Council thereof. This Letter was N°. XLIII. ſigned by the Lord Keeper and many other great Counſellors, containing theſe and other the like Matters at large.

The 21ſt of *June*, that is, the Day after the Date of the former Letter, the Lords of the Council wrote again to the Lord Lieutenant of the North, ſignifying that they had ſent him the Minutes of a Letter written from them by the Queen's Commandment unto divers Shires within the Realm, concerning the ſearching for, and puniſhing Vagabonds, Rogues, and other idle and diſorderly Perſons. And they required his Lordſhip to cauſe this Order to be notified by his Letters unto thoſe Shires, that were within the Compaſs of his Commiſſion, with ſtraight Charge to return their Certificates unto him of their Doings, that he might ſignify the ſame to the Council.

The Effect thereof.

This was a notable Search: For it was ſo ordered, that it was made throughout the whole Realm, or at leaſt the moſt ſuſpicious Parts of it, on one and the ſame Day. And I find it had this Iſſue (which is almoſt incredible) that Thirteen Thouſand maſterleſs men throughout the Nation firſt and laſt were taken up upon this Search. Which undoubtedly very much brake the intended, and attempted Inſurrections this Year.

Dr. Story *brought Priſoner to* London.

John Story, Doctor of the Civil and Canon Law (of whoſe Temper we heard ſomething before in the Queen's firſt Parliament) was this Year ſeized and brought from *Antwerp*, whither he was fled; and there followed his old Malice againſt the Queen and his own Country, which he ſtirred up the Duke of *Alva* to invade. And being brought to *London*, was firſt lodged at Mr. *Wattes* Archdeacon of *Middleſex*'s Houſe near S. *Paul*'s; and afterwards conveyed to the *Tower*; and *Anno* 1571 executed for a Traytor at *Tyburn*. I leave other Hiſtorians to relate with what Craft he was caught on board an *Engliſh* Veſſel and conveyed away; and the manner of his Execution. I ſhall only ſet down what a kind of Man he was, and how deſervedly the Judgment of God met with him, from a Memorial, which it ſeems

Executed.

ſeems *John Fox* gave in againſt him as to his cruel perſecuting Spirit; as I find in a Paper written by his own hand.

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Inſtances of his Cruelty.

‘ *Story* by his Confeſſion, the chiefeſt Cauſe and Doer, in putting moſt of the Martyrs to Death.

‘ *Story* cauſed a Faggot to be caſt at the Face of Mr. *Denley*, ſinging a Pſalm in the Fire; ſaying, he had marred the Faſhion of an old Song.

‘ *Story* ſcourged *Thomas Green*.

‘ *Story* coming from the Burning of two, at the Lord Mayor Mr. *Curtys* his Table, ſaid, That as he had diſpatched them, ſo he truſted within a Month he ſhould alſo diſpatch all the reſt; ſaying moreover, That if he were of the Queen's Council he would deviſe to torment them after another ſort. And there ſhewed the Way moſt cruel, which he would uſe.

‘ *Story* at another time coming from the Burning of *Richard Gibſon*, and there demanded of the Lord Mayor, what he would do, if the World ſhould alter, ſaid, If he were ſo ſick in his Bed, that he could not ſtir without Hands; yet would he ſit up to give Sentence againſt an Heretick; and tho' he knew the World would turn the next Day after.

‘ *Story* was ſorry [as he ſaid in the Parliament Houſe] that they ſtruck not at the Root.

‘ *In ſumma*, *Story* worſe than *Boner*.

‘ Yet notwithſtanding *Story* is made a Saint at *Rome*; and his Martyrdom printed and ſet up in the *Engliſh* College there.

Together with this man, who was ſometime Principal of *Broadgates* Hall *Oxon*, I join another likewiſe of the ſame Hall, and his Contemporary; and as like him in Savage Fierceneſs againſt the Profeſſors of good Religion, as any two could be, *Viz.* the ſaid *Boner*, late Biſhop of *London*.

Boner's Death and Burial.

In *September* died that bloody man, that had waſhed his Hands in the Blood of ſo many religious Men and Women in Queen *Mary*'s Days. He was kept a Priſoner in the *Marſhalſea* for many Years under an eaſy Reſtraint; and was buried thence about *September* the 8th at Midnight, in St. *George's* Church-Yard in *Southwark*; attended with ſome of his Popiſh Friends and Relations. Which was ordered to be done at that Seaſon of the Night, and in that Obſcurity, by the Diſcretion of the Biſhop of *London*, to prevent any Diſturbances that might have been made by the Citizens; who hated him mortally for having been the Death of ſo many of their Paſtors, Friends and Relations, if they ſhould have ſeen him in the Day time carried with Pomp and Show to his Burial, as many of his Acquaintance had intended to do. He ſtood Excommunicate many Years, and took no Care for his Abſolution; and ſo might have been denied Chriſtian Burial; but the Biſhop of *London* would not make uſe of that Rigour. And of this, and to prevent falſe Reports that might be carried to Court of this Affair, the ſaid Biſhop thought fit to give Secretary *Cecil* the foregoing Account.

Boner *ſaid to be an Atheiſt.*

This Man was commonly reported to be an Atheiſt, and to have ſaid ſecretly, that there was no ſuch Place of Torment, as Hell, that he denyed God, the Scriptures and any Life after this; and that he

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uſed Conjuring and Witchcraft. This was upbraided to him in a Letter by one unknown, upon his Condemnation of Mr. *Philpot.* But whatſoever Credit is to be given to all that, this that follows is Matter of Fact; which I tranſcribe out of an ancient Paper among other authentick MSS. in my Cuſtody: *Viz.*

Account of his Cruelties.

Boner burnt *Thomas Tomkins*'s Hand with a Candle in a moſt horrible manner, as is evidently known. Which *Tomkins* before his Apprehending, dwelt in *Shoreditch.*

Boner put an hot burning Coal into a blind man's Hand; and ſo burnt him very piteouſly. The ſaid blind man dwelt in St. *Thomas Apoſtles.*

Boner alſo did beat a married man, called *Mills*, upon the Buttocks. And while he did the Deed, he cauſed one of his Men to hold his Head between his Legs. Which man is yet alive and dwelleth by *Creechurch.*

Boner alſo whipped with Rods divers others in his Orchard, with his own hands, being in his Doublet and his Hoſe. Whoſe Names are to be known.

Among other his Tyrannies, a Boy came to his Gate of eight Years of Age, or ſcarce ſo much; deſiring to ſee his Father who then was kept in *Lollard*'s *Tower*. But the Boy was gotten into *Boner*'s Houſe, and there whipped with Rods in a moſt lamentable manner. And ſo being all in a gore Blood was carried up to his Father into *Lollard*'s *Tower*. And afterwards being brought down again, went home; and about a Fortnight after, even the ſame Day that the Queen's Majeſty, that now is, came to *London*, the Child died. The Father of the Child yet being alive; who then was hanged in the Stocks by the Heels, in *Lollard*'s *Tower*.

Boner did alſo miſuſe a Preacher, one Sir *Thomas Whittle*, with beating of him about the Face, and plucking off half his Beard. That when he came to be burnt, his Eyes were manifeſtly ſeen to be black with beating.

Boner had in his Priſon of *Lollard*'s *Tower* one *Angel*'s Wife: (who is now a Midwife) and was brought to Bed there: Unto whom he would ſuffer no Woman to come: Wherefore the Child periſhed.

Alſo there was one *Reynold Eſtland* came before him the 12th day of *July*, the laſt Year of Queen *Mary*, who refuſed to be ſworn to anſwer ſuch Articles, as they ſhould miniſter to him. And *Boner* condemned him the ſaid 12th day, although they had nothing at his Mouth to condemn him. And the 14th day of the ſame Month he was burnt with Six others.

Boner kept in his Stocks at *Fulham* one *Thomas Henſhaw* of nineteen Years of Age; and gave him nothing but Bread and Water; and in the end whipped him in his Orchard. Thus far the Manuſcript.

Boner *whether a Baſtard.*

Boner is in all Hiſtorians given out as a Baſtard begotten of one *Savage* a Prieſt; and ſo have I read it in ſome good MSS. Yet to do him and Hiſtory as much right as things will bear, I ſhall relate what the late Honourable Baron *Lechmore* hath aſſerted to me concerning him, being at his Chamber in the *Temple*, *April* 11, 1695. He ſuppoſed the World had given him out begot of *Savage*, becauſe of his

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his *Savage* and butcherly Nature; but that he was certainly as legitimately begotten as himſelf or any other; that he was born at *Hanly* in *Worceſterſhire* of one *Boner* an honeſt poor man, in a Houſe called *Boner's Place* to this Day, a little Cottage of about five Pounds a Year. And that his great Grandfather, Biſhop *Boner's* great Friend and Acquaintance, did purchaſe this Place of the ſaid Biſhop in the Times under Queen *Elizabeth*, and that he had it ſtill in his Poſſeſſion. He added, that there was an extraordinary Friendſhip between *Boner* and his ſaid great Grandfather; inſomuch, that he made Leaſes to him of the value of 1000*l. per Annum*, two whereof he remembred were *Fering* and *Kelvedon* in *Eſſex*. And that he had been told by ſome of their Family, that *Boner* ſhewed this Kindneſs to this Gentleman out of Gratitude, his Father or ſome of the Relations putting him out to School, and giving him his Education. But as to his Birth, the Baron ſaid, he thought he could make it out beyond Exception, that *Boner* was begotten in Lawful Wedlock. And that he had ſeveral Letters yet in his keeping between the Biſhop and his great Grandfather, but of private Matters.

Wrong done to the Archbiſhop of York's *Widow.*

The laſt Year, *Viz.* 1568. *Yong* Archbiſhop of *York*, that had been Lord Preſident of the North, deceaſed. He was a married man, and left a Widow and Children behind him. To her by his laſt Will and Teſtament he left all his Lands in the County of *Salop* or elſewhere for one and twenty Years, if ſhe lived ſo long. But they were detained from Mrs. *Yong* after the Archbiſhop's Death by one *Leigh* of *Shrewſbury*, whom he had joined joint Purchaſer with him, only of Confidence and Truſt which the ſaid Archbiſhop had in him. But *Leigh*, contrary to the Truſt committed to him, to the great Prejudice of the ſaid Widow and her Children, retained to himſelf the Eſtate of the Inheritance of the ſaid Lands, and ſince the Archbiſhop's Death received the Profits thereof to his own Uſe. In this Diſtreſs, ſuch was the Kindneſs of *George* Earl of *Shrewſbury*, as he ſent a Letter to the Secretary, who was alſo Maſter of the Wards and Liveries, acquainting him with this Oppreſſion of the Widow and the Fatherleſs; ‘And that it being a Matter in Conſcience to be weighed, and touched Mrs. *Yong* very nigh, and alſo her Son, being the Queen's Ward, he craved at the ſaid Secretary's Hands his Favour and Help for her and her Child. And that the ſaid *Leigh* might be called to the Court of Wards, where he, the Secretary, was Judge, to ſurrender up his Eſtate and Intereſt in the Premiſſes; and to ſuffer the ſame to go according to the Teſtament of the ſaid Archbiſhop, whoſe Goods paid for the ſame Lands; which *Leigh* would not, nor could deny. He added, that if either this Way, or any other the Secretary could think of, he would do this piece of Juſtice, he, the Earl, ſhould think himſelf endebted to him for it. This Letter was dated from *Tutbury* Caſtle in *April*, 1569.

Earl of Shrewsbury's *Letter.* Heralds Office.

Earl of Shrewsbury's *Expences with the Queen of* Scots.

In this Caſtle this Noble Earl had *Mary* Queen of *Scots* in Cuſtody. Which, whatſoever publick Allowance he had, was extraordinary expenſive to him. And among other Things provided, the Wine only amounted to a conſiderable Charge; for when ſhe bathed, ſhe bathed in Wine: Wherefore he thought convenient to acquaint the Marquiſs of *Wincheſter*, Lord Treaſurer, that the Charges he did daily ſuſtain, and had done all the Year paſt by reaſon of the Queen of *Scots*, were ſo great, that he was compelled to be a Suitor to him, that he would have a friendly Conſideration of the Neceſſity of his large Expences; and that two Tun of Wine a Month hitherto would not ſuffice ordinarily; beſides that was uſed at times for her Bathing, and ſuch like Uſes. And therefore he deſired of the Treaſurer, that he might have a convenient Allowance of Wine without paying Impoſt, as other Noblemen had for their Expences in their Houſhold; and that he might be conſidered in ſuch large Proportion in this Cauſe as ſhould ſeem good to his friendly Wiſdom. This was dated *January* the 15.

The Cauſe of detaining her.

But it is more material to relate the Cauſe why Q. *Elizabeth* did thus detain her at this great Coſt to herſelf and her Subjects. She was the Chief Head of the *Frenchified* and Popiſh *Scots*. By whoſe Means the *Guiſian* Faction that mortally hated the Queen, and were conjured together to invade her Kingdom, and dethrone her, and overthrow the Religion eſtabliſhed, did hope to obtain their Ends. And therefore, there was a Neceſſity of keeping her in Hold (tho' at firſt the Queen did not intend it) for her own Safety and Defence; beſides the long Jealouſies between that Queen and Queen *Elizabeth*. There is a Letter of hers ſent from *Tutbury* Caſtle in *March* to the Queen; wherein ſhe doth in ſome Places cloſely touch upon her in her Expoſtulations, and even threaten her. It is too long to inſert it here; but it will be found in the *Appendix*. N. XLIV.

Biſhop Jewel *anſwers Pope* Pius *his Bull.*

Miſchiefs are now hatching in *England*, which were greatly fomented by a Bull of Pope *Pius* V. ſent into this Realm lately, to curſe the Queen, and to deprive her of her Kingdom. But Biſhop *Jewel* ſoon gave Anſwer to it in certain Sermons by him preached in his Cathedral. Which are printed among his Works, and called, *A View of a Seditious Bull.* He told his Congregation, that there came to his Hands a Copy of a Bull lately ſent into the Realm by the Biſhop of *Rome*, 'That he read it, and weighed it thoroughly, and 'found it to be a Matter of great Blaſphemy againſt God, and a 'Practice to work much Unquietneſs, Sedition and Treaſon againſt 'our bleſſed and proſperous Government. For it depoſed the Queen's 'Majeſty, (whom he prayed God long to preſerve) from her Royal 'Seat, and tore the Crown from her Head. It diſcharged all her na'tural Subjects from all due Obedience. It armed one ſide of them 'againſt another. It emboldened them to burn, to ſpoil, to rob, to 'kill, to cut one anothers Throats. And that it was much like *Pan'dora*'s Box ſent to *Epimetheus*, full of hurtful and unwholeſome 'Evils.' And then the learned Biſhop and Champion of the Church, went on piece by piece to confute it, as may be ſeen in his Works.

Crowley*'s Anſwer to* Watſon*'s two Sermons.*

To this I ſhall ſubjoin the Mention of another Book ſet forth this Year againſt Popery. *Watſon*, late Biſhop of *Lincoln* had preached two Sermons in *Lent* 1553. before Queen *Mary*; which he alſo printed ſoon after, the better to ſatisfy the People now lately fallen under a Popiſh Prince, in two great Points of the *Roman* Religion, now ſetting up, Namely, The *Real Preſence*, of Chriſt's Body and Blood in the Sacrament; And the *Maſs* to be the Sacrifice of the New Teſtament. Theſe two Sermons received an Anſwer in Print by *Robert Crowley*, an Exile under Queen *Mary*, and late Miniſter of St. *Peter's*

Poor,

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Poor, and St. *Giles's Cripplegate*, *London*: but now living more retired in *Southwark*; having more leiſure by God's Providence now, than at any time ſince his Return out of *Germany*. The ſaid Anſwer bore this Title, *The ſetting open of the Subtil Sophiſtry of* Thomas Watſon D. D. *which he uſed in his two Sermons made before Queen* Mary *on the 3d and 5th* Friday *in* Lent, 1553. *to prove the Real Preſence*, &c. There ſeemed to be need long before this, to have thoſe Sermons anſwered; for they were in great Vogue among many, and had prevented their complying with the Religion eſtabliſhed, (as *Crowley* writ in the Entrance of his Book) That he had oftentimes Occaſion to be in place where ſuch were as were not yet perſuaded that the Popiſh Church could err, and boldly uttered their Minds, affirming, That the Doctrine which the Proteſtants taught was erroneous and falſe, eſpecially, concerning the Preſence of Chriſt in the Sacrament, and the Sacrifice of the Maſs. And he perceived, that theſe had been chiefly perſuaded and ſtayed by thoſe two Sermons of Dr. *Watſon*. *Crowley* recommended this his Anſwer to both the Univerſities in a *Latin* Dedication. There was alſo prefixed an Epiſtle to *Thomas Watſon* D. D. the Author of the Sermons; aſſigning two Reaſons that moved him to take in hand his Anſwer. One was, for the Eſtimation he had in the Pope's Church; which was ſuch, that whatſoever was known to be of his Doing, was thought to be ſo learnedly done, that none could be found among them of the preſent Church of *England* able to anſwer any Part thereof. The other was, *Watſon*'s ſubtil handling of the Matters he treated of; which might eaſily deceive the ſimple Readers, and aſtoniſh the Learned that had not ſeen and weighed the Places that he alledged for his Purpoſe. The Subtilty whereof he had laid open.

Hemingius's *Poſtil tranſlated comes forth.*

The Uſe of Poſtils.

To theſe Books I ſhall add one or two more that came forth alſo this Year, 1569. One was *A Poſtil, or an Expoſition of the Goſpels that are uſually read in the Churches of God upon Sundays and Feaſt-days of Saints.* Written by *Nicolas Heming*, a *Dane*, and Preacher of the Goſpel in the Univerſity of *Hafnie*. It was tranſlated into *Engliſh* by *Arthur Golding*, a great Tranſlator in theſe Times. Theſe Poſtils, which were practical Sermons upon the Epiſtles and Goſpels, or other Portions of Scripture, were now of very good uſe, for the help of the unlearned Clergy in the Countries about; who ſkilled not to compoſe diſcreet and profitable Diſcourſes to be preached to their People for their Edification. But by making uſe of ſuch Poſtils or other Homilies in their Churches, (whereof ſeveral were now printed) the People might receive Inſtruction in true Religion, and have their great Ignorance in ſpiritual Things, and their old ſuperſtitious Traditions ſucked in from their Fathers, redreſſed and informed. And that this was the good End in publiſhing this Book, the Tranſlator ſignified in his Epiſtle Dedicatory to Sir *Walter Mildmay*, Chancellor of the Exchequer, *viz.* That the two Stationers *Lucas Harriſon* and *George Biſhop*, well-minded towards Godlineſs and true Religion, took upon them to imprint this Work at their own proper Charges; and requeſted the Tranſlator to put it in *Engliſh*. Which he ſhewed himſelf the willinger to do; for that he hoped it might be a Furtherance and Help to the ſimple and unlearned ſort of

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the Miniſters in *England.* Whoſe Knowledge he wiſhed to God were as great as their Number.

Cardinal Pole's *Book of* Juſtification.

For the Fame of the Man as well as the Subject of the Book, we muſt not omit the Mention of a Diſcourſe that had laid by many Years, but ſet forth in print this Year at *Lovain* in *Quarto.* It was a Treatiſe of *Juſtification*, found among the Writings of Cardinal *Pole*, remaining in the Cuſtody of *Henry Pynning*, Chamberlain and general Receiver of the ſaid Cardinal, late deceaſed in *Lovain.* Alſo, certain Tranſlations touching the ſaid Matter of Juſtification. In the Preface the Noble Author ſaith, he followeth St. *Auguſtin.* And it is ſo writ, as tho' he intended to publiſh it himſelf; for he makes a Preface to the Reader.

And the Hiſtory of the Inquiſition.

Now alſo came forth the Hiſtory of the Holy Inquiſition, intituled, *A Diſcovery and plain Declaration of ſundry ſubtil Practices of the Holy Iuquiſition of* Spain. Set forth in *Latin* by *Reginald Gonſalvo Montanus:* Tranſlated by *Vincent Skinner*, a Gentleman of *Lincoln*'s *Inn*, and Secretary to Sir *William Cecil* (if I miſtake not.) This was a Second Edition, (the Firſt being printed but the Year before) which he dedicated to *Matthew* Archbiſhop of *Canterbury.* In this Edition, at the latter end were ſome Additions. As I. A Regiſter of ſuch Perſons as were burnt in *Sevil* in the Years 1559, which were 18. and 1560, which were 14; and the Bones and Pictures of two more deceaſed, all in one Fire. And 1563, were 6 more burnt in one Fire. II. A Regiſter of ſuch as were executed and burned; or otherwiſe puniſhed by Impriſonment and Confiſcation of their Goods in *Valledolid*, *Anno* 1559. of the former ſort were 23; of the latter 53. The Deſign of the Publiſher was, to give the People of *England* Warning of the Papiſts, that as they would be free of moſt barbarous Uſages and inhuman Cruelties (which this Hiſtory in part let them ſee were exerciſed, where the People were under the *Roman* Yoke) ſo they all ſhould unanimouſly ſet themſelves to keep them and their Religion out of our Quarters. And that at this Time eſpecially, when there were great Apprehenſions of them. He ſhewed in his Preface, how near us they were come with their Inquiſition; it being now lately brought into the *Low-Countries* with Fire and Sword. ‘Where was alſo the ſudden Impriſonment of honeſt Men ‘without Proceſs of Law; where was now the pitiful wandring in ‘Exile and Poverty of Perſonages ſome time rich and wealthy, the ‘Wives hanging on their Huſbands Shoulders, and the poor baniſhed ‘Infants on the Mothers Breaſts; the monſtrous racking of Men with‘out order of Law; the villainous and ſhameleſs tormenting of Wo‘men naked, beyond all Humanity; their miſerable Deaths without ‘Pity or Mercy; the moſt reproachful Triumphing of the Popiſh Sy‘nagogue over Chriſtians, as over Painims and Ethnicks; the con‘quering of Subjects as tho' they were Enemies; the unſatiable ſpoiling ‘of Mens Goods to fill the Side-paunches of ambitious idle Shavelings; ‘the ſlender Quarrels picked againſt Kingdoms and Nations. And then he ſuggeſted, how the Perſons that thus ſuffered were our Neighbour by their Habitation and dwelling Place; our Acquaintance by Intercourſe, our Friends by long Acquaintance; of the ſame Houſhold o

‘ Faith, and our very Brethren in Chriſt. And that we alſo had cauſe to fear what might follow upon us. That if we thought ourſelves ſure and the Storm paſſed, we ſhould fooliſhly and dangerouſly abuſe ourſelves. For who was ſo ignorant (as he proceeded) of the State of theſe Times, that knew not, or had not heard tell of the Holy Complot and Conſpiracy agreed on by the Pope and his Champions for the Execution of the Council of *Trent*, and the general eſtabliſhing of this Inquiſition. And that we never knew what Perſecution meant, in compariſon to that meant and threatned now. And therefore in fine, he exhorted the *Engliſh* Nation to pray for the Deliverance of our Neighbours, and to turn from us the ſame juſtly deſerved Plague: And to be ſtrong in Faith, and couragious in Deed, to repel theſe common Enemies from our Country, whenſoever they ſhould offer what they had ſo long determined.

A View of the preſent happy State of the Kingdom.

And now we are travelled thus far in this Queen's Reign, and entred even into the 11th Year of it, we may pauſe a while, and look back upon the State of the Kingdom: and make ſome Compariſon between the Government of this Queen, and the former Government under her Siſter *Mary*. And that I may give ſome Proſpect of this, I ſhall take it from the Words of one that lived in thoſe Times, and bore a great Share in them.

Jewel's View of the Pope's Bull, P. 22.

‘ Let us look upon the State, ſaith he, as it was before. What
‘ Hunger [*i. e.* Famine and Dearth] was in this Land? Many of our
‘ Brethren died for lack of Food. What cruel Executions were then
‘ in *London?* There were few Streets, where was not ſet up a Gallows,
‘ or a Gibbet. In *Oxford* Fifty Two were executed at one
‘ Seſſions. What Diſeaſes fell upon us? The graveſt, and wiſeſt and
‘ richeſt Men were taken away. *Calais* was loſt. A Stranger and
‘ foreign People had the Rule over us. All things went againſt us,
‘ becauſe God was not with us. But he reſtored by his Servant our
‘ Queen thoſe Joys again which we lacked. He hath given us civil
‘ Peace among ourſelves, and Peace with foreign Nations. He hath
‘ given us Health of Body, and ſtore of Victuals, Diſcharge of Debts,
‘ and avoiding of Strangers. He hath given us Mercy, in Juſtice
‘ abandoning all Cruelty. We are now with God; and all things go
‘ well with us.

The Pope's Curſe turned to a Bleſſing.

To which his obſervation of the Pope's Curſing and Banning the Queen in his ſaid Bull is appoſite enough: ‘ He accurſed *England*,
‘ but (Thanks be to God) it was never better in worldly Peace, in
‘ Health of Body, and in Abundance of Corn and Victuals. As he
‘ likewiſe accurſed the Princes and States of *Germany*; but they
‘ were never ſtronger. He bleſſed his own Side, [*Viz. France, Spain,*
‘ *Venice*] but it decayed and withered. He curſed the Goſpel, but
‘ it prevailed and proſpered. Nay, and the more he curſed, the
‘ more it proſpered. For God did turn the Pope's Curſe into a Bleſſing
‘ to us.

And then in regard of the Nation's ſingular Happineſs in the Enjoyment of the preſent Queen, thus he ſets it out;

‘ God gave us Queen *Elizabeth*, and with her gave us Peace, and
‘ ſo long a Peace as *England* hath ſeldom ſeen before.------They
‘ [the Papiſts] talk much of an unbloody Sacrifice. It is not theirs

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The Queen's Charge concerning her People.

‘to offer it; Queen *Elizabeth* ſhall offer it up unto God, even her unbloody Hands, and unbloody Sword, and unbloody People, and unbloody Government. This is an unbloody Sacrifice; and this Sacrifice is acceptable unto God. Oh! how graciouſly did her Majeſty commend us her Subjects to the careful and wiſe Government of her Council and Judges, when ſhe ſpake thus unto them? *Have care over my People. You have my People: Do you that which I ought to do. They are my People. Every man oppreſſeth them and ſpoileth them without Mercy. They cannot revenge their Quarrel, nor help themſelves. See unto them; ſee unto them. For they are my Charge. I charge you even as God hath charged me. I care not for myſelf: My Life is not dear to me. My Care is for my People. I pray God, whoſoever ſucceedeth me be as careful as I am. They which know what Cares I bear, would not think I took any great Joy in wearing the Crown.* Theſe Ears, ſaid Biſhop *Jewel*, heard, when her Majeſty ſpake theſe Words.

CHAP. LIV.

Great Dangers to the Church and Nation apprehended at hand. Memorials of it by Cecil. A Portugal*'s Offer to the Queen. The Rebellion in the North. The rebellious Earls, their Declarations. The Queen's Declaration againſt them: The Earl of* Suſſex *ſent againſt them: His Proclamation. The Univerſity warned. Further Relation of this Inſurrection.* Leonard Dacres *begins another Rebellion. People in other Parts how affected.*

Dangers threaten the Nation.

THUS far of the Queen's proſperous Reign had ſhe peaceably managed and brought to paſs her great and good Deſigns, in caſting off the Pope's pretended Power over her and her Kingdom, and ſettling a Religion well purged and reformed from Popery in her Church. But now this Year the Clouds begin to gather over her Head, and her Peace ſeemeth to be much threatned by Popiſh Combinations. Which, however, was not ſo ſurprizing, but her Counſellors were well aware of it. They both ſaw the Kingdom's preſent Danger, and were providing Remedies againſt it. I have ſeen a *Memorial* of that careful and wiſe Stateſman Sir *William Cecil*; drawn up under two Titles, *Viz. Perils* and *Remedies*; which he ſent to the Duke of *Norfolk*, perhaps by the Queen's Order. This *Memorial* will plainly diſcover the dangerous State of the Church and Kingdom. I ſhall therefore exemplify it.

Perils.

Cecil*'s Memorial thereof. MSS.* pen. me.

A Conſpiration of the Pope, King *Philip*, the *French* King, and ſundry Potentates of *Italy*; To employ all their Forces for the Subverſion of the Profeſſors of the Goſpel.

The Intention of the ſame formed to be extended againſt *England*, immediately after the ſubduing of the Prince of *Conde*, and his Aſſociates. *ANNO* 1569.

The *Spaniard* daily avaunts in the *Low-Countries*, within ſhort time to poſſeſs this Realm without any Battle.

The Opinion they have conceived of the Weakneſs of this Realm, by reaſon of the Lack of Experience of the Subjects in Feats of War. And ſecondly, for that the Papiſtical Subjects, being fled out of the Realm, have made Books in manner of Regiſters; accounting in every Shire and great Town of the Realm, who be aſſured to the *Roman* Religion; making their Eſtimate of more than the beſt half of Noblemen and Gentlemen to be theirs.

The ſecret Collections of Money that are made in the Realm by Procurators of the Papiſts.

The evident Knowledge had for a Truth, what the Judges, the Lawyers, both of the Common Law and the Civil, are in this Matter.

The Danger hereof alſo is the greater, becauſe the wiſe Papiſts of *England*, as well thoſe abroad as thoſe at home, are by former Examples taught, if ever the Power ſhall be in their Hands, never to ſuffer any, being contrary to them, to have Power: Remembring that which is ſaid in the Science Military, *Non licet bis in Bello peccare.*

The Diſcovery of a great number of Gentlemen lately in *Lancaſhire*, that have upon Perſuaſion, forborn to come to the Church; with opinion ſhortly to enjoy the Uſe of the Popiſh Religion.

Laſtly, to ſpeak as my entire Thoughts be by the Examples of the Scripture; the long Tranquillity which this Realm hath enjoyed, the plentiful teaching of the Truth, and the general neglecting thereof, muſt needs provoke the Wrath of God.

Remedies.

The Principal is, to amend our Lives; and to be thankful indeed for the Benefit of the Goſpel.

The ſecond reſteth in uſing thoſe Means that Almighty God hath left to this Realm: Which conſiſteth in many Parts, *Viz.*

That the Queen's Majeſty unite all her faithful Subjects, that profeſs the Goſpel ſincerely, both to herſelf by giving them Comfort, and Credit; and alſo among themſelves by removing of all partial Faction.

The procuring of ſome Aid ſecretly for the Prince of *Conde*, if the *French* King will refuſe to have the Queen a Moderator of Peace; as preſently ſhe hath ſent to offer the ſame: Whereof as yet no Anſwer is had. But if it be refuſed, then is made apparent by themſelves, that their Intention is to proſecute the Subverſion of the Common Cauſe of Religion.

To view the Power of the Realm, and to put it in order, (and eſpecially the Countries upon the Sea-Coaſt towards *Flanders* and *France*) by ſpecial Commiſſioners.

To make the Navy ready.

To embrace ſuch Leagues as the Princes of *Almain* do offer for Defence of Religion.

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A Portugueze *offers Service to the Queen.*

I know not well what to make of it, but I muſt interpoſe here ſomething which this Summer happened from a private *Portugueze* Gentleman, and Merchant, as it ſeems; who pretended zealouſly to offer his Service to the Queen, to make up the Breach between her and *Spain* her Enemy, as being well known to both: Whether he was ſecretly employed to amuſe her, and render her the more ſecure at this Juncture, when ſo much Miſchief was contriving againſt her, I know not. He gave out, that he came Poſt from *Portugal* to *Antwerp*, and from thence to *Calais*. Where he met with one *Wight* a Merchant of *London*, who being a Man to whom he found he might entruſt this Secret, he diſcloſed it to him, and withal, gave him a Letter to the Secretary, dated from *Calais*, *July* the 14th 1569. Wherein he gave this Relation of himſelf and of his Offer: That at *Antwerp* he heard particularly the Troubles and Unquietneſs that were in the Countries of *Flanders*, and in the Realm of *England*, the which had been ſo long time paſt in League and Friendſhip together. That he conſidered and ſaw, that this was rather the Work of the Devil, than the Service of God; and therefore he determined with God's Help, and for his Service and the Princes, to offer his Perſon and all his Ability, being moved hereunto by no other Perſon of any Degree, but his own proper Mind and Will; ſince he was as good an *Engliſh* man as he was a *Portugueze*, and eſteemed the one Realm his natural Country as well as the other. In Conſideration whereof, he departed from *Antwerp* and was come to *Calais*: From thence to give Knowledge hereof to the Queen's Majeſty and to him, the Secretary. And as the Thing that God ordaineth he giveth good Beginning to, and better Ending, ſo he truſted he would give it in this Matter.

And for a Remembrance in this behalf, he alſo gave this Merchant a Paper with theſe Words written in it:

His Offer.

‘ Whereas Mr. *Anthony Fogaſſa Portingal*, and Gentlemen to the
‘ King of *Portugal*, and one *John Wight* of *London* Merchant, ar-
‘ rived by chance at *Calais* in one Lodging, upon the 20th of *June*
‘ laſt paſt; and upon Communication between them of ſundry Mat-
‘ ters, the ſaid *Anthony Fogaſſa* ſaid, It grieved him not a little to ſee
‘ the Lack that *England*, *Spain* and *Portugal* had, in not having
‘ preſently the like Conference and Traffick as they have had commonly
‘ ever heretofore; the which cannot be but to the much Diſſervice of
‘ God, to the Deſtruction of the Countries and their Subjects: And
‘ whereas the like Diſcord and Variance about 24 Years paſt chanced
‘ to be between the King of *England*, K. *Henry* VIII. and the K. of
‘ *France*; and two Merchants, by name, *Bartilmew Compane* and
‘ *Myſere Bernard Venetian*, attempted to conclude the Peace be-
‘ tween them, by their own Wills, and at their own proper Coſts
‘ and Charges; And the ſaid *Bernard* finiſhed the ſaid Peace be-
‘ tween the ſaid two Kings: And ſeeing the ſaid *Anthony Fogaſſa*
‘ hath ſeen ſo fair a Precedent paſs in his time, he being then in
‘ *London*; and now calling the ſame to Remembrance, having no
‘ leſs good Will and Capacity to do the like; and alſo being known
‘ of the Queen's Majeſty, and of the other two Princes; hopeth
‘ with his Travel to do the like Good. And ſeeing all things muſt

'have a Beginning and Travel before they can be brought to any Concluſion or End, and a better Means than this cannot be deviſed, to the Honour of all the Princes, the ſaid *Anthony Fogaſſa* being moved by his own proper Will and Mind, and not being procured thereunto by any other Perſon, for good Service ſake unto God, for good Commonwealths ſake unto the ſaid Countries; as alſo for his Eſteem of *England* as his Native Country; and for much and many Pleaſures and Honours that the Queen's Majeſty hath done to him, and the Honourable Secretary *Cecil*; all theſe Conſiderations have moved him to come to the Town of *Calais*, to certify the Queen's Majeſty and her Honourable Council this his good Will in this Behalf, and is ready to travel therein, knowing their Pleaſures. Which Anſwer he attendeth.' I leave this to the Readers Contemplation, nothing coming thereof; and ſo paſs on.

A Rebellion of Papiſts in the North.

Now tho' there happened this Year no open Invaſion from the Popiſh conſpired foreign Potentates: yet in the latter Part thereof, *Viz.* in the Month of *November*, happened a dangerous Rebellion raiſed by her Popiſh Subjects in the Northern Parts bordering upon *Scotland*; abetted and encouraged, in all likelihood, from abroad. This Faction was headed by two great Earls, *Viz. Northumberland* and *Weſtmorland*. They declared at firſt the Cauſe of their appearing in Arms to be, to have the old Religion reſtored. Afterwards, (to ſtop the Clamours of ſome, that the Inſurrection of theſe Earls tended to the Overthrow of the Queen and Realm, and in Hopes to bring in the more to join with them) they ſet forth another Declaration, *Viz.* That their gathering together in that Manner was in behalf of the true Succeſſion, and for the better Eſtabliſhment of the Crown; which was endeavoured to be hindered by divers evil Men about the Queen's Perſon; And that this was a Matter deliberated upon and deſired by the High and Mighty Prince, the Duke of *Norfolk*, and others of the antient Nobility, and many that were Favourers of God's Word, [that is, the Queen's Proteſtant Subjects.]

Their Declarations.

Now, becauſe theſe Declarations are to be found in none of our Hiſtorians, nor hardly any Mention made of them, I ſhall here inſert them as they were ſent up from the Dean of *York* to *Grindal* Biſhop of *London*; who conveyed them to the Secretary: Among whoſe Papers I had them.

The firſt ran in this Tenor: 'WE *Thomas* Earl of *Northumberland*, and *Charles* Earl of *Weſtmorland*, the Queen's true and faithful Subjects, To all the ſame of the old Catholick Religion. Know yee, that we with many other well diſpoſed Perſons, as well of the Nobility, as others, have promiſed our Faiths in the Furtherance of this our good Meaning. Foraſmuch, as divers diſordered and evil diſpoſed Perſons, about the Queen's Majeſty, have by their ſubtil and crafty Dealing to advance themſelves, overcome in this our Realm the true and Catholick Religion towards God; and by the ſame abuſed the Queen, diſordered the Realm; and now laſtly, ſeek and procure the Deſtruction of the Nobility: We therefore have gathered ourſelves together to reſiſt by Force; and the rather by the Help of God and you, good People; and to ſee

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‘ redreſs of theſe Things amiſs, with reſtoring of all ancient Cuſtoms
‘ and Liberties to God's Church, and this noble Realm: Leſt if we
‘ ſhould not do it ourſelves, we might be reformed by Strangers, to
‘ the great Hazard of the State of this our Country; whereunto we
‘ are all bound.

Next, came abroad this Declaration from them.

‘ WHEREAS it hath been, by the ſiniſter and wicked Reports
‘ of ſundry malicious Perſons, Enemies both to God's Word, and the
‘ publick Eſtate of this Commonwealth, deviſed and publiſhed, that
‘ the Aſſembly of theſe Noblemen, the Earls of *Northumberland* and
‘ *Weſtmorland*, with ſundry of the greateſt Worſhip and Credit in
‘ this Part of the Realm, is and hath been to the Overthrow of the
‘ Commonwealth and the Crown; it was therefore thought good
‘ to the Earls and their Council, to ſignify to all and every the
‘ Queen's Majeſty's Subjects, the true and ſincere meaning of the ſaid
‘ Earls, their Friends and Allies.

‘ Know ye therefore, that where of late it hath been faithfully
‘ and deliberately conſidered and deviſed by the Right High and
‘ Mighty Prince *Thomas*, Duke of *Norfolk*, *Henry* Earl of *Arundel*,
‘ *William* Earl of *Pembroke*, together with the ſaid Earls of *Northumberland*
‘ and *Weſtmorland*, and divers others of the ancient
‘ Nobility of this Realm, with a common Conſent of ſundry the
‘ principal Favourers of God's Word; And the ſame, as well for
‘ the avoiding of Bloodſhed and utter Subverſion of the Commonwealth,
‘ as the reforming of certain Diſorders crept in by th' Abuſe
‘ and malicious Practices of ſundry wicked and evil diſpoſed Perſons;
‘ to make manifeſt and known to all manner of Men, to whom of
‘ meer right the true Succeſſion of the Crown apperteineth, dangerouſly
‘ and uncertainly depending, by reaſon of many Titles and
‘ Intereſts pretended to the ſame: The which godly, good and
‘ honourable Meaning of the ſaid Nobility hath been ſought by all
‘ manner of Means to be prevented by certain common Enemies of
‘ this Realm about the Queen's Perſon; by whoſe ſiniſter and deteſtable
‘ Counſel and Practice, well known to us, and to the reſt
‘ of the Nobility, their Lives and Liberties are now endangered;
‘ and daily Devices made to apprehend our Bodies, the true Remain
‘ of their vertuous Counſel and Intent; the which their unjuſt
‘ and ambitious Policies and Practices can by no Submiſſion on
‘ our Parts be avoided, but only by the Sword:

‘ WE have therefore, of juſt and faithful Meaning to the Queen's
‘ Majeſty, her Commonwealth, and the true Succeſſors of the ſame,
‘ aſſembled ourſelves to reſiſt Force by Force; wherein we commit
‘ ourſelves (ſeeing no Interceſſion will help) to the exceeding Mercy
‘ and Goodneſs of God, and to all true Favourers of this Realm of
‘ *England*, reſolved in ourſelves, in this ſo juſt and godly Enterprize,
‘ wholly to adventure Lives, Lands and Goods: Whereunto
‘ we heartily crave the true Aid and Aſſiſtance of all faithful Favourers
‘ of the Quietneſs of the Commonwealth, and the ancient
‘ Nobility of the ſame.

God ſave the Queen and the Nobility.

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The two Earls Proclaimed Traitors.

Camd *Annals*

When the Rebellion in the North was thus broke out, being about 5500 Horſe and Foot ſtrong, according to the Account ſent to the Lord Treaſurer by Sir *George Bowes*, or leſs according to *Camden*, the Queen commanded the Earl of *Suſſex*, her Lieutenant General and Lord Preſident of her Council in the North, to proclaim the two Earls of *Weſtmorland* and *Northumberland* Traitors, and all that adhered to them. And to prevent others from joining with them, and to ſhew all the World what ſort of Men the two Earls were that headed the Rebels, ſhe ſet forth at large a Declaration concerning their Treaſons. ‘That ſhe was about the latter End of the Summer informed of ſome Secret Whiſperings in certain Places of *Yorkſhire* and *Durham*, that there was like to be ſome Aſſemblies of lewd People in thoſe Parts tending to a Rebellion: Which the Queen at firſt little regarded, becauſe the ſaid Information contained no evident or direct Cauſe of Proof. But afterwards, the Reports renewed again, upon the two Earls having ſecret Meetings with certain Perſons of ſuſpected Behaviour. Of this the Earl of *Suſſex* gave Advertiſement; adding nevertheleſs, that to his Knowledge there were nothing but lewd Rumours ſuddenly raiſed, and ſuddenly ended. But ſhortly after, he ſent for the two Earls, with whom he conferred of thoſe Rumours. Who then falſely diſſembling, proteſted themſelves free from all ſuch Occaſions, Offering to ſpend their Lives againſt any that ſhould break the Peace. The Lord Preſident of the North upon their Oaths ſo much truſted them, that he gave them leave to depart, and Power to examine the Cauſes of theſe Bruits: But the fears of their Treaſons, however covered, were ſo great, that they newly burſt out in more Flames.

The Queen's Declaration.

‘Whereupon, the Queen, being loth to enter into any Diſtruſt of her Nobility, that the Earls might be cleared from Slander, and the good People that lived in fear of Spoil, be quieted, commanded the Lord Preſident to require the two Earls in her Name to repair unto her: Who accordingly ſent his Letters to them, to come to him to conſult upon Matters appertaining to that Council. Whereunto they made dilatory Anſwers. And when he once again earneſtly required them to come, they flatly denied. Then the Queen ſent her own private Letters of Commandment to them to repair to her Preſence. All which notwithſtanding they refuſed to come. But before the Delivery of the Queen's Letters, they had got as conſiderable Numbers with them as they could, which were not many. For the honeſter ſort did refuſe to aſſociate with them. And ſo they entered into an open and actual Rebellion, Arming and Fortifying themſelves in all warlike manner. They invaded Houſes and Churches, Publiſhed Proclamations in their own Names, to move the Queen's Subjects to take their Parts; as meaning of their own Authority to ſubvert Laws, threatning the People, That if they could not atchieve their Purpoſes, then Strangers would enter the Realm to finiſh the ſame. Yet they declared, that they meant no Hurt to her Majeſty.

‘But as to the Reformation of any great Matters, they were as ill choſen two Perſons, if their Qualities were conſidered, to have Credit, as could be in the whole Realm. For they were both in Poverty; one having but a very ſmall Portion of that which his Anceſtors had left; and the other having waſted almoſt his whole Patrimony. The Queen therefore ſaw in what ſort they went about to ſatisfy their private Lack and Ambition, through the Perſuaſion of the Number of deſperate Perſons, aſſociated as Paraſites with them. And ſhe thought good, that all her Loving Subjects ſhould underſtand, how the ſaid Earls, contrary to the natural Property of Nobility, which was inſtituted to defend the Prince, being the Head, and to preſerve Peace, had moſt openly and treacherouſly entred into the firſt Rebellion, and Breach of the publick bleſſed Peace of the Realm, that had happened (beyond all former Examples) during her Majeſty's Reign, which now had continued about Eleven Years. An Act horrible againſt God, the only Giver of ſo long Peace, and ungrateful to their Sovereign Lady, to whom they two particularly had heretofore made ſundry Profeſſions of their Faith; And laſtly, moſt unnatural and pernicious to their Native Country, that had ſo long enjoyed Peace, and now by their only Malice to be troubled in that Felicity.

‘And laſtly, ſhe charged all her good Subjects, to employ their whole Power to the Preſervation of common Peace, and ſpeedily to apprehend and ſuppreſs all manner of Perſons, that ſhould by Deed or Word ſhew themſelves favourable to this Rebellious Enterprize of the ſaid Earls and their Aſſociates: And declared them to be Rebels and Traitors; and ſo be taken and uſed to all Purpoſes: Not doubting but this Admonition and Knowledge given ſhould ſuffice for all good Subjects to retain themſelves in their Duties, and to be void from all Seducing by the foreſaid Rebels.’ This Proclamation was given at the Caſtle of *Windſor*, *November* the 24th.

The Earl of Suſſex's *Proclamation againſt the Rebels.*

Four Days after, *viz.* *November* 28. the Earl of *Suſſex* haſtened abroad his Proclamation, ſubſcribed with his own Name at bottom, declaring the Falſehood and vain Deluſions, whereby the Earls of *Northumberland* and *Weſtmorland* and their Confederates, did abuſe the Queen's Subjects to maintain their Rebellious Enterprizes, as the

Their Abuſes.

Title ran. And theſe Abuſes and Deluſions were, That they commanded
I. the Queen's Subjects in her Highneſs's Name to repair to them
in Warlike manner, for the Defence and Surety of her Perſon, when
their Intent was indeed to maintain their own Treaſons, and thereby
II. to put in Peril her moſt Royal Majeſty. That they affirmed their
Doings to be with the Advice and Conſent of the Nobility, who indeed
were wholly bent to ſpend their Lives in dutiful Obedience againſt
III. them and all other Traitors. That they pretended for Conſcience
ſake to ſeek to Reform Religion, where indeed it was manifeſtly
known, many of them never had Care of Conſcience, or ever reſpected
any Religion, but continued a diſſolute Life, until at this preſent
they were driven to pretend a Popiſh Holineſs, to put ſome falſe Colour
IV. upon their manifeſt Treaſons. That they declared that they were
driven to take this Matter in hand, leaſt other foreign Princes might
take it upon them to the great Peril of the Kingdom. Where indeed

they not contented with the good Quiet and publick Adminiſtration of Juſtice, ſo long continued under the Queen's Majeſty, as the like was never before in any Princes time, had by all the means they could, practiſed with foreign Princes to aid them in this wicked Enterprize: And thereby ſought not only the manifeſt Peril of our moſt Sovereign Gracious Lady's Perſon, State and Dignity Royal, but alſo to bring the whole Realm to perpetual Thraldom and Miſery, under the Subjection and Slavery of foreign Powers and Potentates. V. That they covered their naughty Intent with a Shew of Deſire to preſerve the State of the ancient Nobility from Deſtruction; where indeed it manifeſtly appeared, that in the whole Twelve Years paſt, the Queen had ſuch a Care of preſerving that State, as from the Beginning of her Reign to this Hour, there had not periſhed one of that Flock. And they themſelves, who abuſed the People with thoſe ſlanderous Devices, had moſt graciouſly and liberally taſted of her Majeſty's Favour, good Countenance, Bounty, and familiar Uſage, more than others did of their Equals, and far above their Deſerts; and of whom ſhe had conceived ſo good Opinion, as hardly could ſhe of long time be induced to think, that ſuch lack of Duty could enter into their Hearts againſt her, or ſuch Ingratitude towards her, that had ſo liberally dealt with them, and ſo lovingly towards them; altho' ſhe knew that ſome of them lived in danger of her Laws: Whereof ſhe gave them to underſtand, ſhe had good Knowledge, and did tolerate them in Hope of their Loyalties otherwiſe.

In conſideration whereof, the ſaid Lieutenant-General, ſeeing how the ignorant People was abuſed by theſe Deluſions, and knowing what Covenants, Promiſes, Aſſertions and Oaths they had heretofore made to the Queen, and alſo to him, to be reported to her Highneſs for the Continuance of their Truths and Loyalties to her Majeſty, and ſeeing by the Sequel, that all they had done, preſently did, or hereafter intended to do, were but fore-pretended Falſehoods; thought it convenient to notify to all her Majeſty's Subjects their manner of Dealings, whereby they might manifeſtly ſee their principal Intents to be, to put in Peril the Perſon of the Queen, and to ſow Sedition and Rebellion, and to draw foreign Nations into the Realm, to the utter Subverſion and perpetual Bondage of this ancient free Commonwealth, to ſpoil all kinds of People (whereof the whole Country felt the preſent Smart,) and to maintain and continue their licentious and unbridled Affections, and with Falſhood, open Lies and vain Deluſions to ſeek to abuſe all kind of Eſtates, for the furthering of their wicked Intents.

Which Matters, evidently appearing to the whole World, were ſufficient to induce all Men, that had either Reaſon, Duty to their Sovereign Lady, or Love to their Native Country, and had been by theſe Deluſions abuſed, utterly to forſake and deteſt them and their wicked Doings: And all ſuch as had not hitherto been abuſed, to forbear to repair to them, or any ways to aid or ſuccour them, or any of their Traiterous Enterprizes, abominable before God, undutiful to their Sovereign Lady, and moſt perillous to the quiet and proſperous State of the Realm; wherein all honeſt Perſons have

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lived from the Beginning of her Majeſty's Reign, in Freedom of their Perſons, with Surety of Life, Lands and Goods.

Secretary Cecil *to the Univerſity upon the Rebellion.*

“ In the midſt of theſe Storms I cannot but relate the careful Eye of Secretary *Cecil* upon the Univerſity of *Cambridge*, of which he was Chancellor: Leſt there might ariſe ſome Commotions among the Scholars there: eſpecially many of them coming from thoſe Northern Parts, or related to the Earls, or to others there in Arms. Care was taken in Time to inform the Univerſity with this Rebellion by a Gentleman that ſeemed to come from thoſe Parts. And the Secretary, as their Chancellor, haſtened his Letter to the Vice-Chancellor and Heads with ſpecial Order to keep all quiet there; and to have a careful Eye to ſuch as were juſtly ſuſpicious. ‘That he underſtood, that they were advertiſed by one Mr. *Hall* of ſome Troubles moved in the Northern Parts by the Earls of *Northumberland* and *Weſtmorland*, and ſome other Gentlemen in their Company: adviſing them to have regard to any Kinſmen or Children of any of them, if any ſuch were in that Univerſity. That as he liked well of that Advice, ſo he had alſo thought good ſpecially to require and pray them to enquire and conſider throughout that Univerſity, what young Gentlemen there were within the ſame of Kin to the ſaid Earls, or either of them, or Sons; or Sons or Kinſmen of one *Norton*, *Tempeſt*, *Swynburn* and *Markhamfield*, of the North, or of any other Capital Perſon; that they ſhould hear to be in Company of the ſaid Earls. And generally, what Gentlemens Sons or Kinſfolk of any of the North Parts, were to be preſently found in that Univerſity. And that finding any ſuch, he prayed them to give ſtraight Order to their Tutors, and others having the Charge and Government of them, to ſee them, and every ſuch, well looked to, that they departed not from thence. And that after they ſhould have made ſuch a general Enquiry, he prayed them to ſend him in Writing the Names of ſuch as they ſhould find to be of the North, and of what Place they were born; with ſuch Circumſtances as they might learn of themſelves; or any other, of their Qualities and Lines. Whereby he ſhould be better hable to judge, who were meet to be regarded and looked to; and thereof to give them further Advice in this Behalf.

T.Bak. *S.T.B.*

And then concluding by way of Poſtſcript, in theſe Words of his own Hand: ‘I doubt not, but you will have good Regard to ſtay leud Rumours; and in the Beginning ſharply to puniſh them.

Subſcribing,
Yours, Aſſured, *W. Cecil.*

From Wyndſor *Caſtle*, 17.
of Novemb. 1569.

This, as well as many other Inſtances, ſhew the Chancellor's Care of his Univerſity. ”

The Oath to be taken by the Rebels in order to their Pardon.

After this dangerous Rebellion was ſcattered, and many came in, and ſubmitted and begged Pardon, this was the Form of the Oath made by them in order to their Pardon: ‘Firſt, you ſhall ſwear, that yee be heartily ſorry that yee have offended the Queen's Majeſty in the late Rebellion; and that you do and ſhall repute and take all Oaths and Promiſes heretofore made to any Perſon or Perſons,

‘ for and touching the ſaid Rebellion, to be wicked, unlawful, and of none effect; alſo, that you have offended God and her Highneſs, in taking any ſuch Oath, or in making any Promiſe for that Purpoſe. And that from henceforth, yee ſhall be true and faithful Subject unto the Queen, our Sovereign Lady *ELIZABETH, &c.* And that you ſhall from henceforth obey and allow all Laws, *&c.* not being repealed. And all the ſame yee ſhall againſt all Perſons maintain and defend to the uttermoſt of your Power; and ſhall aſſiſt all ſuch Judges, Juſtices, Commiſſioners, Officers and Miniſters, as well Eccleſiaſtical as Temporal, as the Queen's Majeſty ſhall appoint, for the due Execution of any of her Majeſty's Laws, Ordinances, Injunctions, Statutes, or Proclamations.

‘ *Item*, Ye ſhall never hereafter during your Lives make any unlawful Aſſemblies or Commotions, nor put yourſelves in any Number in any forcible Array, at the Commandment of any Perſon whatſoever, but only at the Commandment of the Queen's Majeſty, or her Lieutenant, *&c.*

‘ *Item*, You ſhall not do or commit any Treaſons, Murders, Felonies, nor ſuffer any ſuch to be done by any Perſon whatſoever, but you ſhall openly and bewray the ſame to the Queen's Majeſty, or to ſuch as have her Majeſty's Laws in Adminiſtration. And in Caſe there ſhall happen any Perſon or Perſons, which ſhall utter and declare unto you privily or openly any ſeditious Matters, or move you to any Inſurrection, *&c.* or ſpeak any ſlanderous Words of the Queen's Majeſty, or any of her Counſellors; You ſhall likewiſe open and diſcloſe the ſame, and ſhall endeavour yourſelf to apprehend all ſuch Perſons, and ſo have them committed to ſure Priſon.

‘ And you ſhall alſo ſwear, that you do utterly teſtify and declare in your Conſciences that the Queen's Highneſs is the only ſupreme Governor of this Realm, and of all other her Highneſs's Dominions and Countries, as well in all Spiritual and Eccleſiaſtical Things or Cauſes, as Temporal; and that no foreign Prince, Perſon, Prelate, *&c.* [as in the Oath of Supremacy.] So help you God, and the Contents of this Book.

The Rebels cut and tear in pieces the Bible and Common Prayer.

While this Herd of *Papalins* were got together in Arms, they ſhewed their Popiſh Zeal, among other Outrages, in entring into the Churches, and there cutting and tearing the Bibles and the Common Prayer Books, and treading them under their Feet.

A Sermon and Prayer framed for this Occaſion.

In the mean time the Archbiſhop of *Canterbury* cauſed a Sermon in ſix Parts to be compoſed, and often read in the Realm, *Againſt willful Rebellion*; and a Prayer for the Preſervation of the Queen and Kingdom, to be uſed during this Rebellion, beginning, *O moſt Mighty God, the Lord of Hoſts, the Governor of all Creatures*, &c. As at the Quelling thereof, a Thankſgiving to God for the ſame, beginning, *O Heavenly and moſt Merciful Father, the Defender of thoſe that put their Truſt in thee*, &c. Which Thankſgiving, by ſome Strokes in it, I believe was compoſed by the Archbiſhop himſelf. This Sermon, Prayer and Thankſgiving were added to, and be ſtill extant in our Book of Homilies. By the Sermon we may underſtand ſomewhat of the Practice and Miſchiefs of the Rebels, and what ſort of Men they were.

‘ He

A Character of the Rebels, and the Miſchiefs by them done. Third Part of the Sermon.

The Rebels Standard, The Plough:

And the Five Wounds:

And the Croſs.

‘He that conſidereth the Perſons, State and Conditions of the Rebels themſelves, the Reformers as they take upon them of the preſent Government, he ſhall find that the moſt raſh and hair-brain'd men, the greateſt Unthrifts, that have lewdly waſted their own Goods and Lands, thoſe that be over the Ears in Debt, and ſuch as for their Thefts, Robberies and Murders, dare not, in any well-governed Commonwealth, where good Laws are in force, ſhew their Faces; ſuch as are of moſt lewd and wicked Behaviour and Life, and all ſuch as will not, or cannot live in Peace, are always moſt ready to move Rebellion, or take part with Rebels. And are not theſe meet men, trow yee, to reſtore the Commonwealth decayed, who have ſo ſpoiled and conſumed all their own Wealth and Thrift; and very like to amend other mens Manners, who have ſo vile Vices, and abominable Conditions themſelves? --------- Let no good and diſcreet Subjects therefore follow the Flag or Banner diſplayed to Rebellion, and born by Rebels, though it have the Image of the Plough painted therein, with *God ſpeed the Plough* written under in great Letters: Knowing that none hinder the Plough more than Rebels, who will neither go to the Plough themſelves, nor ſuffer others that would go to it. And tho' ſome Rebels bear the Picture of the *Five Wounds* painted, the true Chriſtians are thoſe, who put their only Hope of Salvation in the Wounds of Chriſt, not thoſe Wounds which are painted in a Clout by ſome leud Painter, but in thoſe Wounds which Chriſt himſelf bare in his precious Body. Tho' they, little knowing what the Croſs of Chriſt meaneth, which neither Carver nor Painter can make, do bear the Image of the Croſs painted in a Rag againſt thoſe that have the Croſs of Chriſt painted in their Hearts. Yea, tho' they paint withal in their Flags, *In hoc ſigno Vinces*, i e. *By this Sign thou ſhalt get the Victory*, by a moſt fond Imputation of the Poeſy of *Conſtantinus Magnus*, that moſt Noble Chriſtian Emperor, and great Conqueror of God's Enemies; a moſt unmeet Sign for Rebels of God, their Prince and Country; Or what Banner ſoever they ſhall bear; yet let no good and godly Subject upon any Hope of Victory or good Succeſs, follow ſuch Standard-bearers of Rebellion.

The Biſhop of Rome *the Author of this Rebellion. Sixth Part of the Sermon.*

And again, ſpeaking of the chief Author of this Rebellion, the Biſhop of *Rome*: ‘He [the ſaid Biſhop] hath procured the Breach of the publick Peace of *England* (with the long and bleſſed Continuance whereof he is ſore grieved) by the Miniſtry of his diſguiſed Chaplains, creeping in Laymen's Apparel into the Houſes, and whiſpering in the Ears of certain Northern Borderers, being then moſt ignorant of their Duties to God and to their Prince, of all People in the Realm: Whom therefore, as moſt meet and ready to execute his intended Purpoſe, he hath by his ſaid ignorant Maſs-Prieſts, as blind Guides leading the Blind, brought the ſilly blind Subjects into the Ditch of horrible Rebellion, damnable to themſelves, and very dangerous to the State of the Realm, had not God of his Mercy miraculouſly calmed that raging Tempeſt, not only without a Shipwreck of the Commonwealth, but almoſt without any ſhedding of Chriſtian and *Engliſh* Blood at all.

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Another Rebellion by Leonard Dacres.

“ But no ſooner was the Rebellion of theſe Earls quelled, but *Leonard*, a younger Son of the L. *Dacres* of the North, began another in thoſe Parts next *Scotland:* Intending by the Help of thoſe ſcattered Rebels, and his own Forces, to effect his Purpoſe; which was (whatever he pretended more plauſibly to deliver the *Scotch* Queen) to get Poſſeſſion of the Lands and Revenues of his Father and elder Brother, Lords *Dacres* deceaſed. But after a Battle with the Lord *Hunſdon*, Governor of *Berwick*, he was alſo defeated, and fled; as our Hiſtorians relate. Soon after a Pardon from the Queen was ſent down to thoſe Rebels, as being impoſed upon by that deceitful Rebel, as ſhe graciouſly interpreted it. Which Pardon is but juſt named in our Hiſtorian *Camden*, nor exemplifyed either in *Stow* or *Hollingſhed*. I have met with it; and find it ſo large and expreſſive, that thereby that Part of Hiſtory may be conſiderably illuſtrated. And therefore I ſhall here annex it.

It bore this Title, *A Proclamation of the Queen's Majeſty's Pardon, granted to certain of her Subjects upon the Weſt Borders: Having offended by* Leonard Dacres, *abuſing of them in a Rebellion lately ſtirred by him.* It bore Date, From her Honour of *Hampton-Court*, March the IV. *Anno Regn. Regin.* XII. And ran in this Tenour:

The Queen's Proclamation of Pardon.

‘ THE Queen's Majeſty being informed, That in the late Rebellion attempted by *Leonard Dacres* in *Cumberland* within the Weſt Wardenry, upon the Frontiers of *Scotland*, the greater Number of her Subjects that came to him were abuſed, and falſely allured to aid him, partly for Defence of the Poſſeſſion which he had gotten of certain Houſes, wherein he pretended Title, tho' againſt the Order of the Laws of the Realm; and partly, to withſtand certain Incurſions, that he untruly pretended ſhould be ſhortly made into thoſe Borders by the Out-Laws of *Scotland*, and the Rebels lately fled out of the Land [*Viz.* Thoſe headed by the two Earls.] And now ſince the ſaid *Leonard Dacres*, contrary to his falſe Perſuaſions, hath manifeſtly declared himſelf by his falſe Actions to have aſſembled this Power only to make a new Rebellion againſt her Majeſty and the Crown of this Realm; the Multitude of her poor Subjects, which were by ſuch falſe and traiterous Devices, allured to come to him in Force and Arms, *&c.* have lamentably acknowledged, and confeſſed their Errors, and with Clamours and Outcryings, have accurſed the ſaid *Leonard Dacres*, as a moſt wicked and pernicious Traitor: Making moſt piteous Interceſſion, by Mean of her Majeſty's Right Truſty and Well-beloved Couſin, the Lord of *Hunſdon*, Governor of the Town of *Berwick*, and Lord Warden of the Eaſt Marches towards *Scotland*; That they might be received to her Majeſty's Mercy, and have their Pardon, with full Intent to be hereafter, during their Lives, more careful how to be abuſed in like Manner, to aſſemble and arm themſelves, upon Provocation of any private Subject, having no Office, nor Authority under her Majeſty, *&c.*--- Among theſe, to her Majeſty's great Comfort, no Gentlemen of Blood or Eſtimation hath been yet found to have offended.

‘The Queen extended her Mercy in this Sort following, That it ſhould be lawful for all her Subjects in this Rebellion in Company with *Leonard Dacres* or attending, or aſſiſting him, the 19th and 20th of the late Month of *February*, to return to their Habitations and dwelling Places: And as ſoon as they may, to give Knowledge to the Lord Warden of the Weſt Marches, or to the Sheriffs of any of the Shires, where their Habitations were before their Offences, or other inferior Officers appointed; And then no manner of Officer, or other Perſon to moleſt them in their Perſons, Goods, Chattels or Lands. But they to ſubmit themſelves to ſuch Orders as ſhould be notifyed, for Recognition of their Offences: And ſo to enjoy their full Pardon from her Majeſty, whenſoever they ſhould ſue for the ſame in Chancery, *&c.*

‘Provided this Pardon not to extend to *Leonard Dacres*, nor any of his Brethren, nor to any that did before offend in the late Rebellion with the two Earls; nor to any Juſtice of Peace, Conſtable, Ryves, Bailiffs of Towns, or learned Sergeants; nor to any that at Publication of this Proclamation ſhould be detained in Priſon for this Rebellion, or for Lack of Repentance, unworthy of this Mercy. Their Names to be read, and openly ſeen at the Market of *Carliſle*, or other Market Town.

‘And becauſe the Unworthineſs of the ſaid Traitor, *Leonard Dacres*, may in ſome Part the more appear, her Majeſty is content it be underſtood, that in the Beginning of the two Earls Rebellion ſhe was contented upon Suit made by *Leonard Dacres* (notwithſtanding ſhe had heard, that he had been the Summer before ſecretly converſant with the Earls) to admit him at *Windſor* to her Preſence. Where being privately with her, he made Offers of his Service againſt the ſaid Earls, being then proclaimed Traitors: and moſt earneſtly requeſted her Majeſty therein to commit Truſt to him, as to a moſt faithful Subject and Servant: Uſing many kind Speeches, not without Aſſurances by Oaths, to provoke her Majeſty not only to offer him her Favour, but to commit to him Charge to repair into the Place where he now committed this Treaſon; and there to joyn with her Warden in Service againſt the Rebels. According whereunto he departed in all great Haſte: And as hath been ſince diſcovered to her Majeſty, did then immediately in his Journey, coming near her Rebels, renew the fore Conſpiracies, by ſecret comforting the ſaid Rebels, with Promiſes of Aid of Men and Money: Uſing for more Credit the Names of Princes Ambaſſadors. And after that conſpired with them by Letters and Meſſengers, under Colour of gathering of Force for Service of her Majeſty, to have traiterouſly deſtroyed the Lord *Scroope* in the Field; and to have taken the City, and Caſtle of *Carliſle*: And there to have murthered the Biſhop. And not being able to compaſs the ſame, as he deſired, ſeeing the two Earls forced to flee the Realm, he ſent Meſſages and Letters of his own Hand (which are extant to be ſeen) to certain in *Scotland*, requiring Favour to be ſhewed to the ſaid Earls; and profeſſing, as ſoon as he could find Time, to ſhew himſelf an open Friend to them. And ſo did he manifeſtly and traiterouſly per-

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‘ form the ſame by fortifying the Caſtle of *Nawarde* [Naworthe] ‘ with Men, Munition and Victual, by aſſembling the Queen's Majeſty's Subjects with firing of Beacons: And in the End, finding ‘ his Power increaſe, with a great Number of *Scots*, did enter ‘ into the plain Field againſt the Queen's Majeſty's Power under ‘ the Conduct of the Lord *Hunſdon*. Which when he would ‘ have vanquiſhed (as he certainly accounted that he might by ‘ reaſon of his great Numbers) he was forced like a Traitor to ‘ flee; and all his own Power vanquiſhed by the Juſtice of Almighty God; aſſiſting her Majeſty's Wardens of her Eaſt and ‘ Middle Marches: being in Number far inferior; but in the ‘ Goodneſs of the Cauſe far ſuperior: And of them through God's ‘ Goodneſs very few Hurt.’ ”

How People ſtood affected at this Juncture.

Many now in other Parts of the Nation, however they temporized before, ſhewed at this Emergence how well affected they ſtood to Popery, or at leaſt how indifferent towards Religion; both Magiſtrates as well as others. What the Diſpoſitions of Men were in *Worceſterſhire* may be judged by Dr. *Sandys*, the Biſhop, his Letter to the Secretary wrote in the Month of *December*. ‘ This ſmall Storm maketh ‘ many to ſhrink. Hard it is to find one faithful. The Rulers will ‘ not diſpleaſe, but to ſerve the Time, that they may be ſafe in all ‘ times. Religion is liked as it may ſerve their own Turn: Not one ‘ that is earneſt and conſtant: They are all as wavering Reeds. In ‘ appointing of Soldiers from hence, no reſpect was had to Religion; ‘ a Matter to have been minded in my Opinion. They well conſidered to ſpare their own Tenants, and to ſend forth mine. [Such ‘ was their Kindneſs to their Biſhop.] So that if I ſhould need, I ‘ muſt ſtop the Gap myſelf, ſaving for my Servants. *Wales* with the ‘ Borders thereof, is vehemently to be ſuſpected. If ſuch a Miſchief ‘ ſhould fall forth, I ſhall be firſt aſſaulted. *Percutiam Paſtorem*, &c. ‘ If I might have Authority to preſt one Hundred of mine own Tenants, to be employed in her Highneſs's Service, and for my Safety, ‘ it would ſtand me in great ſtead. If you can like hereof, I muſt ‘ pray your Help herein. Surely, Sir, I am not afraid of the Enemy, ‘ neither is my Life dear unto me, yet wittingly to fall into Danger, ‘ wiſe Men will think Folly. But this way, or what way you ſhall ‘ think beſt for me, ſhall well content me.

Sandys Biſhop of Wigorn, *his Account of his Dioceſs.*

CHAP. LV.

Books written on Occaſion of this Rebellion; Addreſſed to the Rebels and Papiſts. The Earl of Weſtmorland *in* Flanders. *Inſurrection in* Suffolk. *Subſcription required of all Juſtices and Gentlemen to the Act of* Uniformity, *and Promiſe of going to Church. Inns of Court* Popiſh. *Sectaries, called* Puritans.

Two Tracts written by Occaſion of the Rebellion. E Biblioth. Joh. D. Ep. Elien.

IN this Juncture were two Books written upon Occaſion of this Rebellion, the former in the time of the Rebellion, the latter ſoon after. That in the Rebellion was directed *To the Queen's poor deceived Subjects of the North Country, drawn into Rebellion by the Earls of* Northumberland *and* Weſtmorland. That after the Rebellion was intituled, *A Warning againſt the dangerous Practices of Papiſts, and eſpecially the Partners of the late Rebellion; Gathered out of the common Fear and Speech of good Subjects.* It is worth giving ſome brief Account of theſe Tracts (which tho' once printed, yet by this time are as rare as MSS.) which diſcover ſo much the State of thoſe Times, and the Grounds thoſe Rebels went upon.

Contents of the former Tract.

The former Treatiſe (which by the Stile, Strength and Spirit of it ſeems to be compoſed by the Head and Pen of Sir *Thomas Smith*) began thus, addreſſing to the Rebels, ‘Albeit I know not by what Name to call you, ſince you have loſt the juſt Name of *Engliſhmen*, by diſturbing the Common Peace of *England*, with cruel Invaſions and Spoils, like Enemies; and the Queen's Subjects you cannot well be named, having thrown away your due Submiſſion and Obedience: And yet her Subjects ſtill muſt you be; and cannot enjoy the Name of Lawful Enemies, being under her Highneſs's Authority of Correction, not to be ranſomed; nor by the Courteſy of Martial Law to be dealt with, as juſt Enemies; but to be executed as Traitors and Rebels: Chriſtians I cannot term you, that have defaced the Communion of Chriſtians, and in deſtroying the Book of Chriſt's moſt holy Teſtament [for they tore the Bibles and Communion Books whereſoever they came,] renounced your Part by that Teſtament bequeathed unto you: Yet I remember what you have been: By Country, *Engliſhmen*; by Nature, our Kinſmen and Allies; by Allegiance, Subjects; by Profeſſion, Chriſtian Men. I pity what you now are; by Cruelty and Spoil of the Land, worſe than Enemies; by unnatural Doings, further from Duties of Love than extreameſt Strangers; by Rebellion, Traitors; by blaſpheming Chriſt our Saviour, and deſtroying the Monuments of his Religion, worſe than Jews and Infidels, *&c.* ----- Call, I pray you, to remembrance your Matter, Cauſe and Quarrel, and therewith the End whereto it tendeth, the Shews and Colours wherewith it is cloaked; and therein, the likelihood of thoſe Succeſſes that you are promiſed, with the Hope of your Aids, Complices, Favourers and Succours, the Eſtates and Qualities of thoſe that have miſguided you; how far ‘you be any ways bound unto them; and to whom you rather be bound; and for what Cauſes; the manner of your own Doings in following them; the Power and Force of her Majeſty; her true Subjects and others bent againſt you; your own manifeſt Miſchief and Danger both bodily and ghoſtly; Almighty God's Infinite Mercy, and the Queen's Majeſty's exceſſive Clemency.’ [Theſe were the Heads of the Writer's enſuing Diſcourſe; which he proceeded to treat of ſingly in their Order. Now to repeat only ſome Paſſages of more Remark.]

‘Your very *Matter*, *Cauſe* and *Quarrel* indeed is not any Enterprize for your Commodity, nor meant for your Benefit, no more than if ye were ſet a work to hang yourſelves. Such good Will they bear you, that thus deceive you. The very *Matter* indeed is this, to alter the State and Government of the Realm; to overthrow her Majeſty our moſt Gracious Sovereign Lady's Crown and Dignity; to ſatisfy the Need and Poverty of ſuch your Leaders, as are fallen into Lack, by their lewd Unthriftineſs and waſtful ſpending in moſt vile Things and Doings; to ſet up the Ambition of moſt unworthy Perſons; to ſerve the Turn of our foreign Enemies; by whom intending our general Deſtruction, your Miſleaders are but with preſent Means and great Hopes moſt traiterouſly corrupted, to advance a fained and falſe Title; that hath neither Foundation of Right and Law, nor can ſtand with the Safety of the Queen's Majeſty; and cannot but moſt manifeſtly threaten to the Realm Spoil, Tyranny, Alienation of Honour, of Sovereignty, and of neceſſary Defence, with moſt grievous Bondage to Strangers unjuſt Power [i. e. *Spaniards*] &c.’

Then he deſcants upon the two Earls Declarations and Proclamations, ‘Your great Captains (a likely Matter!) pitying the foul *Diſorders of the Realm of* England, *ſo impoveriſhed and decayed* from the marvellous worthy Eſtate wherein Queen *Mary* left it; *ſo far indebted*, beyond the Expences of infinite Treaſure, that King *Philip* brought and left in this Land; *ſo ſubjected to Strangers*, that had ſo ſmall Likelihood to have aught to do here in Queen *Mary*'s Reign; *ſo troubled with foreign Wars* and Invaſions, as we have been in the Eleven Years and more of the Queen's moſt Noble Government; *ſo defrauded of due Execution of Juſtice*, that no Subject can have his Right by Law: Whereas indeed none wanteth his Right, but they and you, that yet want your due Execution; but may have it time enough: *And that moſt lamentable Caſe*, thoſe good devout men, as your holy Earl of *Weſtmorland* and others, in whom no kind of Lewdneſs lacked but Rebellion, which they have now added to make up their full Heap of Iniquity, that they might be perfectly ſtark nought; *Being grieved* forſooth *to ſee God evil ſerved in the Common Order of Prayer, Preaching and Adminiſtration of Sacraments*; and eſpecially, in that the Book of God lieth open to the People, and that God is ſerved after God's own teaching. To remedy all thoſe Miſchiefs, theſe notably well choſen men, like themſelves, have called a Noble Parliament and Convocation; that is, a Rout of unlearned, rude Rebels, forgetting all Duty to God, Prince, Country, Neighbours and all that ever honeſt is. And in this deep, wiſe and godly Aſſembly, by the Inſpiration of the Devil's Spirit,

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whom under the falſe Name of the Holy Ghoſt, they have in abominable Sacrifice called upon; it is at length decreed, enacted and proclaimed, that your two Earls, with the reſt of their Faction, are *the Queen's true and faithful Subjects; that they have a good Meaning;* that the ***Nobility hath given their Faith*** to further it; that ***diſordered and evil diſpoſed Perſons about the Queen, ſeeking their own Advancement, have overthrown true Religion, diſordered the Realm, and ſeek Deſtruction of the Nobility.*** That theſe your good Governors ***will with the Help of God and good People, redreſs things amiſs, and reſtore ancient Cuſtoms and Liberties to the Church and Realm,*** &c.

‘But wherein is the Realm ſo dangerous, that it muſt have violent Remedy? That it may abide no delay of Counſelling; no ordinary Means of Reformation; *Northumberland, Weſtmorland* and *Swinborn,* like *Cataline, Lentulus* and *Manlius,* muſt erect a new Triumvirate, to repair or new melt and faſhion the decayed Commonwealth of *England.* Sooth, many diſordered and evil diſpoſed Perſons about the Queen have marred all. *Diſordered,* ſaith my Lord of *Weſtmorland: Evil diſpoſed,* ſaith my Lord of *Northumberland: About the Queen,* ſay Good-Fellows, Wight-riders and Robbers in the Borders of the two Realms. Oh! vertuous and holy Thieves: Oh! well-meaning Traitors! Oh! likely Surmiſe! Is there any greater Diſorder than Rebellion? Is there any worſe Diſpoſition than Treaſon? Is there any greater Falſhood, than thus to defame the Queen's moſt Noble Government? . Are you ſo blind, not to ſee the Queen touched, tho' to beguile you, her Name be ſpared? Come they, whom you call *diſordered,* to the Queen uncalled? Are they not of her Majeſty's Council by her wiſe and good Choice? Deal they not in the Cauſes of the Realm, to ſuch Ends and with ſuch Means, as her Majeſty appointeth? Do they any Thing without her Authority and good Liking, as there is good Cauſe? Make they any Laws? Require they any Subſidies? Do they the greateſt Things without the Aſſent of the whole Realm; your own Aſſent by your Deputies and Burgeſſes, in open Parliament, whereunto her Majeſty's Aſſent is had? Or in Cauſes out of Parliament, is aught put in Execution without her Highneſs's Will and Pleaſure? —— Ceaſe then to be ſo beguiled. Take that Shadow away; and take it as Truth is; that your Earls Proclamation indeed ſaith, tho' not in the ſelf-ſame Syllables, that the Queen's Majeſty with her Nobility, Parliament and Council, have done theſe Miſchiefs, that my Lord of *Weſtmorland* and his Fellows muſt redreſs in haſte. And theſe, Nobility and Councils, your wiſe good Rulers call ***Diſordered and evil diſpoſed Perſons.*** If you know them not, will you believe, that ſo wiſe, learned, vertuous and noble a Queen calleth to her Council ***Diſordered and evil diſpoſed Perſons?*** Yea more, if you know them not, will you believe, ſo great Weakneſs and Poverty, wherein her Majeſty found the Realm, is (Thanks be to God) repaired, ſo great Quietneſs and Peace procured and kept; ſo good and equal Diſtributing of Juſtice maintained; ſuch Amity with Neighbours; ſuch Love, Credit, yea, Awe of her Highneſs among foreign Princes and Poteſtates conciled and upholden ſo firmly and ſo many Years;

‘will you believe ſo great Things, ſo well done, ſo long continued, by *Diſorderly and evil diſpoſed Perſons?*

‘If you know them, then need I ſay no more. You know your Proclamation is falſe. You know they be ſlandered. You know yourſelves to be deceived. God give you Grace to know how to recover yourſelves again. But on the other Side, when you remember that which you daily ſee, the Vanities, the Doltiſhneſs, the borrowing without caring to pay, the proſtitute Abuſe without regard of Chaſtity, that lewd Unthriftineſs without reſpect of well getting or well ſpending, the Raſhneſs without Diſcretion, the ungodly Life without all Vertue, the glorious Luſtineſs without Fear of God, and without all Foundation of Honeſty; the Adulteries, Fornications, Thefts, Robberies, Spoils, Murders and other Miſchiefs, in ſome of your Captains, profeſſedly open, and daily exerciſed, even with the gay Name of a jolly, ſtout Gentleman and luſty Courage; and in ſome of great Raveny; yet like *Reynard* the Fox, cloaked with ſome more Hypocriſy. Theſe when you mark and weigh truly, (as you ſee them daily) apply the Words of *Diſordered and ill dipoſed Perſons*, as you ſee them deſerved. Let every Work have his true Name, *&c.*

‘But what have theſe diſordered and evil diſpoſed Counſillors about the Queen done? ſay you, *Overcome true and Catholick Religion: Diſordered the Realm: Sought the Deſtruction of the Nobility.* O! Shameleſs Falſhoods! O! fading, falſe and vain Colours! Come out of Darkneſs; open your Eyes, *&c.*

I.
They deſtroyed God's Word.

‘*They have overcome true Religion*, ſay your Seducers and falſe Teachers. Is there any Alteration of Religion made ſo raſhly as your Rebellion? or teacheth it ſo ungodly Doings, as you do execute? Or is it received from any other than from the Word of God himſelf? If you will have any Religion, I truſt, you will have Chriſt's Religion. If you will have the Religion of Chriſt, I hope you will beſt believe himſelf, to tell you what it is. If you will hear himſelf ſpeak, you may not diſtruſt his Word. Even they that would deceive you moſt, cannot deny that the Holy Bible is the Word of God: What is taught therein is true; whatſoever is againſt it, is Hereſy and Falſhood. How think you then? Do they mean you well, that take God's Word from you? That deſtroy the Bible; tear and tread under Foot the Scripture of the Word of God: Forbid you to hear or know that whereby only you ſhould hear and know Truth, and learn to ſee their Falſhood? Can they wiſh you to ſee, that would take away your Light? Can they wiſh you to fare well, that would deprive you of your Food? The Blaſphemy is hainous; the Offence dangerous. This Path is not the Way to true Religion, but to Error: Which they would not have you ſee, that perſuade you to blindfold yourſelves againſt the Truth of God's Goſpel.

II.
And the Monument of Chriſtian Religion.

‘Beſides your deſtroying of God's Book, can you think that they mean to draw you to true and Catholick Religion, that perſuade you to deſtroy the Monument of Chriſtian Communion, [*i. e.* The Common Prayer Book?] Read or Hear the whole Form of that Service: Judge of every Word and Sentence; and then ſhall you ſee, what Comfort your falſe Deceivers have taken from you. Com-

‘pare what Good you find in that, and what Edifying in the Contrary. What Sweetneſs it is to join with God’s Congregation, in partaking of Chriſt’s Body and Blood, by Means of the Sacraments? and what Vanity, or rather Sorrow it is, to gaze upon a Thief, [the Maſs-Prieſt] that robbeth you of that Treaſure, pretends to take it all himſelf; and holdeth up that which he calleth *A Sacrament* as it were in Inſultation and Triumph over your ſilly Simplicity. Do but hear, read and know the Things that you yet deſpiſe, and I doubt not God’s Grace ſhall creep into you for your Comfort.

III. ‘Where, thirdly, you have raged againſt the Marriage of God’s Miniſters, behold your own Madneſs. I hope you be not all Popiſh Prieſts Baſtards, thus rebelliouſly to riſe for the Honour of your falſe Fathers. Do you think all your Popiſh Prieſts to have lived Chaſte? Know you not their old Incontinency; commonly miſnamed Luſtineſs and good Fellowſhip? Remember the Examples yourſelves. Is Marriage worſe than Woredome? Was it not by themſelves taught to be a Sacrament? Is it not the Holy Ordinance of God? Is the Marriage of yourſelves and your Forefathers, become uncleanneſs or diſpleaſing to God? Think not ſo evil of yourſelves. No, no, there is another Matter. You are beguiled, poor Souls: Look Home to your own Beds. Preſerve the Cleanneſs and Honeſty of your own Houſes. This is a Quarrel wholly like the old Rebels Complaint of encloſing of Commons. Many of your *Diſordered and evil diſpoſed* Wives are much agrieved that Prieſts, which were wont to be Common, be now made Several. *Hinc illæ Lachrymæ.* There is Grief indeed, and Truth it is, and ſo ſhall you find it. Few Women ſtorm againſt the Marriage of Prieſts, calling it unlawful, and incenſing Men againſt it, but ſuch as have been Prieſts Harlots, or fain would be. Content your Wives yourſelves, and let Prieſts have their own.

Sound Religion.

‘And for whole [*i. e.* ſound] Religion, receive it as God hath taught it. Read his Word; and for the Delivery and Explication of it, it behoveth you, being no better Clerks than you are, to credit the whole Parliament, the Learned Clergy of the Realm, and thoſe that teach you by the Book of God; and learn it in ſuch ſort and Place, as it is to be taught. Your Camp is no good School of Divinity. Your Churches as they were reformed, the Word of God read in ſuch Tongue as you underſtand it; the Sacraments miniſtred to your Comfort in ſuch ſort as you might feel the Senſe of them, and be edifyed by them; the good Example of your Miniſters living in holy Matrimony with their own Wives, and abſtaining from yours; their Teaching you Obedience, Juſtice and Charity; be the Means to learn Truth.

‘Know, of thoſe that complain of the Overthrowing of that Religion that liketh them, if ever they ſought good Means to defend it, and were denyed; if ever they offered Conference, where it was meet, and were refuſed; if ever they maintained it, in Place convenient, by the Word of God, and were not fully, truly and charitably anſwered. Think you her Majeſty, and the Wiſeſt of the Realm have no Care of their own Souls, that have Charge both of their own and yours? Think you, they would have entered into

‘ the Troubles of changing Religion, unleſs very true Conſcience, ‘ and Zeal for all our ſouls had enforced them? God wot, you are ‘ deceived; you are out of the Way for true underſtanding of Reli‘gion; you are out of the Way for true ſeeking it. And you are ‘ very far out of the Way, in thinking that your Captains have any ‘ Care of it. They abuſe you in this Zeal. In the reſt, they regard ‘ no Religion, that go ſo irreligiouſly to work: All is but Shews and ‘ Hypocriſy. They have frequented the Service eſtabliſhed by com‘mon Authority: They have received God's Communion with his ‘ Church: They have confeſſed it. Which if they had had the con‘trary Religion to Heart, they would not, nor might have done; ‘ unleſs they would confeſs themſelves ſuch as you ought not to be‘lieve. But the Truth is, they knew, that for want of ſufficient ‘ Preaching, and eſpecially for want of Grace to receive the Truth of ‘ God preached; and partly alſo, for that long ſettled Error even in ‘ Men otherwiſe good and honeſt, that muſt have their time of In‘ſtruction and Perſuaſion; by theſe Means, I ſay, there be many yet ‘ within the Realm, not well taught; the Multitude of which ſimple ‘ Men they hoped by this Colour to draw to the Fellowſhip of their ‘ Rebellion; and that Way to have more help to ſhield themſelves ‘ from the Power of Juſtice, *&c.*

Afterwards he proceeded to ſhew them the Characters of their Heads. What be your Leaders? Your two Earls you know well are even of the meaneſt of all the Nobility in Haviour, Credit and Power, to conduct you thro' ſo great and dangerous an Enterprize.

Earl of Northumberland.

The one you ſee hardly beareth the Countenance of his Eſtate with the ſmall Portion of that which his Anceſtors ſome time had. His daily Sales and Shifts for Neceſſity, (even then when he had leſs Charge than to maintain an Army,) both in *Suſſex* and elſewhere, are well known. Such Power as he hath had and uſed in thoſe Parts about you, is to be aſcribed to her Majeſty's Authority, under whom he ſerved; which now is bent againſt him. Otherwiſe, neither is his Policy great to rule or redreſs a Realm; nor yet to eſpy the true Faults; much leſs the Remedy: An unfit Judge of Religion, and a very ill-choſen Chaſtiſer of diſordered Life.

Earl of Weſtmorland.

The other, of no Credit, no Wiſdom nor Governance, no Ability, no Vertue. Who knoweth not the Enormities of his Life, the Indiſcretion of ruling his own, the great Lacks of Debts wherein he is, by his own fault endangered; the Eſtimation of him, as of a contemned Man, none otherwiſe regarded, than for the Nameſake of Honour, and ſome Probability that he might perhaps leave a better Son to amend the Eſtate of his Houſe. Tho' his Father were touched with many great Faults, much noted in the World, (ſome whereof this Gentleman hath, as by Inheritance, received) yet never did he ſo hurtful a Deed, either to the Commonwealth, or to his own Name, and Family, as when he begot ſo Ungracious a Son: Even he, that never governed well himſelf, nor any thing that he had; whom no wiſe man, nor I think any of you, as mad as you be, would privately truſt with ordering of a mean Houſhold; now muſt take in publick Charge the Power of a Shire or two, yea, of all the Realm, if the Reſt would adventure as madly as you. For the Cauſe of Religion,

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did any Man know, that ever he pretended any Religion or Conſcience at all, till now he maketh an Apiſh Counterfeiting of feigned Popiſh Devotion. And now yet by your good Judgment, he that knoweth neither Religion, Faith nor Learning, muſt come to control the Judgment, Learning and Faith of the Queen's Majeſty, her Council and all her Clergy. What mad Abſurdities are you run into, to believe ſo apparent Untruths, Diſſimulations and Hypocriſies?

Their Captains.

The Reſidue of your doltiſh Captains, what be they? Think you, they be men able to bear you out againſt the Power of a Prince, all her Nobility, Cities, Realm, Subjects, Friends and Allies? One with little Wit far ſet: Another in his old Age, weary of his Wealth: Another a Runaway with a young wild Brain, tickled to ſee Faſhions. Alas! what be theſe to carry you through the ſerious, earneſt and dangerous Enterprize that you have in Hand? --------

The Percys *and* Nevils.

The Names of *Percys* and *Nevils* have long been honourable and well-beloved among you. Some of you, and your Forefathers have been advanced by them and their Anceſtors. Some perhaps be Knights in Kindred, ſome be Tenants, ſome be Servants, *&c.* Great Things be theſe to move Love and good Neighbourhood; and of great Importance and Efficacy, to draw honeſt, true and kind-hearted Men to ſtick to their Lords and Friends, in all Wars againſt their Prince's Enemies; and in all honeſt Quarrels and Perils. But ſmall Matters they be, yea, no Cauſes at all, to draw any Man to ſtand with any Man in Rebellions and Treaſons. Is *Percy* and *Nevil* more ancient, more beloved and dear unto you, than your Natural, Sovereign Lady, the Queen of *England*, yea, or *England* itſelf? Doth one ſmall Tenancy move you more, than the holding of the whole Realm? Is not, in all your Homages and Fealties unto them, ſaved your Faith and Allegiance to your Sovereign Lady, *&c.*

As I have compared your ſmall Duties pretended to your great Duties forſaken; Compare again your moſt due Duties with your undue Doings, *&c.* You have in your rebellious Outrages committed many hainous and horrible Facts. You have deſtroyed the Monuments of God's moſt holy Communion: You have torn and defaced the Sacred Bible of God's moſt holy Word, the very Pledge of your Salvation: You have preſumed to alter the Form of Chriſt's Religion: You have, in Diſhonour of Chriſt's moſt bleſſed and only ſufficient Sacrifice, ſet up the moſt abominable and blaſphemous Sacrifice of the wicked Maſs: You have committed unnatural and vile Cruelties upon God's Miniſters, and Diſpenſers of God's Miſteries, and of the Health of your Souls: You have defaced God's holy Ordinance, whereby all Mankind is preſerved in Chaſtity, and continued by Lawful Encreaſe: You have robbed your Neighbours, ſpoiled and deſtroyed the Queen's true Subjects: You have waſted the Proviſion for your Wives and Children: You have undone yourſelves. Trow you, this be your Duty, either as Chriſtian Men, *Engliſhmen*, Subjects, Tenants, Huſbands, Fathers, Neighbours, yea, or natural men?

The Rebels Weakneſs.

And when you have done thus, think you to bear it thus away? A piece of the Biſhoprick of *Durham* and *Richmondſhire*, containeth not all *England*. Your Courage may be good: I would it were employed

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employed to better Cauſes. Your Power is but ſmall; you know you are but few, weak, unarmed, unfurniſhed to hold out, unlawfully called, unſkilfully guarded, ſlenderly headed, falſely abuſed, fondly blinded; your Captains not truſty to you, nor bound by any Authority ſo to be. ------ Your Succours fail you within and without; your Victuals in a barren Place, not like long to endure; the Seaſon hard; your Lodgings incommodious; your Houſholds in Peril of Famine, or Deſtruction in your Abſence: No ſtore of Armour, Weapon or Munition: Your Number of Horſe, tho' not now many, yet daily like to be fewer. Thoſe Neceſſaries that you have either for Defence, Invaſion or Suſtinence, being once ſpent, no Way to recover more. One Overthrow deſtroyeth you wholly. You have no Means to repair your Force. You are encloſed round about; no Refuge by Land; no Eſcape by Sea. Are not you in a gay taking? And this you know to be true.

The Queen's Strength.

[Thus was their feeble Condition ſet before them. Then on the other hand, for the Queen's Strength coming againſt them.] The whole Nobility for their Duty, and the rather, for Revenge of the diſhonourable Spots and Suſpicions ſprinkled upon them by your traiterous Proclamations, is earneſtly bent to overthrow you. The whole Number of her Highneſs's true Subjects ready to die upon you. The Number is great againſt you, infinitely exceeding your petit Multitude. They be furniſhed of all things neceſſary, with a Prince's Store, and ſo great Store as never had any of her Anceſtors; Weapons, Armour, Shot, Powder, and all ſorts of Munition; Victuals abundance; Choice of commodious Strong Holds: One Knot of juſt Authority, from which the Power aſſembled cannot ſtart nor ſever: Skilful Captains, wiſe Governours, orderly Proceedings; daily freſh Succours at Pleaſure; Power to ſave and kill by Law; a wide and large Realm gathered together; the Country round about within her Obeiſance; a ſtrong Navy; good and ſure Friends, even in the next foreign Parts unto you. The very Grounds, Colours and Foundations of your Enterprize be in her Majeſty's Power. And in all Neceſſities and Misfortunes, Army upon Army to be new repaired; ſo as a few Victories cannot ſuffice you. Finally, all Advantages againſt you, infinite, incomparable. Trow you, this Match be well made, &c?

A ſecond Book to the Papiſts in the late Rebellion.

This notable Book addreſt to the Rebels was ſeconded by another ſoon after the Rebellion was quelled, being *A Warning againſt the dangerous Practices of the Papiſts; and eſpecially the Partners of the late Rebellion.* It began thus:

The happy Government under the Queen

‘The State of this Realm conſidered, and eſpecially ſuch Accidents touching the ſame as late times have miniſtred, do make it daily more and more evident, how precious and how dear a Jewel is the Safety of the Queen's moſt excellent Majeſty, our moſt loving and beloved Sovereign Lady. Compare the time of her moſt noble and gracious Government with Ages long ago paſt; and eſpecially with the miſerable and dangerous Days immediately preceding her moſt happy and comfortable Reign: Call to Memory the Weakneſs and Perils wherein the Commonwealth ſtood before her Highneſs coming to the Crown. Weigh the Benefits, both bodily and ghoſtly, that the whole Realm and all her Subjects have, and do daily receive by her Means. Think upon the grievous and unſpeakable Miſeries, that we all ſhall be like to ſuſtain by Loſs of her unvaluable Preſence.

‘It ſhall be plain, that he is wilfully blind, that cannot ſee; he is wickedly malicious that will not acknowledge; he is obſtinately ſtone-hearted, that ſhall not with ſorrow and trembling deeply imprint in careful Heart, thoſe Motions and Thoughts that ſuch Conſiderations ſhall lay before him. Remember the Quiet of Conſcience, the Comfort of true Servants of God, the Freedom of the Realm, the Deliverance from foreign Thraldom of Souls, the Eſcape of the heavy Yoke of Strangers Dominion, the Recovery of Wealth, the Benefit of Peace, the common and egal Diſtribution of Juſtice, the familiar cheriſhing of Nobility, the good preſerving and Love of the Commonalty, the mutual and tender Kindneſs at home, the Amity and Awe abroad, the ſweet enjoying of all theſe Commodities. Match here with the Danger and Fear of loſing them, *&c.*

Cecil.

Thus fully doth this Tract begin to lay abroad before the Peoples Eyes the ample Bleſſings of Q. *Elizabeth*'s Reign: and how many degrees it ſurmounted the former under her Popiſh Siſter *Mary*. The Diſcourſe goeth on with the ſame Life and Quickneſs, ſhewing the Miſchiefs of Popery, the Treachery of Papiſts, and many Hiſtorical and Political Obſervations: And ſeemeth to be writ by the former Author; unleſs perhaps it be the Pen and Stroke of Secretary *Cecil*; who commonly framed occaſional Diſcourſes upon more eminent Occurrences in the State, and did as much by his Writing as by his Counſil. This Advantage was taken by this dangerous and diſloyal Rebellion, to diſparage Popery, and the more to open the Eyes of the People to beware of it, and to abhor it, and withal, to be ſenſible of their preſent Happineſs under a Proteſtant Queen and Government. I will therefore, as I did with the former Book, ſet down ſome of the more remarkable Paſſages that I find herein.

Papiſts in Place and Office.

He obſerved, how at this Time, and before, Papiſts were frequent in Church, in Court, in Place; writing thus: ‘Popiſh Prieſts, who ſometimes triumphed that they were ſo eſteemed Popiſh, and by that means got thoſe things together; ſtill enjoy the great Eccleſiaſtical Livings, without Recantation or Penance; yea, and in Simoniacal Heaps Cathedral Churches are ſtuffed with them, as Dens of Thieves. They are in Offices: The meaner ſort depend upon them; and partly by Example, partly by common Deſire to creep into Favour of their Superiors; and partly alſo, for that the great Ones are loth to have others about them, are perillouſly infected. The very Spies and Promoters of Queen *Mary*'s time, without Change of their Opinions, are cheriſhed, and mark men againſt another Day. Mercy may have her Exceſs; and Clemency may be great Cruelty, when it overfloweth to the good man's Danger.’ [And a little before] ‘The Licentiouſneſs of Papiſts Speech is great. They dare do and ſay, they care not what. They have their Aſſemblies and ordinary Conferences together; their lewd and ſeditious Books,

‘ and ſuch Courage as the truer ſort of her Majeſties Part are overcrowed, as the good Preachers daily complain, *&c.*

Bad truſting Papiſts Promiſes.

‘ If any of this Part [*i. e.* Proteſtants] have been ſeduced by Papiſts, as perhaps there be, Error I hope it was, and not Malice. ‘ And as it was Error, ſo it is meet to be forſaken, as Error I mean; ‘ and not only forſaken in purſuing, but alſo in defending, ſuccouring, ‘ pacifying and helping. For let ſuch make their Account to find no ‘ true Defence, Mercy nor Kindneſs in Papiſts, when they get above, ‘ howſoever their preſent Turn be ſerved. Too late ſhall they wiſh ‘ for the good Prince, whom their own Follies ſhall have loſt. Let ‘ them remember the Policy of *Charles* [the Emperor] uſed with ‘ *Maurice* and others, for Aſſurance of Religion againſt the Confederates of *Smalcald.* Let them remember the *Fremingham* Promiſes ‘ [of Q. *Mary* to the *Suffolk* men, who had aſſiſted her in gaining her ‘ Crown] for not altering of Religion. Let them remember, that the ‘ very Promiſers, either indeed ſhall not be able, or will be glad to ſay ‘ they are not able, to keep Promiſe with them. Or, if they would fain ‘ keep Promiſe, they may hap to be ſent after their Predeceſſors. [As ‘ K. *Edward* was ſuppoſed to be diſpatched.] Let them remember ‘ the keeping of Edicts and the Word of a King in other Places [meaning the *French* King’s Truces with the Prince of *Conde* and the *Hugonots*, broken as ſoon as made,] by means of Perſons ſomewhat allied, [*i. e.* the *Guiſes*, Fatal Enemies to the Proteſtants.] Let them ‘ remember that themſelves ſhall not dare to challenge ſuch Promiſes, ‘ no more than the Crane his Reward for pulling the Bone out of the ‘ Wolf’s Throat. Let them remember that they ſhall have to do with ‘ ſuch as think not themſelves bound to keep Faith with them, nor any ‘ of our Side; and can have any Diſpenſation at their Pleaſure.

The Rebellion favourable to the Queen.

And then reflecting upon the late Rebellion, the Writer ſhewed how favourable it proved to the Queen, as tho’ God above had ordered every Circumſtance to her Advantage. ‘ God hath ſo guided ‘ the Succeſs of this late Rebellion, as if he ſhould have ſaid to her ‘ Majeſty; Lo! Daughter, altho’ Neceſſity of mine Ordinance, and ‘ the Diſpoſition of Things for my Glory (which ſhall be in the End ‘ alſo your Benefit) be ſuch as there muſt be a Traiterous Rebellion ‘ in your Realm, yet this I will do for you. You ſhall underſtand ‘ it in time: You ſhall have the Means, whereby they ſhould accompliſh their Intent, in your own Power: You ſhall make your ‘ own Match: You ſhall have the Choice to name the Parties yourſelf, that ſhall be the Leaders and Doers of it; even the weakeſt ‘ of Credit, Wit, and Power, that you can chooſe to withſtand you. ‘ You ſhall chooſe the Time, when they ſhall attempt it, the moſt ‘ unſeaſonable for them, either to proceed in their own Doings together, or for having Aid to reſort to them either of foreign Enemies, ‘ or Domeſtical Traitors. You ſhall chooſe the Place where you ‘ would have it begun; ſuch as lieth beſt for danger of Contagion of ‘ others, eaſieſt for yourſelf to encloſe; hardeſt for your Enemies to ‘ come to, [*i. e.* either the *French* or *Spaniard*, ſituate Southwardly ‘ from them in the North,] and neareſt bordering upon your beſt Foreign Friends [*i. e.* the *Scots.*] They ſhall want Furniture; yourſelf ſhall have Abundance. Your good and true Counſellors ſhall

‘ nobly

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‘ nobly and truly ſtand by you. Your Nobility ſhall be provoked to revenge the Diſhonour and ſlanderous Suſpicions thrown upon them, by the Rebels, [giving out in their Declarations as tho' the Nobles favoured them.] And thereby ſhall have cauſe to ſtrive who may beſt ſerve you. Your good Subjects ſhall every way ſhew their Zeal in your Service. Your poor Clergy ſhall pour out their devout Prayers for you; and I will hear them. I will guide the Succeſs to your Victory. Your Enemies ſhall be ſo ſnared, as the Victory well followed, the Treaſon well examined, the Faulty well removed, the Root well and clean hewed up, you may ſit free from Traitors, while you live; and your good and true Counſellors and Subjects may be ſet in ſafe Ability, and encouraged to ſerve you truly, and ſtand faithfully and boldly by you.

What became of the Earl of Weſtmorland.

Now if we enquire what became of theſe two unhappy Earls, the chief Ringleaders of this Diſturbance, one of them was taken and executed, as our Hiſtories will tell us: the other, *Viz. Weſtmorland*, after his ill Succeſs, made a ſhift to fly into *Flanders*, and there was harboured; and at length, for his good Service to his Country, got a Penſion of 200*l.* a Year from the King of *Spain*, to maintain him; and afterwards obtained to be Colonel to a Runagate *Engliſh* Regiment in *Flanders*. Which Regiment, was after ſome time, deſervedly caſhiered by the *Spaniard*, to whom they deſerted. And to ſhew how little both the Earl, and the reſt of the *Engliſh* Captains of the Regiment were regarded, the Commiſſary a *Spaniard*, who came to caſhier them, took away violently certain new and fair Enſigns, which the Captains had bought and made with their own Monies, from them that carried them; and that in the Preſence of the Earl their Colonel. And for a greater Diſgrace both to him and the reſt, when he and Captain *Treſham* with the other Captains complained to the Duke of *Parma*, and deſired Redreſs, they could not obtain it; and the *Spaniard* that had them, made his Brags, that *he had turned the Engliſh Enſigns into Spaniſh Field-beds*. And tho' the Earl got to be Colonel to the ſaid Regiment, yet there was a *Spaniard* joined with him as his Aſſiſtant, or rather as Maſter and Commander over him and the Regiment.

Stat. *Engliſh Fugitives.* P. 11.

The Earl the Cauſe of the Death of one of his Captains.

And to relate another Paſſage of this Earl, ſhewing as well his diſſolute as unhappy Life; as tho' Judgment followed him. A Quarrel happened about ſome frivolous Matter between him and one *Taylor*, a Captain of one of his Companies, as they were both riding home from a Treat, at which they had drunk liberally. The Earl being in great Paſſion light down from his Horſe, drew his Sword, and bad Captain *Taylor* do ſo. But he knowing how extremely the Law there determined of him that ſhould draw his Sword againſt his Colonel, put Spurs to his Horſe, and galloped home to his Lodging. This the Earl interpreted a Scorn; and in great Choler mounted again and rid after him, even to the Door of his Lodging. This Indignity the other not able to endure, drew his Rapier likewiſe, and encountred him, and after ſome Thruſts, ran the Earl very dangerouſly into his Breaſt. At which Inſtant, a *Spaniard* accompanied with many Soldiers of the Earl's Company came running, and invironed *Taylor* on all Sides, and moſt cruelly murthered him with above twenty Wounds. But upon Complaint made of this Matter, and the earneſt Suit of the other Companies, the Earl (who indeed was the Cauſe of all) was baniſhed the Regiment for a time by the Duke of *Parma*, and the Government thereof given to an *Italian*. And in this ſort of diſſolute as well as needy Life, the Earl lived for many Years, and ended his Family, being the laſt Earl of *Weſtmorland* of that Family.

With the Earl, fled alſo into the King of *Spain*'s Dominions others of the Traitors; as the *Dacres*, the *Tempeſts*, the *Nortons*, the *Nevyls*, the *Markenfields*, ſome whereof had likewiſe ſmall Penſions allowed them; and they but illy paid.

Another Inſurrection intended in Suffolk.

Beſides this Inſurrection in the North, another Rebellion was peeping forth this Year in *Suffolk*, and lookt very dangerous. Of which, eſpecially becauſe *Camden* maketh no mention at all of it in his Hiſtory of Queen *Elizabeth*, take this Account from a Letter wrote by a certain nameleſs Perſon to Sir *James a Croft* his Friend and Kinſman.

Cott. *Librar.* Titus B. 2.

‘For our Home-matters, here hath been the Beginning of an Inſurrection in *Suffolk*, who were very mean Perſonages, and ſhould have aſſembed at *Beckleſworth* Fair. But what by the general Search throughout *England*, wherein were found about 13000 maſterleſs men; and by the Apprehenſion of the principal Parties beforehand, the Matter was wiſely foreſeen, and the Head of a further and more general Miſchief cut off in Time. Their Colour was againſt the Multitude of Strangers and foreign Artificers; by whoſe Number and Faculties the natural Subject was oppreſt, they ſaid. But their Intent was plainly, as the Cuſtom is, to have ſpoiled all the Gentlemen and worthy Perſonages that they might overtake: Beginning with Sir *Ambroſe German*, and ſo marching towards *London*, to have provoked with this Example the whole Realm to the like Uproar.

Perſons ſeized at the Sea-ſide.

‘Two Things more are reported; That a certain Tinker ſhould have been intercepted at the Sea-ſide, ſeeking Paſſage with certain Letters in the double Bottom of a Kettle. And the other, that one *Mullins* an *Engliſhman*, and his Companion, was taken with a Commiſſion from King *Philip* to ſerve by Seas againſt all Hereticks and Enemies to the See of *Rome*, exempting none. This was the dangerous Condition of this Kingdom this Year by Papiſts.

Reports and Jealouſies of the Gentry.

Upon this Rebellion, and Reports and Jealouſies, that the Gentry were generally affected ſecretly towards Popery; and that there was now great tampering to diſſuade People from coming to Church: I find two things done about this time; the one relating to the Juſtices of Peace, the other to the Gentlemen of the Inns of Court.

Subſcriptions required of all Juſtices.

For it was now required by Letters ſent from the Privy Council to the ſeveral Sheriffs of the Counties, and other chief men there, that all ſuch as were in the Commiſſion of the Peace in all Shires and Counties of *England*, ſhould ſubſcribe their Names to an Inſtrument; profeſſing their Conformity and Obedience to the Act of Parliament for *Uniformity* in Religion, and for due reſorting to the Pariſh Churches to hear Common Prayer there. Several of the Inſtruments are ſtill extant in the Paper Houſe, ſo ſigned by the Juſtices of many or moſt of

Pap. Houſe.

of the Counties; as *Wilts*, *Cornwal*, *Devon*, *Hereford*, *Hampſhire*, *Somerſet*, *Suffolk*, *Norfolk*, *Middleſex*, *Eſſex*, *Warwick*, *Dorſet*, &c. Which Subſcriptions were made in the Months of *November* and *December*; and ſent up ſigned with their Letters, giving Account and Information of what was done.

One of theſe Papers ran in this Tenor; ‘Our humble Duties remembred unto your Lordſhips. This is to ſignify to the ſame, That we, whoſe Names are by ourſelves underwritten, do acknowledge, that it is our bounden Duty to obſerve the Contents of the Act of Parliament, intituled, *An Act for the Uniformity of the Common Prayer and Service in the Church, and the Adminiſtration of the Sacraments.* And for Obſervation of the ſame Law, we do hereby firmly promiſe; and every of us and our Families will and ſhall repair and reſort, at all times convenient, to our own Pariſh Churches, and upon reaſonable Impediment to other uſual Chapels and Places for the ſame Common Prayers: And there ſhall devoutly and duely hear, and take part of the ſame Common Prayers, and all other Divine Service. And ſhall alſo receive the Holy Sacrament from time to time, according to the Tenor of the ſaid Act of Parliament. Neither ſhall any of us that hath ſubſcribed, do or ſay, or aſſent, or ſuffer any thing to be done, or ſaid by our Procurement or Allowance, in Contempt, Lack or Reproof of any part of Religion eſtabliſhed by the foreſaid Act. In Witneſs whereof, we have ſubſcribed this preſent Writing.

Information of diſaffected Perſons in Hampſhire.

The Biſhop of *Wincheſter* and ſome Juſtices in *Hampſhire*, together with their Paper of Subſcription, ſent their Letter to the Council; ſhewing how ſome refuſed to ſubſcribe, and others would not be found out by the Conſtable. And that there were divers Perſons within that Country of great Livelihood, Credit and Eſtimation, neither preſently nor heretofore in Commiſſion, vehemently to be ſuſpected of Contempt of her Majeſty's Proceedings, altho' divers of them might ſeem to cover their Hypocriſy. They thought it alſo their Duty to manifeſt the ſame unto their Honours. And beſeeched, if their Wiſdoms thought fit, to direct unto them another Letter of the like Effect to the former; and to authorize them to deal generally with all, as they had already in Commandment, eſpecially to deal with ſome. Whereby they ſhould doubtleſs diſcover a great many, which otherwiſe might continue as they did, and had done. This was dated *Novemb.* the 28th.

Juſtices in Worceſterſhire.

And in *Worceſterſhire*, the Biſhop there in *December* 1569. gave this Account of the Juſtices: ‘That ſundry Juſtices there had not yet ſubſcribed; which thing to avoid ſuddenly, ſome of them went out of the Country. He added, that it would give great Offence and much hinder the Cauſe, except they were in ſhort time compelled to do as others had done: And that more gave their Hands than their Hearts; and might ſay with *Euripides*, *Linguâ juravi, mentem injuratam gero.*

The Councils Letters for Eſſex.

The Letter from the Council for *Eſſex* (beſides *H. Golding* the High Sheriff) was directed to *Robert* L. *Rich*, *John Darcy*, *Thomas Smith*, *G. Nycolls*, and the L. *Morley*: Who in their Anſwer to

Lord Morley.

the Council, ſhewed, that when the ſaid L. *Morley*, (who appeared with the reſt of them at *Chelmsford*) was required to ſubſcribe, he made Anſwer, that peruſing the Letter firſt, he perceived by the Superſcription, that the Letter was to the Sheriff and Juſtices of Peace, wherein he ſuppoſed the Nobility were not comprehended. And further, that he ſaw Knights and thoſe under Knights were mentioned; but of the Nobility no Word ſpoken. Whereby he did gather, it was not their Honours Mind to touch Lords. But that if he might be certified by her Majeſty or the Lords of the Council, that it were their Minds, he doubted not to make ſuch Anſwer as they ſhould be contented with. This ſeems to be the handſome Evaſion of this Lord, who (if I miſtake not) was a Papiſt.

Information out of Eſſex.

The ſaid High Sheriff's Account ſent up to the Council was, 'That all the Juſtices of *Eſſex* had ſubſcribed, according to a Direction given forth in all Parts of the County, to come to *Chelmsford*. And when all appeared not at firſt, afterwards the reſt did, ſaving ſuch as either by good Report were known to be ſick, or elſe were attendant at the Court; who were to the Number of Eleven, beſides the Bailiffs and Juſtices of the Town of *Malden*. Nevertheleſs, they that were at the firſt and ſecond Meeting, as alſo all the other, which were not in State to be at either of them, had in fine, in the Preſence of four, three or two Juſtices, that were at the two firſt Meetings, willingly and dutifully ſubſcribed to the Inſtrument, ſaving *Thomas Powle*, Eſq; who was ſtill at his Houſe at *London*, or Attendant at Court.' So generally well affected to Religion, it ſeems, was our County of *Eſſex* about this time; being influenced no doubt by Sir *Anth. Cook*, Sir *Tho. Smith*, Sir *Tho. Mildmay*, eminent Courtiers, and ſome others living in the County.

Gentlemen of the Inns of Court diſaffected.

Now as for the Gentlemen of the Inns of Court, as many of them were juſtly ſuſpected, ſo ſeveral of them were brought before the Eccleſiaſtical Commiſſioners, and examined upon three Points: Firſt, for their coming to Service; Secondly, for their receiving the Communion: And Thirdly, for their hearing of Maſs; which had been privately ſaid at the Temple. How guilty they were may be gueſſed by the ſhifting Anſwer ſome of them made to the firſt Enquiry; ſaying, 'They came to the Temple Church upon *Sundays* and *Holydays*; meaning no more, than that they came and walked about the Roundel there.'

Some Sectaries ariſe, called Puritans.

When the former Tumults and Dangers were pretty well over, the Queen, in thankful Acknowledgment to God for theſe Deliverances, began to apply herſelf to do ſome further Service for Religion, and to reform what was ſtill amiſs in the Church. This ſome Sectaries took hold of, to unſettle many Things lately eſtabliſhed in the Church, and to bring others in their Stead. The Church of *England*'s Peace and Unity was lately diſturbed by reaſon of the Habits required to be worn of all Miniſters, as we have heard; ſoon after, another ſort, or rather a Rank of the ſame ſort, aroſe, that were not ſatisfied with the Reformation of this Church, but would have it reformed again *by the Word of God*, as they urged, diſliking the Diſcipline and Government and Ceremonies of it; ſo far forth as it varied from ſome of the Churches abroad; and out of a great Admiration, chiefly of that at *Geneva*, crying out to have our Church

Vid. Camd. Eliz. ſub ann. 1568.

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framed according to their Model. Theſe were men of more Zeal than Knowledge: Who afterwards throughout the Queen's Reign were the Cauſes of great Differences and Diſcords among the Queen's Proteſtant Subjects; and at length of Separation and Withdrawing in many Places from the publick Worſhip; and ſetting up new Diſciplines and Preſbyteries among themſelves. Theſe were thoſe they called *Puritans*. They ſet out many Books of their Diſcipline; the chief of their Writers was *Thomas Cartwright*, who was fully and learnedly anſwered, and our Church, as it ſtood, vindicated by Dr. *Whitgift*. But to go back again to this preſent Year: One of the firſt of whom I have been ſpeaking of, thinking to take ſome Advantage of the Queen's pious Inclinations, now writ an earneſt Letter to the Secretary, to uſe his Intereſt for ſuch a new Reformation as before was ſpoken of. His Name was *Chriſtopher Foſter* alias *Colman*, intending well, but of little Learning; for he ſcarce wrote true *Engliſh*. This Letter being one of the firſt Writings of this ſort I meet with, I think it not amiſs to inſert the Tenor thereof.

Tho. Cartwright.

Colman's *Letter for Reformation. MSS.* Cecilian

'Grace and Peace with all Heavenly and Spiritual Feeling be with 'your Honour for ever.

'Right Honourable, after moſt humble and lowly wiſe my Duty 'conſidered: Upon certain Occaſions offered of late which I heard, 'that the Queen's Majeſty and the Honourable Council is well bent 'to have a good Reformation, according to God's Word, which 'will be no ſmall Comfort to many a Thouſand good and godly 'Hearts; which will bring no ſmall Peace and Quietneſs to the 'Church, Love and Unity among Brethren, which long hath been 'at varying, for the Miſs thereof; and becauſe men's Inventions have 'not been ſubject to God's Word.

'Right Honourable, I write in Zeal, and Love hath compelled 'me out of a ſimple Heart; praying your Honour, that ye will not 'be offended with nothing; beſeeching God to make your Honour 'zealous in promoting hereafter. The godly Prophets have been 'many times ignorant of God's Will, and have done things of their 'own Affection. As when *David* aſked *Nathan* of the Building of 'the Temple, the Prophet knowing that he was a godly King, and 'that God did proſper him in many things, bad him do what his 'Heart thought good, yet after forbad him. Again, *Samuel* would 'have anointed the eldeſt Son of *Saul* [ſurely he meant *Jeſſe*.] 'Even ſo the Prophet told *Ezechias*, that he ſhould die. Yet after'wards he came again, and told him that he ſhould live. It is the 'Nature of the Godly, when they know further of God's Will re'vealed, they are not aſhamed to tell it, and amend it. The Lord 'knoweth what great Imperfection is in the Holieſt. *David* had a 'great Zeal in bringing Home the Ark, yet he failed in the Means. '*Gideon* made an Ephod; it was the Deſtruction of his Houſe. '*Uzzah* in touching the Ark did not well; for God will not 'have Man's Devices in his Buſineſs, but Obedience to his Word. '*Jeroboam*'s Policy in ſetting up the Calves, the Lord deſpiſed it. 'The Altar that *Achaz* would have in *Samaria*, it was to garniſh 'the Temple; and a fairer Altar than the firſt, was a jolly Shew 'for worldly Men, deſiring always outward Things to pleaſe

‘ their Senſes. *Manaſſes* builded a new Altar, and was reproved ‘ for it.

‘ The more God openeth unto us his Will, the more is our Frowardneſs to attempt any thing againſt it. It is a great Blindneſs ‘ that godly Preachers and *Engliſhmen* ſhall ceaſe preaching, unleſs ‘ they will obey Traditions; which he deſireth not [being] of the ‘ Fleſh, [and] is very pernicious; and it ſpringeth of too much of ‘ worldly Wiſdom. It is beſt when all Laws have their Foundations ‘ out of the Scriptures. Diſpoſures [meaning perhaps Diſappointments] and Croſſes, are very grievous to the Fleſh, when they are ‘ pondered by themſelves. And who is more ſubject to them than ‘ the Chriſtians? But when they are conferred with the Anger of ‘ God and everlaſting Death, then it is but ſmall.

‘ It is good for Rulers to be in the Church, and the Chief thereof: ‘ but not above, for that belongeth to Chriſt. The Houſe of God ‘ hath been long a building; yet far from finiſhing: The Lord be ‘ merciful unto us. Your Honour doth know the great Letts thereof; ‘ The Lord give you Grace to help it. For good Reformation will ‘ be the chiefeſt Stay that ye ſhall long enjoy your Eſtate and Honour: Otherwiſe it will be your Overthrow. The Lord grant us ‘ that the Church may be ſwept clean according to God’s holy Word: ‘ That it may be once comparable to the beſt Reformed Churches. ‘ The Lord work in your Honour’s Heart thereto: For now God ‘ hath given great Occaſions, that in his rich Mercy, and for the ‘ Love he beareth always to his Church, hath overthrown all the ‘ Devices, Conſpiracies of the wicked Papiſts, unnatural Papiſts and ‘ Monſters, that had loſt the Knowledge both of God, their Prince ‘ and Country: The Lord give them better Grace.

‘ Now ſeeing God hath ſo viſited us in Love, the Lord give ‘ his holy Spirit always to the Queen’s Majeſty, and to the Honourable Council, to viſit the Lord again with a good Reformation according to his holy Word: That his Grace and Favour may continue with us for ever, *&c.* Yours moſt humble in the Lord,

Chriſtopher Foſter, aliàs *Colman.*

I ſet down this Letter at large, that Men may ſee the Cant of theſe Men, what they would have, and how weak their Arguments and Examples from the Word of God were, however they talked ſo much of it.

“ At the Concluſion of this Year of the Queen, and upon her Entrance upon her Twelfth, ſhe was ſaluted with a Copy of elegant Verſes made by *Tho. Wylſon*, LL.D. a learned Man, and Maſter of St. *Katharine’s*, *London*, and afterwards Secretary of State.

ANNO 1569.

Ad Sacratiſſimam *ELIZABETHAM* Dei Gratia, *Angliæ*, *Franciæ*, & *Hyberniæ*, Reginam, Fidei Defenſorem, *&c.* *THOMÆ WILSONI* Epigramma in duodecimum Annum Regni ejuſdem Reginæ, *XVII Novembr.* 1569.

ECCE! duodecimus Regni nunc incipit annus;
Quem Tibi, quem Regno det Deus eſſe ſacrum.
Hactenus eſt ſeries felix, taliſq; videtur
Qualis in Elyſiis dicitur eſſe locis.
Quæ ſupereſt ſeries ſit par, vel lætior eſto,
Si modo fata dari proſperiora queant.
Talis es, ut meritò valeas, regnéſq; beata,
Regno nempe tuo ſtella ſalutis ades.
Neſcio ſi Dea ſis, mihi Numen habere videris,
Tam benè nos Anglos *Diva benigna regis.*
Quod ſi ſola potes ſine ſenſu vivere mortis,
Sola ſis, æternùm vivere digna ſolo.
Sed licet ex cœlo es, mortali in corpore vivis,
Ortaq; temporibus, tempore cuncta cadunt.
Pignore ſed vives ter felix Mater adulto,
Sic potes æternùm vivere Diva, Vale. ”

CHAP. LVI.

ANNO 1570.

This a Year of Danger. Bullinger *anſwers the Pope's Bull againſt the Queen. She ſends an Army againſt* Scotland. *Seditious Books diſperſed by the Rebels. A Libel from* Scotland. *Proclamation againſt the Rebels abiding there. A Rebellion hatching in* Norfolk, *diſcovered.* Jewel's *Defence, a ſecond Edition, comes forth: And* Demoſthenes's *Orations in* Engliſh *by Dr.* Wylſon; *ſeaſonably in Reſpect of King* Philip.

This a dangerous Year.

WE are now arrived to the Twelfth Year of the Queen's Reign; a Year of extream Danger and Apprehenſion to the Queen and to the whole Kingdom.

For this Year the *Spaniard* ſent great Store and Proviſion of Arms and Ammunition into *Scotland*. This Year the Biſhop of *Roſs*, a buſy ſtirring Factor for the Queen of *Scots*, ſtirred up that King, the *French* King and the Pope, to reſcue her by Force and Invaſion. This Year *Pius* V. cauſed a Bull, (more privately ſent about 1569.) to be publickly ſet up in *London* againſt the Queen; which was daringly done by one *Felton*, upon the Biſhop of *London*'s Palace Gates. In which Bull the Pope deprived her of all Title to her

Kingdoms, and abſolved her Subjects from their Oath of Allegiance, and charged them not to obey her upon pain of his Curſe and Excommunication. This Year a new Rebellion was ready to break out in *Norfolk*, had it not been timely diſcovered and prevented. For which ſeveral loſt their Lives. And the Papiſts this Year were full of confident Expectation of their *Golden day*, as they termed it. And divers Wizzards predicted ſtrange things in their behalf. And in the Concluſion of this Twelfth Year of the Queen, when theſe threatning Dangers were blown over, and the Queen and the Realm ſtill ſafe, it was thought convenient, that there ſhould be a publick Thankſgiving celebrated, and Sermons in Churches, Ringing of Bells, Tilting, with all the extraordinary Signs of Joy and Triumph. This was done on the 17th Day of *November*, being the Day of her Entrance on her Kingdom. And from this Twelfth Year of the Queen, the Nation began yearly to keep that ſame day with Solemnity, during her long Reign. And which was continued indeed long after, even to our times, and was called by ſome, the *Birth-Day of the Goſpel*.

The 17th of November, *from henceforth celebrated yearly.*

Bullinger anſwers the Bull againſt the Queen.

But to take up Particulars as we go. The Queen, while Things thus threatned round about her, ſtood upon her own guard as well as ſhe could. As for the Pope's Bull, that received a compleat and learned Anſwer by the wiſe and grave Divine *Henry Bullinger*, chief Miniſter of *Zurich*; wherein he undertook the Defence of the Orthodox Queen and the whole Realm. Which, when he had finiſhed it, he ſent into *England*. *Cox*, Biſhop of *Ely*, hereupon wrote him a Letter: Therein he attributed this his Confutation of the Bull to his Love to *England*, Abhorrence of the Thing itſelf, and his moſt ardent Zeal for Truth. He told him, that the Queen ſhould know his good Will to her and her Kingdom, and that he would take care that She, who well underſtood both *Latin* and *Greek*, ſhould take a pleaſant Taſte of his Book; and that he would procure it to be Printed. Thus amicably and gratefully did this Letter of Biſhop *Cox* to *Bullinger* on this Occaſion run. This Letter will be found in the Second *Appendix*, as it was tranſcribed from the Original in the Library at *Zurich*. H.

Cox's Letter to him thereupon.

Conſultation about printing it.

It was thought fit indeed by the Biſhops that it ſhould be ſeen by the Queen before they proceeded to publiſh it. For it was doubted (ſuch was the Diſpoſition of ſome of the Court at this time) whether it would be allowed to go abroad. And ſo Archbiſhop *Grindal* conſulted with the other Archbiſhop of *Canterbury* in a Letter from *Cawood*, *Auguſt* 28. 1571. ſignifying to him, that he ſtood in doubt, whether the Queen and her Council would be contented that this Book of *Bullinger*'s were publiſhed in *Latin* or *Engliſh*, or both. Becauſe poſſibly they would not have the Multitude to know that any ſuch Vile, railing Bull had paſt from that See: And ſo aſked his Opinion about it. But upon Deliberation, the printing of it was permitted. For there would be Copies enough of the Bull diſperſed to make it known; and therefore it was needful to have an Anſwer diſperſed alſo in the Queen's Vindication. Which came forth in the Year 1571. that is, after it had lain near a Year in *England*.

Vindicates the Queen, and her Kingdom.

This Bull of *Pius* V. ſome of the Biſhops, *Bullinger*'s former Acquaintance, when they were Exiles, had ſent him, and put him

ANNO 1570. as it ſeems upon this Work of anſwering it. Which when he had finiſhed, he conveyed it over to them: who were *Grindal*, *Cox*, and *Jewel*; and to whom he writ the Epiſtle Dedicatory: Telling them therein, that they had given him the Occaſion of doing, or at leaſt endeavouring, ſomething for the Glory of Chriſt our Redeemer, and for the Safety of that Church of theirs in *England* againſt the *Roman* Antichriſt; and ſo leaving what he had writ to their good Pleaſures to do with it as they ſhould think fit. They ſoon cauſed it to be printed, bearing this Title, BULLÆ PAPISTICÆ *ante Biennium contra Sereniſſ.* Angliæ, Franciæ & Hiberniæ *Reginam* ELIZABETHAM, & *contra Inclytum* Angliæ *Regnum promulgatæ, Refutatio, Orthodoxæq; Reginæ & univerſi Regni* Angliæ *Defenſio*. Printed by *John Day*, 1571. In this Confutation, after the Learned Man had in ſeveral Chapters confuted the Pretences of the Pope to his extravagant Juriſdiction and Plenary Power of Univerſal Biſhop, vainly diſplayed in the ſaid Bull, he came more particularly to defend the Queen and the Kingdom of *England* from the Slanders, Falſhoods and unworthy Imputations caſt upon both. As, that ſhe was not *monſtrouſly* called (as the Bull expreſt it) *The Supreme Head* of the Church of *England*: And that the Queen, and likewiſe every Civil Magiſtrate did not *monſtrouſly* decree concerning Cauſes of the Church; nor *monſtrouſly* took or managed the Care of Eccleſiaſtical Affairs, depoſed bad Biſhops, and ſubſtituted better. And that ſhe choſe not to have the Opinions of Men followed by herſelf and her Kingdom; but the pure Word of God, heretofore received by King *Edward* VI. Nor that ſhe had appointed impious Rites and Inſtitutions, as the ſaid Bull charged her. But that, as the Reformation of the Church of *England* was effected according to the Rule and Preſcription of the holy Scriptures, by the Pains and Piety of Bleſſed King *Edward*, (which for a little while was aboliſhed by Queen *Mary*,) ſo Queen *Elizabeth* fully reſtored it again. And, that ſhe therefore received, and delivered to her Subjects nothing elſe to obſerve, than what her Brother of Holy Memory before, had piouſly and prudently out of the Word of God judged fit to be received and believed, and ſo to be delivered to his People. For that King, having called together to *London* all the Chief Nobility, Biſhops and Doctors out of the whole Kingdom, admitting alſo among them very eminent Doctors of other Nations, being the Servants of God, commanded that they ſhould ſhew him out of the holy Scriptures, what he and his Kingdom, in ſo great a Diverſity of Opinions, ſhould follow. And that they, faithfully diſcharging the Truſt committed to them by the King, drew up and framed certain Heads [or Articles] at that time unanimouſly, out of the Word of God. Which the King both received, and without Delay ſet forth, under this Title, *Articuli de quibus*, &c. i. e. *Articles, concerning which, in a Synod held at* London, Anno 1552. *for the taking away Difference of Opinions, and eſtabliſhing Conſent of true Religion, it was agreed between the Biſhops and other learned Men: Publiſhed by the Kings Authority*. Whence it was moſt manifeſt, that all thoſe Things were falſe and feigned, which the Lying Bull declared of impious Myſteries, odiouſly inſerting the Name of *Calvin* [namely, that they were entertained by the Queen according to his Preſcript] received by the Queen, and enjoyned upon her Kingdom.

Nor did ſhe propound Heretical Books, nor obtruded them upon all her People. For ſhe propounded no Books but thoſe which the King her Brother had commanded to be ſet before the People; the chief of which was the Sacred Volume of the Bible. But if the Bull meant the Book of Publick Prayers and Ceremonies of the Church of *England*; it ought to have been ſhewn what Hereſies were contained in it. That the Synod of *London* mentioned before, made honourable mention of it. Nor would there be wanting Men to anſwer the Charge of any Hereſies that might be pointed out in that Book, if the Bull indeed ſpake of it.

That whereas the Bull further charged the Queen to have caſt the Catholick Biſhops and other Rectors of Churches out of their Biſhopricks and Livings; and thruſt them into Priſons, where many of them ended their Lives in Sorrow; *Bullinger* in Reply, mentioned, how cruel they had been, while they were in Power againſt the Confeſſors of Chriſt; and how obſtinately they adhered to Idolatry, and the Idol of *Rome*, to whom they had bound themſelves by Oath: What moſt pernicious and manifeſt Errors they had defended; and what implacable Enemies they were to the Truth of the Goſpel. So that the Queen could not make uſe of their Pains; nor ought ſhe to wink at the Snares and ill Endeavours of thoſe Rebels, ſince ſhe was minded to promote and conſerve the Peace of her Kingdom, the Safety of her People and the Progreſs of the Goſpel.

I may ſubjoyn, that there were but two of theſe ejected Biſhops that died under Reſtraint before the Publication of this Bull, *Viz. Boner*, who died a few Months before in the *Marſhalſea*. But lived there plentifully and wanted for Nothing; had the Liberty of the Garden to take the Air, and his Friends had free Acceſs to him. The other Biſhop was *Tonſtal*, who died at *Lambeth*, having been treated by Archbiſhop *Parker* there with all Reſpect, and died very aged.

Bullinger again juſtified the Queen, That ſhe did aright in commanding her Subjects, not to acknowledge the *Roman* Church, nor to obey its Commands; and by an Oath compelled them to abjure the Authority and Obedience of the Pope of *Rome:* which was another of the Crimes the Bull laid to her Charge. And laſtly, That the Queen was not an Heretick; and therefore not ſtruck with any Curſe, nor yet rent from the Unity of Chriſt's Body, as the Bull thundered.

The Queen ſends an Army againſt Scotland.

Her Declaration why ſhe did ſo.

The Queen, for her further Security after the Defeat of the Rebellion the laſt Year, and this anathematizing Bull, was obliged to ſend an Army towards *Scotland*, whither many of the Rebels were fled, and where they were harboured, to reduce them, and to awe the *Scots*, that favoured them. But this looking like an Invaſion of that Kingdom, ſhe iſſued out a Declaration to vindicate this her Doing, and to aſſure that Nation of her Favour and Friendſhip. It was intituled, *A Declaration of the juſt, honourable and neceſſary Cauſes, that move the Queen's Majeſty to levy and ſend an Army to the Borders of* Scotland, *with the Aſſurance of Her Intention to continue the Peace with the Crown and quiet Subjects of the ſaid Realm of* Scotland. The

Subſtance of it was, ‘That ſhe doubted not, but that it was notorious ‘to all Perſons of Underſtanding, both in *England* and *Scotland*, in ‘what ſort certain of her rebellious Subjects fled into *Scotland*, and ‘there were maintained, kept and favoured in the Continuance of their ‘rebellious Enterprizes. That by Succour of Outlaws, Thieves, and ‘diſordered Perſons, living upon the Frontiers of *Scotland*, (with ‘whom they had former Intelligence to begin and proſecute their Rebellion) ‘they entred and invaded ſundry Places of *England* their ‘native Country, and that with Fire and Sword: That no conjured ‘or mortal Enemies could have done more. That ſhe underſtood, a ‘great Part of the ancient Nobility and States of *Scotland*, had of ‘long time, like natural good Fathers and Members of their native ‘Country, nouriſhed Peace and Concord between both Realms, and ‘at this preſent were deſirous with all their Powers to conſerve the ‘ſame their native Country in common Peace among themſelves. But ‘that they were not able for the preſent, according to Juſtice and the ‘good Orders of the Treaties, ſpeedily to repreſs and ſtay the ſaid ‘Outlaws and diſordered Perſons upon the Borders, from open Maintenance ‘of the ſaid *Engliſh* Rebels, and from the Invaſion of *England*. ‘For that during the Life of the Regent,* the Realm of *Scotland* ‘was free from a Multitude of Calamities, now incident thereto: ‘But ſince his horrible Murder, other Perſons of mean Calling, took ‘their Commodity by his Death; and as it ſeemed, unnaturally envying ‘the Continuance of the common Peace between both Nations, ‘and being infected with private, ambitious and unquiet Humours, ‘ſtirred up certain Factions of great Troubles within the Bowels of ‘their Country: and thereby gave Comfort both to the *Engliſh* Rebels ‘and *Scotch* Outlaws and Thieves, to continue in their Wickedneſs ‘and Diſorders.

* *The Earl of* Murray.

‘That the Queen had ſome doubt hereupon, that theſe Authors and ‘Stirrers of theſe wicked Enterprizes, would not ſpare to ſlander and ‘falſly report her Majeſty's Intent in levying and ſending certain Forces ‘to her Borders, for defence of the ſame from any further Invaſion, ‘and to purſue according to Juſtice her rebellious Subjects. That ‘therefore ſuch as were noble, wiſe and godly, ſhould not judge ‘otherwiſe hereof, than in former times ſhe had given juſt cauſe to be ‘thanked and praiſed immortally. When with her Army certain ‘Years paſt, being entred into the Heart and principal Towns, Ports ‘and Strength of that Realm, She, as was manifeſt to the World, ‘never ſought or coveted any particular Intereſt in that Realm for herſelf, ‘as She eaſily might; but to her great Charges delivered and ‘made free that Realm from the Yoke of foreign Forces [the ‘*French*] wherewith the ſame was then oppreſſed, as the whole ‘Nation did then lament. A Princely Act! worthy of thankful Memory ‘of all good and natural People of that Realm, to be left to ‘their Poſterity to behold.

‘That yet, becauſe the ſimple People that are commonly eaſily ‘ſeduced by the craftier ſort, ſhould not any ways fear any Evil ‘or Harm to follow to the good People of the Country, or to the ‘publick State of that Crown, by the Army now to be conducted ‘towards that Realm, her Majeſty thought fit to publiſh to all

‘ manner of Perſons her Intention and plain Meaning herein. Therefore, in the Word of a Prince, ſhe aſſured all Manner of Perſons that her Intent and Meaning was to treat all the Subjects of *Scotland* as lovingly and peaceable as her own; Excepting only notorious Outlaws, Thieves, Enemies, and Peace-breakers, who lately with her Rebels invaded and ſpoiled her Realm, and ſuch other of the Nation as ſhould ſupport and maintain her Rebels, contrary to the Treaties between the Realms. Againſt which diſordered Perſons, according to the Law of Arms, except ſufficient and reaſonable Amends ſhould be made, her Majeſty intended to uſe her Forces now levied. That ſhe had therefore given ſtrait Order to her Right well-beloved Couſin, the Earl of *Suſſex*, her Lieutenant of the North Parts of her Realm, and Captain-General of her ſaid Army, that he ſhould uſe all and every the good Subjects of *Scotland*, that had, or ſhould keep Peace with her, in like Honourable ſort to all Purpoſes, and them, as Need ſhould require, to Defend, as ſhe ſhould, or might do, her own Natural Subjects; however the Malice of ſome Seditious and corrupt Members ſhould misjudge and miſreport. Who in theſe their ſlanderous Inventions were juſtly to be ſuſpected to the whole Nation, that for their only private Ambition of Rule and Gain, would upon Pretences labour to bring into the ſame ſuch Strangers with Forces of ſundry Sorts, as might ſhortly hazard the whole State there, and make thereof a Prey, and reduce that ancient Crown and Nation into a Subjection, and perpetual miſerable Tributary Servitude. Whereof her Majeſty could not but give that manner of Admonition to the whole Nation, for the natural Love ſhe bore to the Realm; being to her Crown and Dominion ſo near a Neighbour by Situation, Blood, natural Language, and other Conjunctions, as none was ſo like again in *Chriſtendom*.’ This Declaration was dated *April* 10. From her Honour of *Hampton*.

Papiſts bring in traiterous Books and Bulls.

This Summer many People were very buſy in throwing about infamous Scroles and Bills in ſome Parts of the Realm; and in other Parts brought in traiterous Books and Bulls, as it were from *Rome*: Whereby with Untruths and Falſhoods, yea, with divers monſtrous Abſurdities, endeavouring to ſlander the Council and Nobility of the Realm: And in the ſame uttering High-Treaſon againſt the State and Royal Dignity of her Majeſty, to ingender in the Heads of the ſimple ignorant Multitude, a miſliking or murmuring againſt the quiet Government of the Realm: And namely, in malicious depraving of ſuch Actions as were by good Counſil providently deviſed, neceſſarily attempted, and well atchieved by the Queen's Order, for the Defence of herſelf, and the whole Body of the Realm, from the open Fury of Rebels, and intended Invaſions by open Enemies: This therefore cauſed the Queen to ſet forth a Proclamation to warn all her Subjects, ‘ That if any ſuch Bills or Bulls came into their Hands, either in Writing or Print, that were of ſuch lewd Qualities againſt the Queen, or any of the Nobility or Council, or tending to the Slander of any other publick Officer, that without ſhewing or Report, or Speech thereof to any Perſon, he ſhould bring

A Proclamation againſt them.

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‘ bring it forthwith to the Lieutenant of the Shire, or his Deputy, or to the next Juſtice of Peace or Head-Officer that could read. And he to examine the Finder of the Manner, and other Circumſtances to his Diſcretion neceſſary, how the ſame was found. And thereupon to ſeal it up cloſe with the Examination of the Finder and ſend it immediately to the Queen or Council, without giving Knowledge of the Accounts thereof to any. And to apprehend all Perſons charged or ſuſpected as Authors. And that if any Perſons could by any Means diſcover, who were the Authors of ſuch traiterous and ſcandalous Bills, they ſhould be ſo largely rewarded, that during his or their Lives, they ſhould have juſt Cauſe to think themſelves well uſed. And if he had in any wiſe been a Partner in the ſame Fault, and would diſcover the principal Author and Owner therein, he ſhould not only be favourably pardoned for the Concelement, but ſhould alſo be well rewarded. And the Diſcoverers ſhould be preſerved from the Note of Blame of accuſing, as far forth as might be any ways deviſed. But thoſe that ſhould concele them, ſhould be committed cloſely to the next Goal, as Counſillors and Maintainers of Sedition and Tumults.

‘ And all Lieutenants and Officers were to be very diligent and careful in apprehending theſe kind of wicked Sowers of Sedition; and to examine all Perſons any ways ſuſpected by their diſordered Lives or Speeches; and to inflict Severity. For ſo it ſeemed very neceſſary at that time, wherein appeared a malicious, hidden, and cankered Purpoſe of ſome wicked Number of lewd Perſons, that had an inward and greedy deſire to ſtir up Tumults and violently to burſt aſunder the Bands of the publick Peace, which the Realm enjoyed. Whereby they and their Confederates might make Havock of all the good Subjects of the Realm; and as Traitors make their Gain by conſpiring and confederating with foreign Enemies, to the hazard, or at leaſt, to the great Charges of the Realm.’ This was dated from the Queen's Manor of *Otelands*, *July* 1. By which it appears that the Danger of the laſt Year's Conjuration and Rebellion by Papiſts, was not yet at an End, and that great labour was now uſed with the People to join with foreign Enemies, that were to invade the Land.

A Libel threatning an Invaſion out of Scotland.

Among theſe Libels there was one dated *May* the 30th. as it were from *Edenburgh*; writ againſt ſome of the Queen's chief Counſellors, *Viz.* the Lord Keeper, Secretary *Cecil*, Sir *Walter Mildmay*, and Sir *Ralph Sadleir*. The Writers hereof talked of ſudden Dangers like to enſue, and of the imminent Peril wherein the Realm was falling; and that they as true *Engliſhmen* had a great Concern, if poſſible, to prevent them. That thoſe Counſellors above-named did ſo miſgovern the State, and abuſe their Sovereign, that all, or the moſt part of thoſe Dangers aroſe from them. And that by them and the Biſhops, whom they called *Paganical pretended Biſhops*, the People were continued in a Religion of their Deviſing worſe than Turkery. And that therefore the Commons had adviſed the Queen, that they might return to the Catholick Faith, before they ſhould be compelled to do it. This Letter was ſent by theſe *Engliſh* out of *Scotland* to Sir *John Littleton* and Sir *Tho. Ruſſel,* the Queen's Lieutenants in the County of *Worceſter.* In their ſaid Letter they ſpake of two Books, which they pretended were ſent to them by the Commons of *England:* The one, *Of their humble Submiſſion, and Deſire to return to the Catholick Faith:* The other, *A Detection of certain Practices.* A Copy of which latter they ſent encloſed; but not the former upon ſome Conſiderations. In the Concluſion of their Letter, they ſaid, 'They thought not ſo much as evil to 'the Queen their Sovereign, but only upon a Chriſtian Intent to 'come Home, and to unite themſelves to the Church of God, and 'to all Chriſtian Princes. And they thought it their Duties to be 'aiding in thoſe Enterprizes, carrying both Vertue and Neceſſity, 'and nothing againſt Laws, lawfully conſtituted, [as tho' they were 'juſt ready with others to invade the Land.] But they ſaid, they 'would do nothing, until they ſhould have Knowledge what Effect 'ſhould enſue the Publication hereof. For which Purpoſe they intended to ſend to all Shires of the Realm as they had done to that 'of *Worceſter;* expecting the reſpective Lieutenants ſhould ſee theſe 'their Letters publiſhed.' This Letter is tranſcribed from the *Cotton* Library, and is ſet in the Second *Appendix.*

I.

A Proclamation commending the Loyalty of the Subjects, and to diſcover the Seditions.

For the Rebels and Fugitives, remaining out of the Realm in *Scotland* and other Parts, were very buſy ſtill to raiſe Tumults by ſecret malicious Inſtructions, by ſeditious Meſſages and falſe Reports ſent into the Nation by them, tending to provoke others to partake with them: While others of their Adherents ſecretly remained in, or repaired to, the Realm: Wandering in Corners, and moving good Subjects to be diſobedient to the Law; and ſcattering falſe Rumours and News both by Speech and Books and Writings, only to break the common Peace. But when the Kingdom ſtill continued Quiet, the Queen ſet forth a Proclamation *November* 14th. 'That 'conſidering how it pleaſed God to conſerve her Realm in an Univerſal good Peace, and her Subjects in conſtant Obedience unto her, 'ſhe could not but firſt give the due Praiſe thereof to Almighty God, 'and withal to Commend the Loyalty of her Subjects, and to allow 'of their univerſal Conſtancy in the Conſervation of themſelves together with the Band of common Peace. And further, to give them 'Admonition and Warning, that they be no wiſe abuſed by the 'wicked Practices of the ſaid Fugitives and Rebels. And ſhe commanded all her Subjects to apprehend ſuch ſecret Perſuaders of 'Diſobedience and breaking of Laws, and Sowers of Sedition; 'and eſpecially ſuch as brought into the Realm any Seditious 'Books or Writings, and to diſcover any who had ſuch Books.' This was dated but three Days before her compleat paſſing over this dangerous Year, even the Twelfth Year of her Reign.

A Rebellion hatching in Norfolk, *diſcovered.*

The Danger of which conſiſted partly in another Rebellion hatching in *Norfolk* by Papiſts, *viz.* for the compaſſing of theſe Ends, (the Tale perhaps of the late *Suffolk* Conſpiracy,) to ſet the Queen of *Scots* at Liberty to reſcue the Duke of *Norfolk,* who was a Priſoner for liſtning to a Match with that Queen; likewiſe to ſeize the Perſons of the Lord Keeper, the Earl of *Leiceſter* and Secretary *Cecil,* Perſons near about the Queen, and to make Inſults upon the

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poor Proteſtant Strangers, and to drive them out of the Land; and finally to bring in the Duke of *Alva* from *Flanders* to invade *England*. Theſe were formidable Practices now on Foot, and might have been very deſtructive, had they not been timely diſcovered by *Kete* one of the Conſpirators. But who theſe mutinous Perſons were, and what was laid to their Charge, and what they ſaid and pleaded for themſelves; and laſtly, what their Judgment and Condemnation was, and ſuch like Particulars, may partly be underſtood by a Letter to the Earl of *Shrewsbury*, written from *London* the laſt Day of *Auguſt*, concerning the Aſſizes held at *Norwich* ſome few Days before.

A Letter about it to the Earl of Salop. Epiſt. Comit. *Salop.* in Offic. Armor.

'The great Sitting is done at *Norwich*; and as I do hear credibly, *Appelyard*, *Throgmorton*, *Redman* and another are condemned to be hanged, drawn and quartered. And *Hobert* and two more to be condemned to perpetual Impriſonment, with the Loſs of all their Goods and Lands, during their Lives. The Four condemned for High Treaſon, and another for Reconcilement [to the Church of *Rome*] were charged with theſe four Points, *Viz.* the Deſtruction of the Queen's Perſon; the Impriſonment of my Lord Keeper, my Lord of *Leiceſter* and Secretary *Cecil*; the ſetting at Liberty out of the Tower the Duke of *Norfolk*, and the Baniſhment of all Strangers. And it fell out in their Examination, that they would have impriſoned Sir *Chriſtopher Haydon* and Sir *William Buttes*, the Queen's Lieutenants. None of them could excuſe themſelves of any of the four Points, ſaving that *Appelyard* ſaid, he meant nothing againſt the Queen's Perſon. For that he meant to have bid them to a Banquet, and to have betrayed them all, and have won Credit thereby with the Queen. *Throgmorton* was mute and would ſay nothing, till he was condemned; who then ſaid, *They be full merry now, that will be as ſorry within theſe few Days.* Mr. *Bell* was Attorney for Mr. *Gerrard*, he being one of the Judges. And Mr. *Bell* alledged againſt *Appelyard*, that he was aſſenting to the Treaſon before; alledging one *Parker*'s Words that was brought Priſoner with Dr. *Story* out of *Flanders*, that *Parker* heard of the Treaſon before *Nallard* came over to the Duke of *Alva*. And there ſtood one *Bacon* by, that heard *Parker* ſay ſo. My Lord offered a Book to *Bacon* to ſwear, *Oh! my Lord*, ſaid *Appelyard*, *Will you condemn me on his Oath, that is regiſtered for a Knave in the Book of Martyrs?*

'They had ſet out a Proclamation, and had four Prophecies: One was touching the Wantonneſs of the Court: And the other, touching this Land to be conquered by the *Scots*. The two other he could not remember.

There were alſo many in Trouble for ſpeaking ſeditious Words; As *Thomas Cecil* ſaid, that the Duke of *Norfolk* was not of that Religion as he was accounted for to be [*i. e.* a Proteſtant;] and that his Couſin *Cecil* was the Queen's Darling, who was the Cauſe of the Duke of *Norfolk*'s Impriſonment, with ſuch like. This Man was put off to the next Aſſize. *Anthony Middleton* ſaid, My Lord *Morley* was gone to ſet the Duke of *Alva* into *Yarmouth*: And, that if *Will. Kete* had not accuſed *Throgmorton* and the reſt, we had had a hot Harveſt.

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Harveſt. But if the Duke of *Norfolk* were alive, they all dared not put them to Death. *Metcalf* ſaid, that he would help the Duke of *Alva* into *Yarmouth*, and to waſh his Hands in the Proteſtants Blood. *Marſham* ſaid, that my Lord of *Leiceſter* had two Children by the Queen. And for that, he was condemned to loſe both his Ears, or elſe pay an 100 *l.* preſently. *Chipline* ſaid, he hoped to ſee the Duke of *Norfolk* to be King before *Michaelmas* next, who did interpret it, that he meant not, to be King of *England*, but to be King of *Scotland*.

Mr. *Bell* and Mr. Sollicitor ſaid both to this Effect to theſe Priſoners, *What mad Fellows were you, being all rank Papiſts, to make the Duke of* Norfolk *your Patron, that is as good a Proteſtant as any in* England? *And being Traitors, to hope of his Help to your wicked Intent and Purpoſe, that is as true a Man, and as faithful a Subject as any is in this Land? Saving only that the Queen is minded to impriſon him for his Contempt.*

Killingworth *fortified.*

Theſe Plots and Diſturbances this Year did ſo awaken the Earl of *Leiceſter*, that whether it were for his own ſafe Receſs, or the Queen's, or for the bringing of the Queen of *Scots* thither, he had now many Workmen at his Seat, called *Killingworth* Caſtle, to make it ſtrong; and furniſhed it with Armour, Munition, and all Neceſſaries for Defence.

Jewel's Def. Demoſthenes' *Orations Engliſhed.*

This Year came forth a Second Edition of Biſhop *Jewel's Defence* of his Apology. And let me add alſo the Mention of another good Book, now ſet forth by Dr. *Wylſon*, a Civilian, Maſter of St. *Katharine's*, a very learned Man, afterwards Secretary of State. It was the Tranſlation of ſome of *Demoſthenes*'s Orations out of *Greek* into elegant pure *Engliſh*: Dedicating the Book to Sir *William Cecil*, the learned Secretary. Some of theſe Orations were ſpoken by the Orator in favour of the *Olynthians*, a People of *Thrace*, which K. *Philip* of *Macedon* had conquered; and the reſt of them were pronounced to the *Athenians* againſt the ſaid King *Philip*.

Seaſonably publiſhed upon the Account of K. Philip's *Deſigns upon* England.

Which Orations were at this Time ſeaſonably ſet forth, to ſtir up the more the Stomachs of the *Engliſh* Nation againſt King *Philip* of *Spain*; who was then threatning *England* with Conqueſt. And in the Epiſtle Dedicatory *Wylſon* ſaid, ‘That he was carried ſtraitway, and he truſted by God's good Motion, to make theſe Orations acquainted with the *Engliſh* Tongue for the Aptneſs of the Matter, and needful Knowledge now at this Time to be had. And in the Title Page, theſe Orations are ſaid, To be moſt needful to be read in theſe dangerous Days of all them that love their Countries Liberty, and deſire to take Warning for their better Avail by the Example of others.’ And there are ſeveral Expreſſions of *Demoſthenes*'s to the People of *Athens* in thoſe Orations, that might be uſed *Verbatim* to the *Engliſh* People at this Time: To repeat a Sentence or two:

IVth Oration. P. 94.

‘As far as I can ſee, the Danger that we are in is far different from other Folks. For King *Philip* means not to have our City under his Obeyſance. No, that is not his Meaning: but altogether to deſtroy it. For he knoweth well enough you are Men, that neither will live in Bondage, nor yet, if you would, could tell how to do it; for you have always been accuſtomed to Rule: And he

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‘ knoweth well enough, that you are able to work him more Trouble,
‘ if you will watch your Time, than all others are able to do, whatſoever
‘ they be. And therefore he will not ſpare you, if he can once
‘ get the upper Hand of you. Wherefore you muſt be of that Mind
‘ to fight, like Men that are at the uttermoſt and very laſt Caſt of all;
‘ and to ſhew yourſelves manifeſt Foes of them, and to put them to
‘ the Rack and Torture, that be apparent Hirelings, and Bought-and-ſold-men
‘ of King *Philip* [As the *Engliſh* Papiſts Exiles were to
Philp of *Spain*, having Penſions from him.] And again, ‘ By-and-by
‘ ſtarts up one, and ſaith, It is now no time for us to dally, nor paſs
‘ a Decree for the making of War; adding ſtraitway in the Neck of
‘ that, What a good Thing it is to be at Peace! how ſore a Thing it
‘ is to maintain a great Army! and how thereby they go about to
‘ ſpoil us of our Treaſure! But ſaith the Orator in anſwer, ‘ Neither
‘ ſhould we think thoſe Charges burthenous unto us, that we ſpend
‘ and employ in our own Safeguard, but rather thoſe burthenous which
‘ we are ſure to abide, if we neglect this, and omit to deviſe the
‘ Means to keep our Treaſure from robbing, by aſſigning a good Guard
‘ for the keeping thereof. And ſurely this may well vex me to the
‘ Heart, to ſee how it would grieve ſome of you, and you, well robbed
‘ of your Money, which was in your own Powers to have kept,
‘ and to puniſh the Robbers; and yet that King *Philip*, who rangeth
‘ thus a ſpoiling of all *Greece*, one Piece after another, grieveth you
‘ nothing at all, eſpecially where he robbeth and ſpoileth to your hurt
‘ and undoing [which might properly be applied to King *Philip* of
Spain's vexing of *Flanders* and *Brabant*, our Neighbours.] And once
more, ‘ Firſt and foremoſt, O *Athenians!* Aſſure yourſelves of this one P. 86.
‘ Thing, that King *Philip* makes War againſt this City, and he hath
‘ already broken the Peace, and is an Ill-willer, and a deadly Enemy
‘ to this whole City, and to the very Ground it ſtands upon; yea, I
‘ may ſay to the very Gods that be within the City, Whom I beſeech
‘ utterly to confound him: For there is Nothing in all the World that
‘ he doth more earneſtly fight againſt, than the very Form or Manner
‘ of our Common-wealth, and how to undo the ſame. And at this
‘ time he is in a manner, as it ſhould ſeem by fine Force driven ſo to
‘ do. For make you that Reckoning with yourſelves, his Meaning
‘ is to Rule all. And therein he thinketh there is no Body to withſtand
‘ him, but you only.

This is ſufficient to ſhew, how that, beſide this Tranſlation went for a Piece of compleat *Engliſh* Language in theſe Times, it was notably ſuited to the preſent State of Affairs, in regard of the Fears of that overtopping Monarch, the King of *Spain:* and I may add, in this Age, how exactly the Condition of *Athens* and *England* correſponds with reſpect to the ambitious Monarch of *France.*

CHAP.

CHAP. LVII.

Pious Men in Cirenceſter. *Their Complaint to the Council againſt ſome Popiſh Magiſtrates there. The Queen will not have Inquiſition made into Mens Conſciences.* Cartwright *and others in* Cambridge *condemn the Eccleſiaſtical State. The Endeavours of the Heads there to reſtrain them. Their Aſſertions in* XXVI *Articles. Treaties for the* Scotch *Queen's Liberty. The Concluſion.*

Favourers of Popery in Cirenceſter.

NOtwithſtanding the Care that was taken but the laſt Year, that all Juſtices and other Gentlemen through the Kingdom, ſhould ſubſcribe to the Act of Uniformity, and promiſe for themſelves and their Families duely to come to Common Prayer and Sacraments; yet the Temper of their Minds was the ſame, and many of them bore favourable Hearts to the old Superſtition. And theſe did too often (where they could pick Occaſion) uſe Rigor towards ſuch as more ſincerely and earneſtly ſerved God, and read the Scriptures. There was a pious Society of theſe in *Cirenceſter* in *Glouceſterſhire*, who lived quietly and without Offence, and uſed ſometimes to aſſociate themſelves, to invocate and call upon the Name of Almighty God; declaring their utter Deteſtation of all ſuch erroneous and execrable Opinions and Practices, as they heard and ſaw too much of. This Society, for this their godly and zealous Behaviour, raiſed up the Diſpleaſure of ſome chief Men there againſt them; as one *Nicolas Philips*, Common Sergeant of the Town of *Ciſſiter*, [i. e. *Cirenceſter*] and Servant to Sir *Henry Jerningham*, Knight, a great Man under Queen *Mary*, *Robert Straunge*, Juſtice of Peace, *Chriſtopher George*, Clerk of the Peace, and others their Adherents, to a great Number. By theſe Perſons had enſued to the ſaid honeſt piouſly diſpoſed Men no little Trouble, partly by Impriſonment of their Bodies, Confiſcation of their Goods, or Fear of Death. They called them Tumultuous and Rebels; and ſo over-awing them, that they dared not to confute any Doctrine or Practice repugnant to God's Word; and alſo heartning wicked and traiterous Papiſts. Theſe hard Dealings compelled theſe Proteſtants in this Town, to draw up and prefer a Petition to the Lords of her Majeſty's Privy Council.

A religious Society.

Their Petition againſt their Enemies.

Wherein they ſet forth all this before ſaid; ſhewing alſo, ‘That where the Queen's Highneſs with their Lordſhips Advice, had ſuppreſſed the Tyranny of ſuch infected Members, as tolerated, might have impriſoned a Number of good Subjects; yet preſently remained in the ſaid Predicament a Number of corrupt Hearts: And that theſe, perſuaded by a Sermon of late made by one *Horton*, did report the ſacred Word encloſed within the Bible, to be falſe and full of Error, as untruly tranſlated: and therefore not meet among the common People to be read and taught: That theſe ſlanderous Reports had wounded their Conſciences. And conſidering the execrable Doings before-mentioned, whereof thoſe Perſons above-

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named were as the Chiefeſt, they petitioned, that it would pleaſe their Lordſhips to remove and weed them out from having any Authority; and through examining of them, to bolt out a Number of their Affinity.'

Papiſts Conſciences not to be ſifted.

And yet notwithſtanding theſe bold and exorbitant Practices of Papiſts, they did even at this Time receive a notable Piece of Favour, to gain them, if poſſible, to be better minded, and to behave themſelves quietly, as well as to clear the Queen of falſe Reports: It was this: 'That the Queen would not have any of their Conſciences unneceſſarily ſifted, to know what Affection they had to the old Religion:' Which was in Effect to allow them their Religion to themſelves, if they would but be quiet, and make no Diſturbances about it in the State. And for the better certifying all Perſons of it, the Lord Keeper had an Order to declare as much in the Star-Chamber. And this Matter was drawn up by the Secretary to be publiſhed by the ſaid Lord Keeper in the ſaid Court on the 15th of *June*, in theſe Words:

The Queen's Declaration in the Star-chamber about it.

'Whereas certain Rumours are carried and ſpread abroad among ſundry her Majeſty's Subjects, that her Majeſty hath cauſed, or will hereafter cauſe, Inquiſition and Examination to be had of Men's Conſciences in Matters of Religion; her Majeſty would have it known, that ſuch Reports are utterly untrue, and grounded either of Malice, or of ſome fear more than there is Cauſe. For altho' certain Perſons have been lately convented before her Majeſty's Council upon juſt Cauſes, and that ſome of them have been treated withal upon ſome Matter of Religion; yet the Cauſe thereof hath grown merely of themſelves; in that they have firſt manifeſtly broken the Laws eſtabliſhed for Religion, in not coming at all to the Church, to Common Prayer, and Divine Service, as of late time before they were accuſtomed, and had uſed by the Space of 9 or 10 whole Years together: So as if thereby they had not given manifeſt Occaſion by their open and wilful Contempt of breaking of her Majeſty's Laws, they had not been any thing moleſted, or dealt withal:

'Wherefore her Majeſty would have all her Loving Subjects to underſtand, that as long as they ſhall openly continue in the Obſervation of her Laws, and ſhall not wilfully and manifeſtly break them by their open Actions, Her Majeſty's Meaning is, not to have any of them moleſted by any Inquiſition or Examination of their Conſciences in Cauſes of Religion; but will accept and entreat them as her good and obedient Subjects. And if any ſhall otherwiſe by their open Deeds and Facts declare themſelves wilfully diſobedient to break her Laws; then ſhe cannot but uſe them according to their Deſerts; and will not forbear to enquire of their Demeanors, and of what Mind and Diſpoſition they are, as by her Laws her Majeſty ſhall find it neceſſary.

'Of all which, her Majeſty would have her Subjects in all Parts of her Realm diſcretely warned and admoniſhed, not to be abuſed by ſuch untrue Reports, to bring them any wiſe to doubt of her Majeſty's Honourable Intention towards them: Who meaneth not to enter into the Inquiſition of any Mens Conſciences, as long

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‘ as they ſhall obſerve her Laws in their open Deeds: Being alſo ‘ very loth to be provoked by the over much Boldneſs and Wilfulneſs ‘ of her Subjects to alter her natural Clemency into a Princely Se‘ verity.

Some in Cambridge *openly oppoſe the Government of the Church.*

The Innovators ſeemed to get more Ground while the State was thus watching and intent upon the Popiſh Party; from whom the Kingdom had lately felt ſome ſevere Shocks. In the Univerſity of *Cambridge*, they ſtill ſhewed their Incompliance and Diſlike upon all Occaſions; but now they began to be more formidable in their Diſſenſions. For hitherto the Quarrel was only about wearing the Cap and the Surplice, and ſuch like Apparel, and the Poſture in receiving the Sacrament: But now they attempt to move another, and a more dangerous Matter; in aſſaulting the Hierarchy of the Church; and diſproving and condemning the antient wholeſome Government uſed in it by Archbiſhops and Biſhops, Deans and Archdeacons, and other Eccleſiaſtical Officers. This Faction in the ſaid Univerſity was Headed by one *Thomas Cartwright*, formerly of St. *John*'s, now a Fellow of *Trinity* College: But he was watched and withſtood by Doctor *Whitgift* the Maſter. He was one that always ſtubbornly refuſed the Cap, and the like Ornaments, agreeable to the Queen's Injunctions: a bold Man, and wrote *Latin* well, and had ſtudied Divinity ſo far, as to have taken his Degree of Bachelor in Divinity. But whether it were out of ſome Diſguſt for not being hitherto preferred, or out of an Admiration of the Diſcipline practiſed in the Church of *Geneva*, or both; he ſet himſelf with ſome other young Men in the Univerſity, to overthrow the Government of this Church, and propounded a quite different Model to be ſet up in the room of it.

Cartwright'*s Doctrines;*

MSS. penes me.

And ſuch a ſtrong party he had among the Scholars, that upon Dr. *William Chaderton*'s Reſignation of the Divinity Lecture, founded by the Lady *Margaret*, in *May* or *June* he ſucceeded, and read ſome Lectures; Wherein he taught ſuch Doctrine (as the ſaid Dr. *Chaderton* wrote to *Cecil* their High Chancellor) as was pernicious and intolerable in a Chriſtian Commonwealth. That is, that in the Church of *England* there was no lawful and ordinary Calling and chuſing or admitting of Miniſters: And that the Election of Miniſters and Biſhops at this Day was Tyrannous. And that *Archiepiſcopi, Decani, Archidiaconi*, &c. were *Officia & Nomina Impietatis*, *i. e.* Archbiſhops, Deans, Archdeacons, *&c.* were Offices and Names of Impiety.

And Chapman'*s;*

But beſides *Cartwright*, there was one *Chapman* of the ſame College, who in a Divinity-Diſputation defended (not without great Offence of many) that Chriſt did not deſcend into Hell after his Death. And put alſo his other Queſtion, if it might have been allowed, that *duo habere Sacerdotia nefas eſſet*, i. e. To have two Livings was unlawful.

And Some'*s.*

And further, one Mr. *Some* their Adherent, preached a Sermon in St. *Mary*'s about this very time againſt Pluralities and Non-reſidence. Which (ſaith the abovesaid Dr. *Chaderton*) had not been greatly amiſs; but that he burſt out into a Heat of pernicious and rebellious Articles: 1. That all the Court of Faculties was damnable, deviliſh and deteſtable; and that he did hope to live to ſee it trodden under Foot

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Foot and overthrown. 2. That the Queen's Majeſty's Laws did permit and determine many deteſtable, deviliſh and damnable Things. 3. That of Biſhops he liked well; but as they were now a-days choſen, and did uſurp Authority, and Governance over the Clergy, he could not away with them. Neither were they according to the *Acts* of the Apoſtles. 4. That thoſe which had Paſtoral Charges were bound to be Reſident always, without Leave of their Pariſh firſt aſked and obtained. But Prebendaries (he ſaid) they were Exhibitioners, and at Liberty to remain whereof, or whereon they liſted. 5. That Excommunication uſed now a-days was not allowed by the Scripture; neither was it in one Man's Hand or Power.

Libels.

Libels alſo at this time were publickly ſcattered in the Schools, *viz.* That poor Men toil and travel, but the Prince and the Doctors, they licked up all. And many ſuch like ſeditious and rebellious Quarrels and Strifes were now in that Univerſity. So that the Minds of theſe Men were to overturn and overthrow all that Eccleſiaſtical and Civil Governance that now was; and to ordain and inſtitute a new founded Policy.

Addreſs to the Chancellor of Cambridge *to ſuppreſs theſe Men.*

And upon theſe Accounts the ſaid Dr. *Chaderton* moved the Chancellor of the Univerſity to conſider, what Perils might and would be the Sequel thereof without ſpeedy Reformation by his careful Procurement, either of his abſolute Authority as Chancellor; or from the Queen's moſt Honourable Council, as Occaſion ſhould require: Since ſuch ſeditious Contentions and Diſquietneſs, ſuch Errors and Schiſms, openly taught, and preached boldly and without Warrant, were lately grown among them; that the good State, Quietneſs and Governance of *Cambridge*; and not of *Cambridge* alone, but of the whole Church and Realm, were in great hazard, unleſs ſeverely by Authority they were ſuppreſt. Wherefore he prayed him for God's Cauſe, and the Care he bore to that Univerſity, to take ſome Order for Reformation of theſe Diſorders; either by Commiſſion to ſuch as he ſhould like beſt in the Univerſity for Cauſes Eccleſiaſtical; or elſe by his Letters to Mr. *Vicechancellor*. Who altho' he were minded to call them to Account, yet he thought, he either would, or could not miniſter ſufficient Puniſhment to ſuppreſs their Errors. Otherwiſe Satan would have the upper hand, and they, of the Univerſity, ſhould be all in a Hurly-Burly and ſhameful Broil. And then he concluded with this Prayer; 'Jeſus Chriſt for his infinite Mercy ſake deliver us 'in theſe dangerous Days; and grant you long Life and Power to be 'a Patron of his Glory.' This was writ from Queen's-College, *June* 11th.

Archbiſhop of York's *Advice upon theſe Diſturbances.* June 24.

Grindal, now Archbiſhop of *York*, ſome time of this Univerſity, judged theſe Stirs at *Cambridge* to be of ſuch dangerous Import, that he alſo wrote a Letter to the ſaid Chancellor, 'To take ſome ſpeedy 'Courſe againſt *Cartwright*, who in his Readings did daily make Invectives againſt the Extern Policy and Diſtinction of States in the 'Eccleſiaſtical Government, with other Aſſertions uttered by him 'publickly. He ſhewed, how the Youth there, frequenting his 'Lectures in great Numbers, were in danger to be poiſoned (as he 'expreſſed it) with a Love of Contention and a liking of Novelty. 'And ſo might become hereafter unprofitable, nay hurtful to the

‘ Church. His Advice and Judgment was, that he the Chancellor,
‘ ſhould write to the Vicechancellor with Expedition, to command
‘ *Cartwright* and all his Adherents to Silence, both in Schools and
‘ Pulpits; and afterwards upon Examination and Hearing of the
‘ Matters before him and ſome of the Heads, to reduce the Offenders
‘ to Conformity, or to expel them out of the Colleges, or the Uni-
‘ verſity, as the Cauſe ſhould require. And alſo that the Vicechancel-
‘ lor ſhould not ſuffer *Cartwright* to proceed Doctor of Divinity at
‘ the approaching Commencement, which he had ſued for.

The Chancellor's Letter to the Univerſity. Their Anſwer.

The Chancellor forthwith diſpatched his Letters to Dr. *John Mey*, the Vicechancellor, and the Heads; directing them the Way and Courſe they ſhould take in theſe Matters. And in their Anſwer, they ſignified to him, That they would take due Deliberation and Adviſement in time convenient; wherein they would either bring Diſorder to a Conformity, and reform ſuch Things as had been offenſive; or, if they could not, they would ſeek Aid at his Hands, Which might ſupply the Defect of Ability in them. Which he, the Chancellor, had promiſed with a continual readineſs of maintaining the quiet Eſtate of their Body; and ſhewing his ready Inclination, and favourable Affectation of preferring Learning and Godlineſs, joined with Gravity and Diſcretion, and an earneſt ſtudy of repreſſing diſorderly Preaching and Teaching, tending to the Everſion of good Laws and Orders Eccleſiaſtical.

Diſturbance about Cartwright's *Grace for Doctor.*

Immediately the ſame Day this Letter was brought, which was the 29th of *June*, the Vicechancellor read it in the Regent-Houſe. Which as ſoon as he had done, there happened a great Confuſion made by *Cartwright*'s Friends, who laboured to procure him to be made Doctor. Which they, ſuppoſing the ancient Heads of the Colleges were againſt, made ſuch inſolent Attempts as the like had not heretofore been ſeen. For every one of the ancient Doctors, contrary to their old Cuſtom, and to their great Diſcredit, were denyed to be *in the Head*; for fear they ſhould ſtop *Cartwright*'s Grace upon the Chancellor's Letters, newly read. And ſo none could be admitted to be *in the Head* for paſſing of Graces, but only ſuch as were known to favour *Cartwright*'s Cauſe. Who nevertheleſs was ſtopt from his Degree by the Vicechancellor. For which he ſuffered the ſame Day no ſmall Trouble at his and his Favourers Hands; and was like to ſuſtain more (as he wrote to the Chancellor) unleſs by his Authority he might be in his lawful Doings aſſiſted. And this *Mey* the Vicechancellor wrote in the Preſence of Dr. *Perne*, Dr. *Hawford*, Dr. *Harvey* and Dr. *Ithel*, ſome of the abovesaid old Heads.

Letters of Cartwright *and his Friends*

Nor were *Cartwright* and his Friends wanting in their Letters to the Chancellor in his Behalf. Two Letters of *Cartwright*'s I have ſeen writ in *Latin*: and two more dated in *July* and *Auguſt* writ by his Friends, ſubſcribed with about 20 or 25 Names. Among which were *Thomas Aldrich*, *Sherwood*, Proctor; *Rob. Soom*, *John Knewſtubs*, *Edmund Chapman*, *Bartholomew Doddington*, *Richard Greenham*, *Richard Howland*, *Alan Par*, *John Stil*, ----- *Rockrey*. Some of theſe upon more mature Years quite altered their Opinions; and two of them were afterwards Biſhops.

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The Chancellor's Advice and Order.

After theſe earneſt Applications to the Chancellor on both Sides, he conſidered the Matter with much Deliberation and Meekneſs; and in the beginning of *Auguſt* ſent his Advice and Order to the Heads. Which being drawn up with ſo much Modeſty and Wiſdom all with his own Hand, and repreſenting as favourably as might be *Cartwright*'s Caſe, I think it worthy to be tranſcribed.

‘As the Office which I have to be the Chancellor of that Honourable Univerſity, is of more Importance than my Underſtanding can wield; ſo is my Care the greater, doubting leſt my Ignorance ſhould be the Cauſe of ſuch Inconvenience as may happen to the Proſperity of the ſame. And therefore for the ſupplying of this Doubt in myſelf, I will forbear to uſe any Authority to command, or to direct you who are the principal Heads thereof, in any thing of Weight: And yet not to concele my Carefulneſs, I will give you Remembrances of Things meet to be conſidered in a Novelty lately happened in that Univerſity; remitting the Order and Execution thereof to your Wiſdoms. The Novelty is, the late Entry of Mr. *Cartwright*, Reader of the Divinity Lecture, erected by the Noble Lady MARGARET, great Grandmother to our Sovereign Lady, the Queen's Majeſty, into ſome new Obſervations of the Errors in the Miniſtry of the Church: Taxing ſuch Miniſters, as namely Archbiſhops, and ſuch like as he findeth not expreſly named in the Books of the New Teſtament. The Offence that may grow hereby in the Government of this our Church of *England*, by moving ſuch Alterations, cannot be ſmall; except it be well conſidered beforehand, upon what neceſſary Grounds ſuch Changes ſhould be motioned. How far Mr. *Cartwright* herein proceeded, I cannot certainly determine; being by himſelf, and a Teſtimonial of others of that Univerſity of good Name advertiſed in one ſort; and by others alſo there, whom I have Cauſe to truſt, in another ſort. What Mind he had in the moving of theſe Matters, by himſelf in Communication, I perceive the ſame not to be much reprehended; being as it ſeemeth not of any Arrogancy, or Intention to move Troubles; but as a Reader of the Scripture to give Notes by Way of Compariſon between the Order of the Miniſtry in the Times of the Apoſtles and the preſent Times now in this Church of *England*.

‘But weighing with myſelf what Occaſions others abroad, harkning to this Novelty, may take to breed Offence in the Church, not only of the Adverſaries, but alſo of the Profeſſors of true Religion; I have thought good to uſe my Authority, as Chancellor, to charge Mr. *Cartwright* not to deal any further in theſe kind of Queſtions, in his Readings or Sermons, or any otherwiſe; until that ſome Order may be taken this *Michaelmas* Term therein, upon more Commodity of Conference meet for ſuch a Matter. Whereto he hath accorded. And in the mean Seaſon I think it alſo good, that no contrary Diſpute or Argument be uſed herein, in the Univerſity, to provoke further Altercation. The manner whereof I commit to your Conſideration. And for further Determination of theſe new Queſtions, as well for common Order, as for the Truth of the Controverſy, I ſhall gladly receive your Advices and

‘ Opinions: Meaning thereunto to conform myſelf, for the Credit I ‘ have in your Wiſdoms and great Learning, and the Love that I truſt ‘ you bear to the Truth and common Quietneſs.

Cartwright *ſtayed from Reading.*

So that *Cartwright* was forbid by the Chancellor only to read upon thoſe nice Queſtions, but by the Vicechancellor and Heads, he was now ſtayed from Reading at all; both for the Contagiouſneſs of the Time, and the Abſence of many of his Auditors. And alſo leſt his Admittance to read again, being once by them inhibited, without ſome Satisfaction, might ſeem to give Authority and Credit to his new Opinions, (which they took to be not only untrue, but alſo dangerous and very inconvenient for the State of this Church of *England*) ſome of the Heads, *viz. Hawford*, *Harvey* and *Whitgiſt*, did in a Letter to the Chancellor beſeech him, not to let any thing be done that might tend to the Encouragement of ſuch as would be counted Authors of ſtrange Opinions and new Devices. And they further ſignified to him, that when the reſt of their Company (now this Vacation-time abſent) were returned, he ſhould underſtand at large (a thing which the Chancellor ſeemed to require of them) how dangerous and inconvenient theſe new Opinions were.

The Heads write again to the Chancellor.

Auguſt 11.

Cartwright's *Tenets, ſhewed him by* Whitgift.

Auguſt 19.

To go on therefore with this Hiſtory of *Cartwright* and the Heads. The Chancellor by his Anſwer which he ſent them, approved of their Proceedings with him. And to confirm the Chancellor in his Diſlike of this Man and in his Allowance of what the Heads had done, Dr. *Whitgiſt* ſoon addreſſed another Letter unto him, that he might fully underſtand *Cartwright*'s Opinions. For theſe had often Debates together, living in the ſame College: So the Doctor preſented in Writing to the ſaid Chancellor, what *Cartwright* had uttered to him in private Conference, and which he had alſo openly taught, *Viz.*
Firſt, That there ought not to be in the Church of Chriſt either Arch- 1.
biſhops, Archdeacons, Deans, Chancellors or any other, whereof
mention is not expreſly made in the Scripture. Secondly, that the 2.
Office of the Biſhop and Deacon, as they were then in the Church of
England, was not allowable. Thirdly, that there ought to be an 3.
Equality of all Miniſters: And every one to be chief in his own Cure.
Fourthly, That Miniſters ought to be choſen by the People as they 4.
were in the Apoſtles Time. Fifthly, that none ought to be a Miniſter 5.
unleſs he have a Cure. Sixthly, That a Man muſt not preach out of 6.
his own Cure. Seventhly, That the Order of Calling and making of 7.
Miniſters now uſed in the Church of *England*, is extraordinary, and to be altered. And divers others depended on theſe, as he, the Chancellor might eaſily conjecture: Which would (he ſaid) breed a mere Confuſion, if they ſhould take place.

Cartwright *deprived.*

Cartwright was after this earneſtly dealt withal by the Heads to forſake his Aſſertions taught in his Lectures. But he ſtill ſtiffly defended them. Wherefore the Injunction of not reading remained upon him. In the mean time they omitted no charitable, Chriſtian Means to perſuade him; but the more favourable he was dealt withal, the more untractable they found him. Therefore they ſaw it neceſſary to proceed to deprive him. But before they would do this, they thought fit to ſignify their Puroſe to the Chancellor: Which *Whitgiſt* (now Vicechancellor) and the reſt of the Heads did by their Letter. Wherein

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they ſent him alſo a Copy of the Propoſitions *Cartwright* had ſet down and ſubſcribed with his own Hand; and whereunto he was fully bent to ſtand: Which were theſe:

His Propoſitions ſubſcribed by him.

I. *Archiepiſcoporum & Archidiaconorum Nomina ſimul cum muneribus & Officiis ſuis, ſunt abolenda.*

II. *Legitimorum in Eccleſia Miniſtrorum Nomina, qualia ſunt Epiſcoporum & Diaconorum, ſeparata à ſuis muneribus in Verbo Dei deſcriptis, ſimiliter ſunt improbanda, & ad Inſtitutionem Apoſtolicam revocanda. Ut Epiſcopus in Verbo & Precibus: Diaconus in Pauperibus curandis verſetur.*

III. *Epiſcoporum Cancellariis, aut Archidiaconorum Officialibus regimen Eccleſiæ non eſt committendum; ſed ad idoneum miniſtrum & Preſbyterium ejuſdem Eccleſiæ deferendum.*

IV. *Non oportet miniſterium eſſe vagum & liberum: Sed quiſque debet certo cuidam gregi addici.*

V. *Nemo debet miniſterium tanquam Candidatus petere.*

VI. *Epiſcopi tantùm Authoritate & Poteſtate miniſtri non ſunt creandi; multo minus in Muſeo, aut loco quopiam clanculario: Sed ab Eccleſia Electio fieri debet.*

Some of theſe they knew (as they wrote to their Chancellor) to be untrue, dangerous and tending to the Ruin of both Learning and Religion; as the Firſt, Second, Third and Fifth. Some untruly imagined, to make the Common ſort believe that to be, which is not, as the Third and Sixth.

Therefore now *Cartwright* ſtood upon his Deprivation. To which the Heads ſaid, they muſt proceed, unleſs they would open a Door to Schiſm, Contempt of Authority and other Contentions. But they thought it their Duty to certify their Chancellor of it; both that they might have his Conſent thereunto, and to prevent untrue Rumours, which as they were ſpread abroad, might probably come to his Ears.

Others in the Univerſity reſtrained.

And new Statutes for that Univerſity having been lately made, and confirmed by the Chancellor, the Heads had now more Power given them to correct and remedy Diſorders in the Members. Whereby they were enabled the better to proceed with this unreclaimable Reader; as they had already made uſe of theſe Statutes with good Succeſs againſt ſome Followers of *Cartwright*: However, the younger ſort, for the reſtraining of their Liberty, murmured, and grudged much at them. But the Heads let the Chancellor know, that without them they could hardly have been able to keep the Univerſity in good Order; the Stomachs of ſome were ſo great, and the common ſort ſo inclined to Novelties and contentious Dealings. And ſo in fine, *Cartwright* was deprived of his Place of *Margaret* Profeſſor, and ſoon after of his Fellowſhip in the College.

Divers other Aſſertions of Cartwright *and others.*

I ſhall end my Relation of theſe Diſturbances in *Cambridge* occaſioned by *Cartwright* and his Party, after that I ſhall have given in a Catalogue of divers other Articles, (beſides the Six above-mentioned) propounded and divulged abroad by the ſaid *Cartwright* and others in the Univerſity; as they were this Year ſent up to the Chancellor.

VII. *In reformanda Eccleſia neceſſe eſt, omnia ad Apoſtolicam Inſtitutionem revocari.*

VIII. *Nemo debet ad Miniſterium admitti, ſi non ſit idoneus ad docendum. Qui autem in Miniſterio ad docendum ſunt inepti, miniſterio ſunt abdicandi.*

IX. *Idem Precum, Verbi, Sacramentorum Miniſter eſſe debet: Proptereáq; nemini licitum eſt aut publicè pro Eccleſia Preces concipere, aut adminiſtrare Sacramenta, qui non ſit Verbi Miniſter.*

X. *Papiſtici Sacerdotes vi Ordinationis ſuæ non poſſunt eſſe Miniſtri Evangelii.*

XI. *Solum Canonicæ Scripturæ ſunt publicè in Eccleſia legendæ.*

XII. *Liturgia Eccleſiaſtica debet eſſe publicè ita compoſita ut ſublatis privatis Precibus & Lectionibus, omnes Miniſtro docenti aut precanti attendant.*

XIII. *Cura ſepeliendi mortuos non magis ad miniſterium, quam ad reliquam Eccleſiam pertinet.*

XIV. *Omnis Scriptura pari Dignitate & Reverentia eſt habenda, ut & omnia Dei Nomina. Quare præter rationem omnem injungitur, aut ut Evangelium audirent ſtantes, aut ad Nomen Jeſu genua flectantur, vel nudentur Capita.*

XV. *Sedere in Sacra Cœna non minus eſt liberum, quam genua flectere aut ſtare; atq; adeo convenientius, quod Cœnam magis exprimit.*

XVI. *Sacramenta non ſunt in privatis locis adminiſtranda; ne ab ipſis quidem miniſtris; nedum a mulieribus, aut privatis hominibus: ut Baptiſma Infantibus, aut Cœna periclitantibus.*

XVII. *Cruce Infantem in Baptiſmo ſignare, ſuperſtitioſum eſt; addita autem quam ſolent ejus Significatione, magis intolerabile.*

XVIII. *Æquum eſt ut pater filium Eccleſiæ baptizandum exhibeat cum Fidei confeſſione, in qua eum educare ſtudebit; ſine Infantis nomine reſponſione, Volo, Nolo, Credo,* &c. *Neq; etiam ferendum eſt, aut ex mulieris Authoritate nomen Infantis in Eccleſia aſſignetur; aut per imprudentem puerum tanti ponderis ſtipulatio de Infante educando fiat.* (*Imprudentem intelligo, qui non ſit Cœnæ communicandæ idoneus.*)

XIX. *In imponendis nominibus religio eſt habenda, ut vitetur Paganiſmus: tum etiam ut vitentur Officiorum Nomina, Chriſti, Angeli, Baptiſtæ,* &c.

XX. *Matrimonium certis quibuſdam anni temporibus interdicere, Papiſticum eſt. Venale autem illud tum facere, aliquanto intolerabilius etiam eſt.*

XXI. *Poteſtatem facere aliquibus, ut Matrimonium contrahant, non conſcia Eccleſia, cujus judicio de Impedimentis, ſiquæ ſunt, ſtandum fuit,* (*prius adhibita ejus promulgatione*) *non eſt licitum.*

XXII. *Quadrageſimalis Jejunii Obſervatio, unà cum diei Veneris & Sabbati, tum propter Superſtitionem, tum aliis de cauſis, eſt illicita; quamvis illud politico nomine conentur ſtabilire.*

XXIII. *Feſtorum dierum Obſervatio eſt illicita.*

XXIV. *Nundinatio in die Dominica eſt illicita.*

XXV. *In ordinandis Miniſtris,* Accipe Spiritum Sanctum, *ridiculè & nefariè dicitur.*

XXVI. *Reges & Epiſcopi unguendi non ſunt.*

Mary

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Queen of Scots remains in Cuſtody here.

Mary the unhappy Queen of *Scots* remained yet in Cuſtody in *England*; and that Queen *Elizabeth* may be juſtified in detaining her hitherto, I ſhall relate from the Secretary's own Papers, the Treaties that were ſet on Foot for her Enlargement, and the Several Cauſes why they took not effect.

Treaties for her Enlargement. Cott. Libr. Julius F 6.

The firſt Treaty began at *York* the laſt day of *September* 1568, and was prorogued to *London*. This Treaty took no Effect, becauſe during it, the Lord *Boide* and the Biſhop of *Roſſe* practiſed to ſteal the Queen of *Scots*. But principally, becauſe the Lord *Boide*, the Lord *Herris*, and other Lords, *Kildwing* and the Biſhop of *Roſſe*, were unwilling to enter into the Examination of the Lord *Darnley*'s Murder, how it came: and by ſpecial Commiſſion from the *Scotch* Queen did diſſolve the Treaty *Decemb.* 15. the ſaid Year.

The Second Treaty began the 24th of *April* 1569. For the Execution whereof the Biſhop of *Roſſe* was ſent alone as Ambaſſador from the *Scotch* Queen, to deal with her Majeſty and the Lords of the Council. During this Treaty, which was entertained by her Majeſty with all Kindneſs, a Marriage was practiſed under hand, without her Majeſty's Privity, between the Duke of *Norfolk* and the ſaid Queen. This intended Match was ſignified in Secret to the Ambaſſadors of *France* and *Spain*, and to the Nobility of the North of *England*. *Candiſh* was ſent from the Duke to that Queen with Letters and Tokens, to further this Match. The Earl of *Northumberland* propounded to that Queen by *Leonard Dacres*, (whom he ſent on purpoſe) a Means for her Eſcape. Which not proceeding, he afterwards betook himſelf to an open Rebellion; and ſo did the Earl of *Weſtmorland*; who by help from *Scotland* invaded *England*. Theſe things were Impediments, why this Second Treaty took no Effect.

The 20 of *May* 1570. a Third Treaty begun from the *French* Ambaſſador and the Biſhop of *Roſſe*. Who offered thereupon to the Lords of her Majeſty's Council certain Articles; among which this was contained, That all *Engliſh* Fugitives being in *Scotland* ſhould be delivered into *England*, or kept there to be forth coming at the End of the Treaty. The Commiſſioners in this Treaty were, for the Queen of *England*, the Lords of her Council; for the *Scotch* Queen, the Biſhop of *Galloway*, Lord *Levingſton* and the Biſhop of *Roſſe*; for the King of *Scots*, the Earl *Morton*, Abbot of *Dunfermeling*, and Maſter *James Mckgile*. But while this Treaty was in hand, her Majeſty underſtood, that the Articles of her Treaty were privily communicated to the Pope, to the *French* King and to the Duke of *Alva*. And that there was ſent to the ſaid King Sir *George Barklay*; to the ſaid Duke Maſter *John Hamilton*, and to the Pope Maſter *Henry Keache*; to ſend Succour and Support for the *Scotch* Queen againſt her Majeſty.

That contrary to one of the offered Articles, ſome of the *Engliſh* Fugitives were conveyed into *Flanders*; and there by means of the *Scottiſh* Queen rewarded with Twelve Thouſand Crowns. That contrary to another, one was ſent to ſollicit foreign Forces, to invade *England*.

Laſtly, whereas this Treaty, being Tripartite, could not proceed until a new Commiſſion were obtained by thoſe that came from the

King of *Scots*, which was to be procured with all ſpeed, to ſupply ſome Difference of the old, the *Scotch* Queen would admit of no Delay or *Reſpit*. And ſo by means thereof and the Practices aforeſaid, this Treaty alſo brake off without any good Concluſion.

There was a Fourth in 1582. and a Fifth in 1583. and yet a Sixth in 1584. Which all proved ineffectual by Practices carried on at thoſe very Junctures againſt the Queen's Safety or Life; but theſe Matters being beyond the Bounds of this Hiſtory, I ſay nothing more of them.

The Concluſion.

And thus I have at length, by God's Aſſiſtance, brought down this Hiſtory of the Church of *England*, and the various Tranſactions in it, from the Firſt unto the Thirteenth Year of Queen *Elizabeth*. By which Time it arrived to a good Conſiſtency and Eſtabliſhment; and had in ſome good Meaſure got the better of thoſe that laboured to ſhake and make it totter, nay to overturn it: and became alſo furniſhed (eſpecially the Mother Churches) with learned and able Paſtors and Miniſters. For which I ſhall produce the Teſtimony of a very knowing man in thoſe Times; and with it ſhall conclude. When the Author of the *Admonition* had ſlanderouſly called the Cathedral Churches *Popiſh Dens*, he took Occaſion to inform the World; 'That he 'would offer a dozen Cathedral Churches in *England*, which he him'ſelf did know; the worſt whereof in Learning ſhould encounter with 'all Papiſts, Anabaptiſts, and what other Sects ſoever in *England*, 'for the Defence of Religion now profeſt, either by Word or Writing. 'And he thought (without Arrogancy be it ſpoken) there was never 'time wherein theſe Churches were better furniſhed with wiſe, learn'ed and godly men, than they were at that Day. And this he ſpoke 'not boaſtingly, but to God's Glory, the Honour of the Prince, the 'Comfort of the Godly, and the Shame of ſlanderous Papiſts, and 'diſdainful Schiſmaticks.

Whitgiſt *againſt the Admonit.* An. 1572. *P.* 206.

King of Spain, which was to be procured with all ſpeed, to ſupply [illegible] the Abſence of the [illegible], the Scotiſh Queen would admit of no Delay [illegible]. And [illegible] and the [illegible] after this [illegible] Treaty [illegible] without any good Concluſion.

There [illegible] in 1572. [illegible] and [illegible] in 1584. [illegible] carried on at their [illegible] but their Maſters [illegible] no more of them.

And thus I have at length, by God's Aſſiſtance, brought down this [illegible] Hiſtory of the Church of Scotland, and the [illegible] in the [illegible] which I [illegible] good Conſcience [illegible] in ſome good [illegible] the better [illegible] and make it neceſſary to [illegible] the [illegible] But which I ſhall [illegible] of a [illegible] whole Time, and [illegible] called [illegible] would [illegible] and what other [illegible] for the Defence of Religion [illegible]

And I [illegible] (without [illegible]) that [illegible] time wherein there [illegible] were better [illegible] and godly men, than there were at that Day [illegible] nor [illegible] but [illegible] God's Glory, the [illegible] of the [illegible] Comfort of the Godly, and the [illegible] of [illegible] Schiſmaticks.

AN APPENDIX;

BEING A

REPOSITORY

OF

Faithful EXTRACTS

OUT OF

Various Records and Regiſters, Papers of State, Minutes of Council; And Tranſcripts of Speeches, Original Letters, and other Monuments of Antiquity; Referred unto in the foregoing HISTORY:

For the better Illuſtration thereof and Satisfaction of Inquiſitive READERS.

LONDON:

Printed in the YEAR MDCCXXV.

A N
APPENDIX.

NUMB. I.

Queen ELIZABETH'*s Proclamation upon her Acceſs to the Crown.*

By the Quenes Majeſty.

ELIZABETH by the Grace of God, Queen of *England*, *Fraunce* and *Ireland*, Defendour of the Faith, *&c.* Becauſe it hath pleaſed Almighty God, by calling to his Mercie out of this mortal Lief, to our great Grief, our deareſt Suſter of Noble Memory, *Mary*, late Quene of *England*, *Fraunce* and *Ireland*, (whoſe Soul God have) to diſpoſe and beſtow upon us, as the only Right Heyre by Bludde and lawful Succeſſion, the Crown of the foreſayed Kingdomes of *England*, *Fraunce* and *Ireland*, with all maner Titles and Rights thereunto in any wiſe apperteyning; We do publiſh and give Knowledge by this our Proclamation to all maner Peple, being natural Subjects of every the ſaid Kingdomes, that from the beginning of the XVIIth day of this Month of *November*, at which time our ſaid deareſt Suſter departed from this mortal Lief, they be diſcharged of all Bonds and Duties of Subjection towards our ſaid Suſter, and be from the ſame Tyme in Nature and Law bound only to us, as to their only Soveraign Lady and Quene. Wherewith we do by this our Proclamation ſtreightly charge and allye them to us: Promiſing on our Part no leſs Love and Care towards their Preſervation, than hath been in any of our Progenitours, and not doubting on their Parte, but they will obſerve the Duty which belongeth to natural, good and true Loving Subjects.

And further, We ſtreightly charge and command all maner our ſaid Subjects of every Degree, to kepe themſelves in our Peax, and not to attempt, upon any Pretence, the Breache, Alteration, or Chaunge of any Ordre or Uſage preſently eſtablyſhed within this our Realm, upon payne of our Indignation, and the Perils and Puniſhment, which thereto in any wiſe may belong.

God ſave the Quene.

NUMB. II.

The Queen's Council at Hatfield, *to the Marqueſs of* Wincheſter, *and the Earls of* Shrewſbury *and* Darby, *to repair thither, with divers others of the Nobility; to conduct her to* London.

Epiſt. Comit. Salop. *in Colleg. Armor. Vol.* E.

AFTER our harty Commendations to your good Lordſhips. Where the Quenes Majeſty mindeth to take her Journey upon *Wedneſday* next to *London*, her Highneſs Pleſure is, that your Lordſhips ſhall both put your ſelves in a Readineſs, to attend her Majeſty thither with all your Servants and Train; and alſo give Warning to all ſuch Noblemen remaining preſently at *London*, whoſe Names you ſhall receive in a Scedule encloſed, to do the like. The Order of your ſetting forth, and what elſe her Majeſty willeth to be done herein, your Lordſhips ſhall underſtand by our Loving Friend Sir *Rafe Sadler*, who repaireth unto you for this Purpoſe.

And for that there ſhould not, in the Abſence of the Lordſhips and the Reſt, want ſuch as ſhould ſee to the good Order of Things there, her Majeſty's

Pleſure is, That our very good Lord, the Archbiſhop of *York* ſhall remain at *London*, and call unto him in all Matters requiſite for the Preſervation of Order, our Loving Friends, Sir *William Petre*, and Sir *John Maſon*, and to confer with them therein. Which her Highneſs Pleſure we pray you to ſignify unto his Grace: And ſo we bid your Lordſhips right hartily Farewel. *From* Hatfield, *the 21ſt of* Novemb. 1558.

Your good Lordſhip's aſſured Loving Friends,
Pembroke, *E. Clynton*, *W. Haward*,
Tho. Parry, *Edward Rogers*, *Will. Cecill*, *Ambr. Cave*.

NOBLEMEN *appointed to attend upon the Queen's Majeſty at her coming to* London.

Duke of Norfolk.

Earls of
- Oxford,
- Worceſter,
- Rutland,
- Cumberland,
- Huntingdon,
- Bedford.

Viſcounts of
- Hereford,
- Mountague.

Lords
- Aburgaveny,
- Audley,
- Morley,
- Dacres *of the* North,
- Scrope,
- Lumley,
- Zouche,
- Borough,
- Vaux,
- Dacres *of the* South,
- Mountegle,
- Mountjoy,

Lords
- Windſor,
- Rich,
- Darcy,
- Chandos,
- North,
- Williams *of* Thame,
- Haſtings *of* Loughborough,
- John Grey,
- Wharton,
- Willoughby,

Sir Thomas Cheny.

NUMB. III.

The Queen's PROCLAMATION *to forbid Preaching; and allowing only the Reading of the Epiſtles and Goſpels,* &c. *in* Engliſh *in the Churches.*

By the Quene.

THE Quenes Majeſty underſtanding, that there be certain Perſons, having in times paſt the Office of Miniſtery in the Church, which now do purpoſe to uſe their former Office in Preaching and Miniſtery, and partly have attempted the ſame; Aſſembling ſpecially in the City of *London* in ſondry Places, great Nomber of People: Whereupon riſeth amonges the common ſort not only unfruteful Diſpute in Matters of Religion, but alſo Contention, and occaſion to break common Quiet: Hath therefore according to thAuthoritie committed to her Highneſs, for the quiet Governaunce of all maner her Subjects, thought it neceſſary to charge and commaund, like as hereby her Highneſs doth charge and commaund, all maner of her Subjects, as well thoſe that be called to Miniſtery in the Church, as all others; That they do forbear to Preach or Teach, or to gyve Audience to any maner of Doctrine or Preachyng, other than to the Goſpels and Epiſtels, commonly called the Goſpel and the Epiſtel of the Day, and to the Ten Commaundements in the vulgar Tongue, without Expoſition or Addition of any maner Senſe or Meaning to be applyed or added; or to uſe any other maner of publick Prayer, Rite or Ceremony in the Church, but that which is alredy uſed, and by Law receaved, or the common Letany uſed at this preſent in her Majeſty's own Chappel, and the Lords Prayer and the Crede in *Engliſh*; until Conſultation may be had by Parlament, by her Majeſty, and her Three Eſtates of this Realme, for the better Conciliation and Accord of ſuch Cauſes as at this preſent are moved in Matters and Ceremonies of Religion.

The true Advauncement whereof, to the due Honour of Almighty God, the Increaſe of Vertue and Godlyneſs, with univerſal Charitie and Concord amonges her People, her Majeſtie mooſt deſyreth and meaneth effectually by all maner of Means poſſible, to procure and to reſtore to this her Realme. Whereunto, as her Majeſtie inſtantly requireth all her good, faithful and loving Subjects to be aſſenting and ayding with due Obedience; ſo, if any ſhall diſobediently uſe themſelfes to the Breach hereof, her Majeſtie both muſt and will ſee the ſame duely puniſhed, both for the Qualite of thOffence, and for Example to all others neglecting her Majeſties ſo reaſonable Commaundement. Yeven at her Highneſs Palais of *Weſtminſter*, the XXVIIth Day of *December*, the Firſt Year of her Majeſties Reigne.

God ſave the Quene.

NUMB. IV.

The Device *for Alteration of Religion, in the Firſt Year of Q.* Elizabeth.

Cott. *Librar.* Julius. F. 6.

I. *When the Alteration ſhall be firſt attempted?*

At the next Parliament: So that the Dangers be foreſeen, and Remedies therefore provided. For the ſooner that Religion is reſtored, God is the more glorified, and as we truſt wilbe more merciful unto us, and better ſave and defend her Highneſs from all Dangers.

II. *What Dangers may enſue upon the Alteration?*

I. The Biſhop of *Rome*, all that he may, wilbe incenſed. He will excommunicate the Queen's Highneſs, Interdict the Realms, and give it to Prey to all Princes, that will enter upon it; and incite them therto by all manner of Means.

II. The *French* King will be encouraged more to the War, and make his People more ready to fight againſt us, not only as Enemies, but as Heretics. He wilbe in great hope of Aid from hence, of them that are diſcontented with this Alteration, looking for Tumult and Diſcord. He will alſo ſtay concluding Peace upon hope of ſome Alteration.

III. *Scotland* will have ſome Cauſes of boldneſs; and by that Way the *French* King wil ſeem ſooneſt to attempt to invade us.

IV. *Ireland* alſo will be very difficultly ſtayed in their Obedience, by reaſon of the Clergy that is ſo addicted to *Rome*.

V. Many People of our own wilbe very much diſcontented; eſpecially theſe Sorts.

1. All ſuch as governed in the late Queen *Marie*'s Time, and were choſen thereto for no other Cauſe, or were then moſt eſteemed, for being hot and earneſt in the other Religion, and now remain unplaced and uncalled to Credit, will think themſelves diſcredited, and all their Doings defaced, and ſtudy all the Ways they can to maintain their former Doings, and deſpiſe all this Alteration.

2. Biſhops and all the Clergy wil ſe their own Ruine. In Confeſſion and Preaching, and all other Ways they can, they wil perſwade the People from it. They wil conſpire with whomſoever that wil attempt, and pretend to do God a Sacrifice, in letting the Alteration, tho' it be with Murther of Chriſten Men, or Treaſon.

3. Men which be of the Papiſt Sect; which late were in maner all the Judges of the Law; the Juſtices of the Peace, choſen out by the late Queen in all the Shires; ſuch as were believed to be of that Sect; and the more earneſt therin, the more in Eſtimation. Theſe are like to joyn and conſpire with the Biſhops and Clergy.

4. Some, when the Subſidy ſhalbe granted, and Money levied, (as it appeareth that neceſſarily it muſt be don) wilbe therewith offended; and like enough to conſpire and ariſe, if they have any Head to ſtir them to it, or hope of Gain and Spoil.

5. Many ſuch as would gladly have the Alteration from the Church of *Rome*, when they ſhal ſe peradventure, that ſome old Ceremonies ſhalbe left ſtill, or that their Doctrine, which they embrace, is not allowed and commanded only, and all other aboliſhed and diſproved, ſhall be diſcontented, and call the Alteration *A cloaked Papiſtry*, or *A Mingle Mangle*.

III. *What Remedy for theſe Matters?*

Firſt, for *France*, to practice a Peace, or if it be offered, not to refuſe it. If controverſy of Religion be there among them, to help to kindle it.

Rome is leſs to be doubted; from whom nothing is to be feared, but evil Will, Curſing and Practiſing.

Scotland will follow *France* for Peace. But there may be practiſed to help forward their Diviſions; and eſpecially to augment the hope of them, who incline them to good Religion. For certainty, to fortify *Berwick*, and to employ Demilances and Horſemen for the ſafety of the Frontiers. And ſome Expence of Money in *Ireland*.

The Fifth divided into Five Parts.

The Firſt is of them which were of Q. *Mary's* Council, elected and advanced then to Authority, only or chiefly for being of the Pope's Religion, and earneſt in the ſame. Every Augmentation, or Conſervation of ſuch Men in Authority or Reputation, is an Encouragement of thoſe of their Sect, and giveth hope to them, that it ſhall revive and continue, although it have a contrary Blaſt. Seeing their Pillars to ſtand ſtill untouched [will be] a Confirmation to them that are wavering Papiſts, and a Diſcouragement of ſuch that are but half enclined to that Alteration. *Dum in dubio eſt animus, paulo momento huc illuc impellitur.* Theſe muſt be ſearched by all Law, as far as Juſtice may extend; and the Queen's Majeſty's Clemency to be extended not before they do fully acknowledge themſelves to have fallen in the Lapſe of the Law.

They muſt be baſed of Authority, diſcredited in their Countries, ſo long as they ſeem to repugn to the true Religion, or to maintain their old Proceedings. And if they ſhould ſeem to allow, or to bear with the new Alteration, yet not likely to be in Credit, *Quia Neophyti.* And no Man but he loveth that Time wherein he did flouriſh. And when he can, and as he can, thoſe ancient Laws and Orders he will maintain and defend with whom, and in whom he was in Eſtimation, Authority, and a Doer. For every Man naturally loveth that which is his own Work and Creature.

And contrary, As thoſe Men muſt be baſed, ſo muſt her Highneſs's old and ſure Servants, who have tarryed with her, and not ſhrunk in the laſt Storms, be advanced with Authority and Credit: That the World may ſee that her Highneſs is not unkind nor unmindful. And throughout all *England* ſuch Perſons as are known to be ſure in Religion, every one, according to his Ability to ſerve in the Common-wealth, to be ſet in Place. Whom, if in the Cauſe of Religion, God's Cauſe, they ſhall be ſlack, yet their own Safety and State ſhall cauſe to be vigilant, careful and earneſt, for the Conſervation of her State and Maintenance of this Alteration. And in all this, ſhe ſhall do but the ſame that the late Queen *Mary* did, to maintain and eſtabliſh her Religion.

The Second of theſe Five is the Biſhops and Clergy, being in manner all made and choſen, ſuch as were thought the ſtouteſt and mightieſt Champions of the Pope's Church, who in the late Times [by] taking from the Crown, impoveriſhing it, by extorting from private Men, and all other Means poſſible *per fas & nefas*, have thought to enrich and advance themſelves; Theſe, her Majeſty being enclined to ſo much Clemency, yet muſt ſeek as well by Parliament, as by the juſt Laws of *England*, in the *Præmunire*, and other ſuch penal Laws, to bring again in Order. And being found in Default, not to pardon, till they confeſs their Fault, put themſelves wholly to her Highneſs's Mercy, abjure the Pope of *Rome*, and conform themſelves to the new Alteration. And by this means, well handled, her Majeſty's Neceſſity of Money may be ſomewhat relieved.

The Third is to be amended even as all the reſt above, by ſuch means as Queen *Mary* taught, that none ſuch, as near as may be, be in Commiſſion of Peace in the Shires, but rather Men meaner in Subſtance, and younger in Years; ſo that they have Diſcretion to be put in Place. A ſhort Law made and executed againſt Aſſemblies of People without Authority. Lieutenants made in every Shire: One or two Men known to be ſure at the Queen's Devotion. In the mean time Muſters and Captains appointed, *viz.* young Gentlemen which earneſtly do favour her Highneſs. No Office of Juriſdiction or Authority to be in any diſcontented Man's Hand, as far as Juſtice or Law may extend.

The Fourth is not to be remedied otherwiſe than by gentle and dulce Handleing, by the Commiſſioners, and by the Readineſs and Good-will of the Lieutenants and Captains to repreſs them, if any ſhould begin a Tumult, murmur or provide any Aſſembly, or Stoutneſs to the contrary.

The Fifth, for the Diſcontentation of ſuch as could be content to have Religion altered, but would have it go too far, the ſtraight Laws upon the Promulgation of the Book, and ſevere Execution of the ſame at the firſt, will ſo repreſs them, that it is great hope it ſhall touch but a few. And better it were that they did ſuffer, than her Highneſs, or Commonwealth ſhould ſhake, or be in Danger. And to this they muſt well take heed that draw the Book.

And herein the Univerſities muſt not be neglected; and the Hurt that the late Viſitation in Q. *Mary*'s Time did, muſt be amended. Likewiſe ſuch Colleges where Children be inſtructed to come to the Univerſity, as *Eaton* and *Wincheſter:* That as well the Encreaſe hereafter, as at this preſent Time, be provided for.

IV. *What ſhall be the Manner of the Doing of it?*

This Conſultation is to be referred to ſuch Learned Men as be meet to ſhew their Minds herein; and to bring a Plat or Book hereof ready drawn to her Highneſs. Which being approved of her Majeſty, may be ſo put into the Parliament-Houſe, to the which for the time it is thought that theſe are apt Men,

Dr. *Bill*,	Mr. *Whitehead*,
Dr. *Parker*,	Mr. *Grindal*,
Dr. *May*,	Mr. *Pilkington*.
Dr. *Cox*,	

And Sir *Thomas Smith* do call them together, and to be amongſt them. And after the Conſultation with theſe, to draw in other Men of Learning and Gravity, and apt Men for that Purpoſe, and Credit, to have their Aſſents.

As for that is neceſſary to be done before, it is thought moſt neceſſary, that a ſtraight Prohibition be made of all Innovation, until ſuch Time as the Book come forth; as well that there ſhould be no often Changes in Religion, which would take away Authority in the common Peoples Eſtimation; as alſo to exerciſe the Queen's Majeſty's Subjects to Obedience.

V. To the Fifth, *What may be done of her Highneſs for her own Conſcience openly, before the whole Alteration:* Or, *if the Alteration muſt tarry longer, what Order be fit to be in the whole Realm, as an* Interim.

To alter no further than her Majeſty hath, except it be to receive the Communion as her Highneſs pleaſeth on high Feaſts. And that where there be more Chaplains at Maſs, that they do always communicate in both kinds. And for her Highneſs's Conſcience till then, if there be ſome other devout ſort of Prayers, or *Memory* ſaid, and the ſeldomer Maſs.

VI. To the Sixth, *What Noblemen be moſt fit to be made privy to theſe Proceedings, before it be opened to the whole Council?*

The Lord Marquiſs *Northampton*, the Earl of *Bedford*, the Earl of *Pembroke*, and the Lord *John Grey*.

VII. To the Seventh, *What Allowance thoſe Learned Men ſhall have, for the time they are about to review the Book of Common Prayer, and Order of Ceremonies, and Service in the Church, and where they ſhall meet?*

Being ſo many Perſons which muſt attend ſtill upon it, two Meſs of Meat is thought yet indifferent to ſuffice for them and their Servants.

The Place is thought moſt meet [to be] in ſome ſet Place, or rather at Sir *Thomas Smith*'s Lodgings in *Chanon Row*. At one of theſe Places muſt Proviſion be laid in, of Wood, and Coals and Drink.

NUMB. V.

An Act *whereby the Queens Highneſs is reſtored in Blood to the late Q.* Anne *her Highneſs's Mother.*

La Royne le Veult.

Ex Archiv. Edictor. Parli. Numb. XXI.

WE your humble and obedient Subjects, the Lords Spiritual and Temporal, and Commons in this preſent Parliament aſſembled, for divers and ſundry great and urgent Cauſes and Conſiderations us moving, moſt humbly beſeech your Majeſty, That it may be enacted and eſtabliſhed by your Highneſs with the Aſſent of us, the ſaid Lords Spiritual and Temporal, and the Commons of this preſent Parliament aſſembled, and by the Authority of the ſame: That your Highneſs ſhall be from henceforth enabled in Blood, and be inheritable, according to the due Order and Courſe of the common Laws of this your Realm, to the late Queen *Anne*, your Highneſs's Mother, and to all other your Majeſty's Anceſtors, and Couſins of the Part of your ſaid Mother: And that as much of every Act, Record, Sentence, Matter or Writing whatſoever as is or ſhall be hereunto contrary or repugnant, ſhall be from henceforth clearly and utterly void, and of no Effect. Saving to all and every Perſon or Perſons, Bodies Politick and Corporate, their Heirs, Succeſſors, and Aſſigns, and the Heirs, Succeſſors and Aſſigns of every of them, all ſuch State, Right, Title, Uſe, Poſſeſſion, and Intereſt, as they, or any of them have in, or to, any Manors, Lands, Tenements, Rents, Annuities, Fees, Profits, Commodities, and Hereditaments whatſoever, in ſuch like Manner, Form, Quality, Condition, and Degree, to all Intents, Conſtructions and Purpoſes, as they, or any of them, might or ought to have had, uſed or enjoyed the ſame, if this Act had never been had or made.

NUMB. VI.

HETHE *Archebiſſhoppe of* Yorke *his Oration made in the Parliament Houſe,* 1559. *againſt the Bill of the Quene's Supremacye.*

My Lordes all,

Foxii *MSS.* & C. C. C. C. Synodalia.

WITH humble Submiſſion of my whole Talke unto your Honours, I pourpoſe to ſpeke to the Body of this Acte, touchinge the Supremacye. And that the Doinges of this honourable Aſſembly may therein be allwayes fourther honourable, two Thinges are right nedfull and neceſſarye of your Wiſdomes to be conſidered. Furſt, when by the Vertue of this Acte of Supremacye, we muſt forſake and flee from the Sea of *Rome*, it wolde be conſidered by your Wiſdomes, what Matter liethe therin, as what Matter of Weight or Force, what Matter of Daunger or Inconveniaunce, or elſe whether there be none at all. Seconde, when th'Intent of this Acte is to geve unto the Quene's Highneſs a Supremacye, it wolde be conſidered of your Wiſdomes what this Supremacye is, and whether it do conſiſte in Spirituall Government or in Temporall. If in Temporall, what fourther Authorite can this Howſe give unto her Highneſs, then ſhe hath already by Right and Inheritaunce, and not by your Gifte, but by the Appointment of God; She beinge our Sovaraigne Lord and Ladie, our Kinge and Quene, our Emperor and Empreſſe; other Kinges and Princes of Dewtie ought to paye Trybute unto her, ſhe being free from them all. If you will ſay, that this Supremacye dothe conſiſte in Spirituall Government, then it wolde be conſidered, what this Spirituall Government is, and in what Pointes it dothe cheffely remaine. Which beinge firſt agreed upon, it wolde be fourther conſidered of your Wiſdomes, whether this Houſe may graunt them unto her Highneſs, or not; and whether her Highneſs be an apt Perſon to receave the ſame, or not. And by the through

Examynation of all theſe Partes, your Honours ſhall procead in this Matter groundely upon throughe Knowledge, and not be deceaved by Ignoraunce.

Now to the firſte Pointe, wherein I promiſed to examyne this forſakinge and fleynge from the Sea of *Rome*, what Matter either of Weight, Daunger or Inconvenyence dothe conſiſte therin. And if by this our relinquiſhing of the Sea of *Rome* there were none other Matter therin, then a withdrawinge of our Obedience from the Pope's Perſon, *Paul* the IVth of that Name, which hathe declared himſelf to be a very auſtere ſtern Father unto us, ever ſince his firſt Entraunce into *Peter*'s Chayre, then the Cauſe were not of ſuche great Importaunce, as it is in very dede, when, by the relinquiſhinge and forſakinge of the Sea of *Rome*, we muſt forſake and flee from theſe four Thinges. Firſt, we muſt forſake and flee from all generall Councells. Secondly, we muſt flee from all Canonicall and Eccleſiaſticall Lawes of the Churche of Chriſte. Third, from the Judgment of all other Chriſtian Princes. Fourthe and laſt, we muſt forſake and flee from the Unitie of Chriſte's Churche, and by leapinge out of *Peter*'s Shippe, hazarde our ſelves to be overwhelmed and drowned in the Waters of Schiſme, Sects and Diviſions.

Firſt, touchinge generall Councells, I ſhall onlye name unto you theſe Foure, *Nicene* Councell, *Conſtantinopolitan*, *Epheſyne* and *Chalcedon* Councell, which are approved of all Men, doubted of or denyed of no Man. Of the which four Councells S. *Gregory* writethe in this wiſe, *Sicut enim Sancti Evangelii quatuor Libros, ſic hæc quatuor Concilia, Nicen. ſcil. Conſtantinopolitan. Epheſin. et Chalcidonenſe ſuſcipere ac venerari me fateor*. At *Nicene* Councell, the firſt of the Foure, the Biſſhoppes which were aſſembled, did write their Epiſtle to *Sylveſter*, then Biſſhoppe of *Rome*, That their Decrees made ther, muſt be confirmed by his Aucthorytie. At the Councell kept at *Conſtantinople*, all the Biſſhoppes there were obedyent to *Damaſe*, then Biſſhoppe of *Rome*. He as Cheffe Judge of that Councell, did give Sentence againſt theſe Heretickes, *Macedonians*, *Sabellians*, and *Eunomians*; which *Eunomius* was bothe an *Arrian*, and the firſt Author of this Hereſie, That only Faith doth juſtifie; and here, by the waye, it is muche to be lamentid, that we, thInhabitants of this Realme, are muche more inclined to rayſe uppe the Errors and Sects of Ancyent and Condemned Heretickes, then to follow the approved Doctryne of the moſt Catholicke and Learned Fathers of Chriſte's Churche. At *Epheſyne* Councell, *Neſtorius*, the Hereticke, was Condemned by *Celeſtine*, then Biſſhoppe of *Rome*, he beinge the Cheffe Judge there. At *Chalcedonenſe*, all the Biſſhoppes aſſembled ther, did wryte their humble Submiſſion unto *Leo* then Biſſhoppe of *Rome*, wherein they did acknowledge him to be their Cheffe Head. Therefore to deny the Sea Apoſtolike, were to contempne and ſet at nought the Judgments of theſe Foure notable Councells.

Second, We muſt forſake and flee from all Canonicall and Eccleſiaſticall Lawes of Chriſte's Churche, whereunto we have allredye confeſſed our Obedience at the Font, ſaying, *Credo Sanctam Eccleſiam Catholicam*; which Article conteynethe, That we muſte beleve not onely that there is a Holie Catholike Churche, but that we muſt receave alſo the Doctrine and Sacraments of the ſame Churche, obaye her Lawes, and live accordinge unto the ſame. Which Lawes do depend wholly uppon thAuchoritie of the Sea Apoſtolike, and lyke as it was here openly confeſſed by the Judges of this Realme, that the Lawes made and agreed uppon, in the Higher and Lower Houſe of this Honourable Parliament, be of ſmall or none effect, before the reall Aſſent of the Kynge and Prince be geven therto; Semblablye Eccleſiaſticall Lawes made, cannot bynd the Univerſall Churche of Chriſte, without the reall Aſſent and Confirmation of the Sea Apoſtolike.

The Thirde, We muſt forſake and flee from the Judgment of all Chriſtian Princes, whether they be Proteſtants or Catholike, when none of them doe agree with theſe our Doinges; Kinge *Henrye* thEighth beinge the verye firſte that ever tooke uppon him the Tytell of Supremacye. And whereas it was of late here in this Houſe ſaid by an Honourable Man, That the Tytell is of right dewe unto the Kinge, for that he is a Kinge; then it would follow, That

Herod beinge a Kinge, ſhould be Supreme Head of the Churche at *Jeruſalem*; and *Nero* th'Emperour Supreme Head of the Churche of Chriſte at *Rome*, they bothe beinge Infidells, and therby no Members of Chriſte's Churche. And if our Saviour Jeſus Chriſte, at his Departure from this Worlde ſhoulde have lefte the Spirituall Governement of his Churche into th'Hands of Emperors and Kinges, and not to have commytted the ſame unto his Apoſtells, howe negligently then ſhoulde he have lefte his Churche, it ſhall appeare right well, by callinge to your remembraunce, That th'Emperour *Conſtantinus magnus* was the firſte Chriſtian Emperour, and reigned about Three Hundred Yeres after th'Aſcenſion of Chriſte: If therefore by your Propoſition *Conſtantyne* the firſte Chriſtian Emperour was the firſte cheffe Head and ſpirituall Governour of Chriſte's Churche througheout his Empire, then it followithe, howe that our Savyour Chriſte for that whole Tyme and ſpace of three hundred Yeares, untill the comynge of this *Conſtantyne*, lefte his Churche, which he had dearly bought by th'Effuſyon of his moſt precyous Bloode, without a Head; and therefore, how untrue the Sayinge of this Noble Man was, it ſhall fourther appeare by th'Example of Kinge *Ozias*, and alſo of Kinge *David*: For when Kinge *Ozias* did take the Cenſer to incenſe the Aulter of God, the Prieſt *Azarias* did reſiſte him, and expell him out of the Temple, and ſaid unto him theſe Wordes, *Non eſt Officii tui, Ozia, ut adoleas incenſum Domino, ſed eſt Sacerdotum & filiorum Aaron: ad hujusmodi enim officium conſecrati ſunt.* Now I ſhall moſte humble demande of you this Queſtion, When this Preſte *Azarias* ſaid unto this Kinge *Ozias*, *Non eſt Officii tui*, &c. Whether he ſaid Truthe or no? If you anſwere, that he ſpake the Truthe, Then the Kinge *Ozias* was not the Supreme Head of the Churche of the Jewes: If you ſhall ſaye, No, Whye did God then plague the Kinge with a Leproſie, and not the Preſte? The Preſte *Azarias*, in reſiſtinge the Kinge, and thruſtinge him out of the Temple, in ſo doinge did he playe the faithfull Parte of a Subjicte, or no? If youe anſwer, No, Why did God then ſpare the Preſte, and plague the Kinge? If you anſwer, Yea; then it is moſt manyfeſt, *Ozias*, in that he was a Kinge, coulde not be ſupreme Head of the Churche. And as touchinge th'Example of Kinge *Davyd*, in bringinge Home the Arke of God from the Philiſtians *ad Civitatem Davyd*, What Supremacye and Spirituall Government of Gode's Arke did Kinge *Davyd* there take upon him? Did he place himſelf amongeſt the Preſtes, or take upon him any Spirituall Function unto the Preſtes apperteynyng? Did he approche nere unto the Arke, or yet preſume to towche the ſame; no, doubtleſs, when before * he ſawe *Ozias* ſtricken by the Hand of God for the lyke Arrogancye and Preſumption; and therefore Kinge *Davyd* did goe before the Arke of God with his Harpe, makinge Melodye, and placed himſelfe amongeſt the Mynyſtrells, and ſo humblye did abaſe himſelfe, beynge a Kinge, as to daunce, ſkyppe and leappe before the Arke of God, lyke as his other Subjectes. Inſomuche, that Quene *Micholl*, Kinge *Saules* Doughter, beholding and ſeeynge the great Humylitye of Kinge *Davyd*, did diſdayne therat. Wherunto Kinge *Davyd* ſaid, *Ludam, et vilior fiam, pluſquam factus ſum coram Domino meo, qui me elegit potius quam Patrem tuum aut domum Patris tui.* And whereas Quene *Micholl* was therefore plagued at the Hand of God *Perpetua ſterilitate*, Kinge *Davyd* receaved great prayſe for his Humylitie.

Now it may pleaſe your Honours, which of bothe theſe Kinges Examples it ſhalbe moſte convenyent for your Wiſdomes to move our Quene's Highneſs to followe; th'Example of the proude Kinge *Ozias*, and by your Perſwaſion and Counſells, to take uppon her Spiritual Government, therby adventuringe youre Selves to be plagued at Godes Handes, as Kinge *Ozias* was; or elſe to follow th'Example of good Kinge *Davyd*, which in refuſall of all Spirituall Government about the Arke of God, did humble himſelfe as I have declared unto you? Whereunto our Soveraigne Ladye the Quenes Highneſs of her own Nature verye well inclyned and bent, we maye aſſure our ſelves to have of her Highneſs as humble, as vertuous, and as godly a Myſtreſs to

* *Here the Archbiſhop forgot that* Ozias *was not before* David, *but many Years after him.*

reigne over us, as ever had *Engliſh* People heere in this Realme; if that her Highneſs be not by our Flattery and Diſſimulation, ſeduced and begylyd.

Fourth and Laſt, we muſte forſake and flee from the Unitie of Chriſte's Churche, when Saint *Cyprian*, that holye Martyr ſaithe, *That the Unitie of the Churche of Chriſte dothe depend upon the Unitie of* Peter's *Authorytie*; therefore by our leapinge out of *Peter*'s Shippe, we muſt nedes be overwhelmed with the Waters of Schiſm, Sects and Diviſions, when the ſame holye Martyr Saint *Cyprian* ſaithe, in his thirde Epiſtle *ad Cornelium*, that all Hereſies, Sects and Schiſms do ſpringe onely, for that Men will not be obedyent unto the Head Byſhoppe of God. The Latin whereof is, *Neq; enim aliunde Hæreſes abortæ ſunt, aut nata ſint Schiſmata, quin inde, quod ſacerdoti dei non obtemperatur.* And howe true this Sayinge of *Cyprian* is, it is apparaunte to all Men that liſtith to ſee by th'Example of the *Germaynes*; and by th'Inhabitors of this Realme. And this our forſakinge and fleeyng from the Unitie of the Churche of *Rome*, this Inconvenyencie, amongeſt manye, muſt conſequentely follow thereof, That eyther we muſt graunt the Churche of *Rome* to be the Churche of God, or elſe a malignant Churche. If you anſwer, that it is of God, where Jeſus Chriſte is truly tawght, and all his Sacraments rightely minyſtered, how then may wee diſborden our ſelves of our forſakinge and fleeing that Churche, whom we do confeſſe and knowledge to be of God, when with that Churche, which is of God, we ought to be one, and not to admytte any Separation? If you anſwere, that the Churche of *Rome* is not of God, but a malignant Churche; then it will follow, that we th'Inhabitantes of this Realme have not as yet receyved any Benyfite of Chriſte, when we have receyved no other Goſpell, no other Doctrine, no other Faithe, no other Sacraments, than were ſent us from the Churche of *Rome*; firſt, in Kinge *Lucius* his Dayes, at whoſe humble Epiſtle the holy Martyr *Elutherius*, then Biſhoppe of *Rome*, did ſend unto this Realme two holy Monkes, *Faganus* and *Damyanus*, by whoſe Doctrine we were fyrſt put to Knowledge of the Faithe of Jeſus Chriſte, of his Goſpell, and of his moſt Bleſſed Sacraments. Secound, holy Saint *Gregorye*, beynge Biſhoppe of *Rome*, did ſend into this Realme two other holy Monkes, Saint *Auguſtyn* and *Mellitus*, to receyve the very ſelf ſame Faithe of Jeſus Chriſte, that was before plantid here in this Realme in the Dayes of Kinge *Lucius*. Third, and Laſt, *Paulus Tertius*, being Biſhoppe of *Rome*, did ſend the Lord *Cardinall Poles* good Grace, by Birthe a Nobell man of this Realme, as his Legat, to reſtore us to the ſame Faithe that the Bleſſed Martyr *Elutherius* and holy Saint *Gregorye*, had plantid here in this Realme many Yeres before. If therefore the Churche of *Rome* be not of God but a malignant Churche, then we have byne deceyved all this while, when the Goſpel, the Doctrine, Faithe and Sacraments, muſt be of the ſame Nature that the Churche is of, from whence it came. And therefore in relinquiſhinge and forſakinge of that Churche, as a malignant Churche, th'Inhabitants of this Realme ſhalbe forced to ſeke fourther for another Goſpell of Chriſte, other Doctrine, Faithe, and Sacraments, then we hitherto have receyved. Which ſhall brede ſuche a Schiſm and Error in Faithe, as was never in any Chriſtian Realme: and therefore of your Wiſdomes worthy Conſideration, and maturely to be providid for before you paſſe this Acte of Supremacie.

St. *Cyprian.*

Thus much towchinge the firſte cheffe Pointe: Now to the ſecond cheffe Pointe; wherein I promyſſed to move your Honours to conſider, What this Supremacie is, which we goo about by Vertue of this Acte, to gyve unto the Quene's Highneſs, and wherein it dothe conſiſte; as whether in Spiritual Government, or in Temporall. If in Spiritual, like as the Wordes of the Acte do ymporte, *ſcil. Supream Head of the Churche of* England, *ymmediat and next under God*, then it wolde be conſidered of your Wiſdomes in what Pointes this Spirituall Government dothe conſiſte; and the Pointes being well knowen, it wolde be conſidered, whether this Howſe have Aucthorite to graunt them, and her Highneſs Abilitie to receave the ſame.

And as towchinge the Poynte wherin the Spiritual Governmente dothe conſiſte, I have in readinge the Goſpel obſerved theſe Foure, amongeſt manye; wherof the firſt is to *looſe* and *binde*, when our Saviour Jeſus Chriſt, in ordeyninge *Peter* to be the cheffe Governor of his Church, ſaid unto him, *Tibi dabo claves regni cœlorum, quodcunque ligaveris ſuper terram, erit ligatum & in cœlis, & quodcunque ſolveris, erit ſolutum & in cœlis.* Now it wolde be conſidered of your Wiſdoms, whether you have ſufficient Authorytie to graunt unto her Highneſs this firſt Point of Spiritual Governmente, and to ſay to her, *Tibi dabimus claves regni cœlorum*; If you ſay, Yea, Then we requier the Sight of your Waraunte and Commyſſion, by the Vertue of God's Word. And if you ſay, No, then you may be well aſſured, and perſwade your ſelves, that you have no ſufficient Authoritie to make her Highneſs Supreme Head of the Church here in this Realme. The Second Pointe of Spiritual Government, is gathered of theſe Words of our Saviour Jeſus Chriſt, ſpoken unto *Peter* in the 21ſt Chapter of Saint *John's* Goſpel, *Paſce, Paſce, Paſce.* Now whether your Honours have Authority, by this High Courte of Parliamente to ſay unto our Soveraign Ladie, *Paſce, Paſce, Paſce,* you muſte ſhewe your Waraunte and Commyſſion. And fourther, that her Highneſs, beyinge a Woman by Birthe and Nature, is not qualyfied by God's Worde to feed the Flock of Chryſt, it appeareth moſt playnlye by St. *Paul* on this wiſe, ſaying, *Taceant mulieres in eccleſiis: non enim permittetur eis loqui, ſed ſubditas eſſe, ſicut dicit lex:* And it followethe in the ſame Place, *Quod turpe eſt mulieri loqui in eccleſiis.* And in his firſt Epiſtle to *Timothy*, the Second Chapter, ſaythe *Docere autem mulieri non permitto, neque Dominari in virum, ſed in ſilentio eſſe.* Therefore it appeareth, that lyk as your Honours have not his Authoritie to gyve her Highneſs this Second Pointe of Spiritual Government to feed the Flock of Chryſt; ſo by *Paul's* Doctryne her Highneſs may not entermeddle her ſelf with the ſame. Therefore ſhe cannot be Supreame Head of Chryſt's Church here in this Realme. The Third and Cheffe Pointe of Spiritual Government, is gathered of the Wordes of our Saviour Jeſus Chriſt, ſpoken unto *Peter*, *Luc.* the 22th. Chapter, *Ego rogavi pro te, ut non deficiat fides tua: & tu aliquando converſus confirma fratres tuos.* Whereby it appeareth, that one chief Pointe of Spiritual Government is to confirme his Brethren, and ratifie them bothe by holſome Doctryne, and Adminiſtracion of the Bleſſed Sacraments. But to preach or myniſter the Holy Sacraments, a Woman may not; neither may ſhe be Supreme Head of the Churche of Chryſt. The Fourthe and Laſt Pointe of Spiritual Government, which I promyſſed to obſerve and note unto you, dothe conſiſte in Excommunication and Spiritual Punyſhment of all ſuch as ſhall approve themſelves not to be the obedient Children of Chryſt's Churche. Of the which Authoritie our Saviour Chryſt ſpeakethe in Saint *Matthew* the 18th. Chapter, there ſayinge, *Dic Eccleſiæ, Si autem eccleſiam not audierit, ſit tibi tanquam ethnicus & publicanus.* And the Apoſtle St. *Paul* did excommunicate the notorious Fornycator, that was amongeſt the *Corinthes*, by the Authoritie of his Apoſtleſhippe. Unto the which Apoſtles, Chryſte aſcending into Heaven, did leave the whole Spiritual Government of his Churche, as it apperethe by the plaine Wordes of *Paul*, in his Epiſtel to the *Epheſyans*, the 4th Chapter: *Ipſe dedit Eccleſiæ ſuæ quoſdam Apoſtolos, alios Evangeliſtas, alios Paſtores & Doctores, in opus miniſterii, in ædificationem corporis Chriſti.* But a Woman in the Degrees of Chryſt's Churche, is not called to be an Apoſtel, nor Evangelſt, nor to be a Shepherd, neyther a Doctor, or Preacher. Therfor ſhe cannot be Supreme Head of Chriſt's Militant Churche, nor yet of any part therof.

Thus muche I have here ſaid, right Honourable, and my very good Lordes, againſt this Act of Supremacie, for the Dyſcharge of my Conſcience, and for the Love, Dread and Feare that I cheffely owe unto God and my Sovarayne Ladie the Quene's Highneſs, and unto your Lordſhippes all; when otherwyſe, and without mature Conſideration of theſe Premyſſes, your Honours ſhall never be able to ſhewe your Faces before your Enymyes in this matter, beying ſo raſh an Example and Spectacle in Chryſt's Churche, as in this Realme onely to be found, and in none other. Thus humble beſeeching your good Honours to take in good part this rude and playne Speche that I have here uſed, of much good Zeal and Will, I ſhall now leave to trouble your Honours any longer.

NUMB. VII.

SCOT *Biſhop of* Cheſter *his Speech in Parlament againſt the Bill of the Supremacye.*

Foxii *MSS.*

MY Lord, and my Lords all, I do perceave that this Bill hathe now ben twice read, and by the Order of this Howſe muſt be reade the thirde Time. Which Order I think was appoynted ſo to be obſerved for this End, that every Man, being a Member of this Howſe, ſholde fully underſtand, and ſo at large ſpeke his Mind in Conſcience in the Contents of all the Bills preferred and read here, before they ſhould be inacted and eſtablyſhed as Lawes. Wherefore I conſideringe that this Bill hathe ben, nowe twiſe redde, and hathe accordingly ben ſpoken unto gravely, wiſelye and learnedlye by dyvers of this honourable Companye, and that I for my Parte as yet have ſaid nothinge therein, I ſhall moſt humblye deſier your good Lordſhippes to gyve me leave, and pacyentlye to heare what I have to ſaye, as concernynge this preſent Bill. And yet to confeſſe unto your Lordſhippes the Truthe, ther be two Thinges that do much move me, and as it were pull me backe from ſpeaking any Thinge in this Matter. The firſt is, That I perceave the Quene's Highneſs, whom I pray God longe to preſerve, is as it were a Partie therin, unto whom I do acknowledge that I owe Obedience, not onlye for Wrathe and Diſpleaſures ſake, but for Conſcience ſake, and that by the Scriptures of God. The Second is, The Reverence I have to thoſe Noble Men, unto whom this Bill was comyttid to be weyed and conſiderid; whoſe Doings I aſſure your good Lordſhippes is a great Comfort not onely unto me, but alſo, as I do thinke, unto all that be of the Profeſſion that I am of, with manye other beſides. Firſt, for that their Devocions towards Allmyghtie God, do the appeare, ſeinge, They will not ſuffer the Service of the Churche, and the dew Admyniſtration of the holie Sacraments therof, to be diſanulled or all reddye altered, but to be contened [retained] as they have ben heretofore: And Secondlye, for that their Charitie and Pittie towards the poor Clargie of this Realme, dothe appeare in mytygatinge th'extreme Penalties mentioned in this Bill for the Gayne-ſayers of the Contents of the ſame.

But ther be two other Thinges of more weight, that do move me to ſpeke in this Matter, what I thinke. The firſte is Allmyghtie God, which I knowe dothe looke, that, accordinge to the Profeſſion whereunto (althoughe I be unworthye) I am called, I ſhoulde ſpeke my Mynde in ſuche Matters as this is, when they be callyd in Queſtion. The Secounde, is my Conſcience, which dothe urge me to do the ſame.

Wherefore, nowe to ſpeke of the Matter, this I ſaye, That our Faithe and Religion is mayntayned and contynued by no one Thinge ſo muche as by Unytie, which Unytie is contynued and mayntayned in Chriſte's Churche, evin as Concorde and good Order is mayntayned in a Commonwealthe. Wherein as we ſee for civill Quietneſs, there is appointed in every Village one Conſtable. And leaſt ther ſhoulde anye varyance fall amongeſt them, ther is againe in everye Houndrethe one Head Counſtable, in whome all the other Inferiours be as knitte in one. And where theyre be in one Shiere dyvers Houndrethes, to make away all Controverſes, as myght chaunce amongeſt the ſaid Head Conſtables of theſe Hundrethes, of that thei be joyned as in one. The Sheriſes likewyſe be joyned in one Prince, which Prince beinge depryved of his princely Aucthorytie, the Unitie and Concorde of that Realme is diſſolvid, and every Man choſethe himſelfe a newe Lord. Evin ſo it is in the Churche of Chriſte, accordinge to the Commandment of Saint *Paule*. Ther is in everye Village at the leaſt one Preiſte; in everye Cittie, one Biſhoppe, in whom all the Preiſtes within the Dioceſſe be knytte in one: In every Province one Metropolitan,

politan, in whome, for the avoidinge of Controverſies, all the Biſhoppes of that Province be joyned; and for Unitie to be obſerved amongeſt the Metropolitanes they be likewiſe joyned in one highe Biſhoppe, called the *Pope*, whoſe Aucthoritie beinge taken away, the Shepe, as the Scripture ſayethe, be ſcattred abrode. For avoydinge whereof, our Savyour Chriſte before his Deathe prayed, that we myght be all one, as his Father and he be one, which thinge cannot be, except we have all one Head. And therefore Almyghtie God ſaide by the Profitte *Ezechiel*, **Suſcitabo ſuper eos Paſtorem unum**: *I will ſtir up over them one Paſtoure.* And our Savyour in the Goſpell likewiſe ſaythe, *Ther ſhalbe one Paſtoure, and one Shepefoulde.* Which Sentences peradventure ſome Men will ſaye to be applyed onely to our Savyour Chriſte, which in very dede I muſt nedes graunt to be ſo; yet this I may ſaye, Theſe Places be applied to him onely, as other like Places of Scripture be; for it is ſaid in the Scripture, that onely God is Immortall, and by Participation with him, all we that be trewe Chriſtian Men be made Immortall: onely God forgyvethe Synne, and yet by Commiſſion from him, Preſtes hathe Aucthorytie to forgyve Sin. He is onely Kinge, and by Commiſſion makethe Kinges; and likewiſe he is onely Preſte after thOrder of *Melchiſedech*, and by Commiſſion makethe Preſtes: he of himſelf, and by none other; all the reſt by him, and not of themſelves. So he is our onely Paſtour, and by Commiſſion hathe made other Paſtours, and eſpecially one to be Vicar Generall in Earthe, to governe and rule all his whole Flocke in Unitie and Concorde, and in avoydinge of Schiſmes and Divyſions. And likewyſe as he ſent one holie Ghoſte, to rule and governe his People inwardly, ſo he appoynted one Governor, to rule and lead them outwardlye.

Which one Head Governor cannot be applied to any Temporall Prince. For then eyther muſt we nedes graunt that the Churche of Chriſte was not perfecte, but rather a manke Bodye without a Head by the ſpace of Three hundred Yeres and more, (for ſo longe was it after the Deathe of our Savyour Chriſte before there was any one Chriſtian Prince in all the Worlde) or elſe, that Chriſte appointid an Infidell, beinge no Member of his Churche, to be Head thereof; which bothe be Abſurdities. Againe, that Chriſte appointid no Temporal Prince to be Head of his Churche it appearethe, by that we ſee in dyvers Kingdomes ther be dyvers and ſundrye Princes and Rulers, ſo that ther ſhoulde by that Meanes be many Heads of one Bodye, the whiche weare a monſtrouſe Thinge. Thirdly, that he appoynted no Temporall Prince to be Head of the Churche, it appearithe by the Worde it ſelfe, ſpoken by our Savyour Chriſte, **Paſce**, *Fede*, which he ſpoke not to *Herode*, *Pilate*, nor yet to *Tyberius* the Emperour. But he ſpoke them unto *Peter*, ſayinge, **Paſce oves meas**. And wher peradventure ſome Man will cavill and argue of the Greke Worde ſpoken by our Savyour Chriſte in that Place, which dothe ſignifie not onely to *Feed*, but alſo to *Rule* and *Governe*; I anſwer, that I do not knowe where that Worde is applied unto any Temporall Ruler in the Newe Teſtament; and if it ſo were, yet it dothe not prove ther Intent; for other manyfeſte and playne Places of Scripture do exclude them from ſuche Aucthoritie, notwithſtandinge, that the ſame Scripture dothe gyve them verye great Aucthorytie, commandinge us to obeye the ſame; declaringe withall, that they beare the Sworde not in vayne, nor without cawſe. But nowe marke this Worde *Sworde*, which Princes had before the comynge of our Saviour Chriſte; and that he did gyve them any further Aucthorytie we reade not, but lefte them as he founde them. And as he did gyve them no *Spirituall* Aucthorytie, ſo I do not ſee that he did take any Temporall Rule from them. Wherefore he commandid *Peter* to putt uppe his Sworde, becauſe he had gyven hym other Inſtruments to uſe, wherein was included his Aucthorytie, that is to ſaye, the Keyes of the Kingdome of Heaven, ſayinge, **Tibi dabo claves regni cœlorum.** In theſe Keyes, and in exercyſinge of the ſame, conſiſtethe all Aucthorytie Eccleſiaſtical gyven by God unto any Man. Unto whom he hathe not by Scripture gyven theſe Keyes, they have no Right to it. Wherefore it followethe that no Temporal Prince hathe any Aucthorytie Eccleſiaſticall in, or over the Churche of Chriſte, ſeeynge, That the Keyes were never gyven unto any of them.

And here I knowe it wilbe objectid againſt me, that as this Place dothe make againſt the Supremacye of Princes, ſo dothe it not make for the Primacye of Saint *Peter*. For Saint *John* dothe witneſſe in the 20th Chapter of his Goſpell, that our Savyour Chriſte did gyve the Keyes not onely to *Peter*, but alſo unto all his Apoſtells, when he did breathe upon them ſayinge, **Accipite ſpiritum Sanctum**; *Take ye the holye Ghoſte, whoſe Synnes ye forgyve be forgyvin to them, and whoſe Synnes ye reteyne are reteyned.* And dyvers of the ancyent Writers do lykwiſe ſaye, That the Keyes were given unto all the Apoſtells. But yet in one place or other the ſame Aucthors do declare, that they were gyven unto *Peter* principally as *Hilarius*, where he ſaithe ſpekeinge of that Matter, **Datæ ſunt claves Petro principalius, in quantum erat aliorum Capitaneus.** *The Keyes,* (ſaythe he) *were gyven to* Peter *princypallye, in that he was Cheffe and Capitayne of the other.* And if that any Man yet will contende, that this Place dothe gyve no more Aucthorytie to *Peter* than to the reſt of the Apoſtells, I have rede another Place of Scripture, whiche dothe exclude the reſt of the Apoſtells from Equalitie of Aucthorytie with *Peter*, in the Rule and Government of the Churche of Chriſte, and that is the changynge of his Name: For at *Peter*'s firſte metinge with our Savyour Chriſte, his Name was *Symon*, as it is ther mentionede in theſe Wordes, Symon *the Sone of* Jona, *thow ſhalte be called* Cephas, *that is to ſay, a Stone or a Rocke.* And for what Conſideration and End Chriſte gave hym that Name, it dothe appeare in the 16th of Saint *Matthew*, in theſe Wordes, **Tu es Petrus,** &c. *Thou arte* Peter, that is to ſaye, a Stone or a Rocke, *and upon this Stone or Rocke I will buylde my Churche.* Here I ſhall deſſire youe to Note, That *Peter* hathe a Promyſſe made unto hymſelfe alone, whiche was made to no other of the Apoſtells, that is, that as he had receaved a newe Name, ſo he ſhoulde have a newe Priveledge or Preferment, to be the Foundation, Grounde and Staye of Chriſte's Churche, beynge buylded upon hym, for he was called a *Rocke* or *Stone*, for the Stabilitie and Conſtancye that ſhoulde allwayes appeare in the Churche, beinge builded upon hym a ſure Foundation, and ymmovable. Which Thinge dothe nowe appeare in the Succeſſion of *Peter*: For as concernynge the other Apoſtles in theire own Perſons, I do not doubte but durynge their Lyves naturall, they were as fyrme and ſtable in the Faithe of Chriſte, as *Peter* was; but for their Succeſſion we have no ſuche Proofe, ſeeynge, that onely the Succeſſion of *Peter* dothe contynue in the Churche of Chriſte, the like appearinge in none of thother Apoſtles. Which is the onelye Staye of the ſame in Earthe, and undoubtedly ſhalbe until the Worldes end. This Place of Scripture, in my Judgment, if ther wer no more, is ſufficient to prove, that *Peter* and his Succeſſors be appointid of Chriſte to have the Rule and Government of his Church in Earthe above all others, bothe Spirituall and Temporall, and yet I do knowe that ther maye and alſo will Objections be layd againſt theſe my Sayings. For ſome will ſaye, that Chriſte himſelfe is the *Stone* wherupon his Churche is buylded, and ſome will ſaye, that the Profeſſion that *Peter* made of Chriſte, when he ſayde, *Thou art the Sone of the Lyvinge God.* Which be bothe trewe, and yet not repugnant to that which I have ſayd befor: For all theſe three Underſtandings well pondered and conſidered in their dyvers Reſpects may ſtande togyther. But I do thinke that if the Mynd and Intent of our Savyour Chriſte, when he ſpake theſe Wordes, *Thow arte* Peter, *&c.* be well weyed, the Place it ſelfe dothe declare, that it is ſpecially to be underſtanded of the Perſon of *Peter* and his Succeſſors. For undoubtedly he knowinge, that Infidelitie and Hereſyes ſhoulde ſo encreaſe and abound, that his Churche and Faithe ſhoulde be in daunger to be overthrowen and extinguiſhed, made promyſe ther ſo to provyde by *Peter* and his Succeſſors, that it ſhoulde be alwayes knowen, where his Faithe ſhoulde be had and ſought for again, if it were any wher loſt, unto all Men that woulde with Humilitie deſier, ſeke after and receave the ſame.

So that we nowe, if we ſhoulde underſtand that Place of our Saviour Chriſte which is the firſte and trewe Stone of this Buyldinge in very dede, what Certeyntie can we have of our Faithe? Or howe ſhall we ſtaye our ſelves, waveringe in the ſame in this our Tyme? For at this preſent ther be abrode in *Chriſtendom* 34 ſundrye Sects of Opynions, wherof never one agreeth with another, and all differ from the Catholike Churche. And every one of theſe Sects do ſaye and affyrme conſtantlye, that their Profeſſion and Doctryn is builded upon Chriſte, alledginge Scripture for the ſame. And they all and every of them, thus challynging Chriſte to be ther Foundation by Scripture, howe ſhoulde any Man knowe to which of them he may ſafely gyve Credit, and ſo obaye and followe?

The lyke is to be ſaid of *Peter*'s Confeſſion, wherin we can have no ſure Tryall. For every one of theſe Sects or Hereſyes dothe confeſſe and acknoledge Chriſte to be the Sone of the Livinge God. So that I thinke I may conclude that our Savyour Chriſte in this Place, ſaying, *That he would builde his Churche upon a Stone*, did meane by the Stone *Peter* and his Succeſſors, wherunto Men myght ſavely cleave and leane, as unto a ſure and unmovable Rocke in Matters of Faithe, knowinge certeynly that in ſo doinge they ſhall not falle, I meane in Faithe; as we do moſte manyfeſtly ſee it hathe come to paſſe and contynued for the ſpace of a Thowſand fyve Hundrethe Yeres and odde.

I have heard objectid here of late againſt the Supremacye of *Peter* and his Succeſſors, dyvers Reaſons which appeare unto me to have in them ſmall Subſtance, as I truſt it ſhall appeare unto youe by the unfoldinge of the ſame. And for the better underſtandinge of the ſame, I will brynge them unto three Head-Places.

Three Objections againſte the Popes Supremacye.

I. Wherof the Firſte dothe conſyſte in the wycked and evyll Lives, as it is alledged, of certayne Popes of *Rome*; which as I do thinke were nothinge ſo wycked as they were reported to have ben: But lett that be, they were ſo, what then? A Man is a Man, and, as the Scripture ſayethe, **Quis eſt homo, qui non peccet?** *What Man is he that ſynneth not?* Again, if that our Savyour Chriſte had made the lyke Warrant unto *Peter* and his Succeſſors, as concerninge their Converſation and Lyvinge, as he did for the continuaunce and ſtabilitie of their Faythe, and had ſaid unto *Peter*, *Ego rogavi pro te ut non pecces, I have prayed for thee, that thow ſhalt not ſynne*; as he ſayd, *Ego rogavi pro te ut non deficiat fides tua, I have prayed that thye Faythe ſhall never fayll*; Then ther evill Lyves had ben an Argument to have proved, that they had not ben the true Succeſſores of *Peter*, nether had had any ſuche Aucthoritie gyven unto them of God. But ſeeynge that the Warrant was made only for the continuance of their Faithe, wherin they have hitherto, and do yet moſte conſtantly ſtand, without any mencyon of their Converſation and Livinge, it is in my Judgment no Profe nor Argument againſt the Aucthorytie and Supremacye of the Sea of *Rome*: as we ſee that the Adulterye and Murther commytted by Kinge *Davyd*, dothe not dimynyſhe the Aucthorytie of godly Pſalmes wrytten by hym: neyther the diſſolute Lyvinge and Idolatrye of Kynge *Salomon* is prejudiciall to dyvers Bookes of Scripture wrytten by hym; nor yet the Covetouſneſs of the Prophet *Balaam* did let, in any Condition, the Vertue and Strength of God, the Bleſſinge of God ſent unto the Children of *Iſraell* by hym, nor the Truthe of the Prophecye, as concernynge the cominge of our Savyour Chriſte, by hym likewiſe pronounced: Even ſo the Lyves of the Popes of *Rome*, were they never ſo wycked, cannot be prejudicial to the Aucthorytie gyven to *Peter* and his Succeſſores, by the Mouthe of our Savyour Chriſte.

II. The Somme of the Objections ſecondarilye made againſte his Aucthorytie, dothe conſiſte, (as they do alledge) in certayne Canons of the Councell of *Nicene*, and the Sixth Councell of *Carthage*, with the Departure of the *Greke* Churche and other Realmes now in our Dayes from the Aucthorytie of the ſaid Sea of *Rome*. As concerninge the Councell of *Nicene*, I do marvell that they will alledge any thinge therin conteyned in this Matter, ſeeynge in the

Preface of the ſaid Councell it is declared, that this Aucthorytie which we ſpeke of is gyven unto the ſaid Sea by no Councells or Synods, but by the Evangelicall Voyce of our Savyour Jeſus Chriſte: And alſo the Fathers of the ſaid Councell beynge condeſcended and agreed in all Matters of Controverſye, moved in that ther aſſembly, wrotte unto the Pope, deſiringe to have ther Decrees confirmed by his Aucthorytie, as it dothe more at large appeare in ther Epiſtle writen in that behalfe. Further, *Athanaſius*, which was preſent at the ſaid Councell, and after Patriarche of *Alexandria*, dothe not onelye acknoledge the Cure and Charge of the Univerſall Churche of Chriſte to be gyven to *Peter* and his Succeſſors, but alſo, beinge univerſally depryved, did appeall unto the Pope of *Rome*, and by him was reſtored againe. And likewiſe the ſixt Councell of *Carthage* makethe nothinge for ther Purpoſe. For the Supremacie of the Pope was not called in Queſtion ther, but ſome Varyaunce ther was in dede, which conſiſtith in this Point onelye, whether a Biſſhoppe or a Preſte beinge accuſed and troubled, and thinkinge hymſelfe to have wronge, myght appeall to *Rome* for the better Examynation and Tryall of his Cawſe or no. As one *Appiarius* a Preſte had done then in *Afrike*. Ther was alledged for Appellations to be made to *Rome* a Canon of *Nicene* Councell, which indede was ſought for, and coulde not be founde. Which was no Marvell: For whereas the Fathers in *Nicene* Councell made 70 Canons, throughe the Wickedneſs of Heretickes, ther was then but founde remayninge onely 21. Yet that notwithſtandinge the Biſſhoppes of *Africke* did not longe after ſubmytte themſelves to the Churche of *Rome* in that Point. Alſo, they uſe to inculcate the Aucthoritie of this Councel, for bycauſe that St. *Auguſtyne* was preſent at it; as he was indede, which makethe directly againſte them. For Saint *Auguſtyne* dothe everye where in his Workes acknoledge the Supremacye of St. *Peter* and his Succeſſors; as in his 162 Epiſtle, ſayinge thus, *In Romana Eccleſia ſemper viguit Apoſtolicæ Cathedræ Principatus: In the Churche of* Rome *hathe allways ben ſtrengthened or floryſhed the Rule or Aucthoritie of the Apoſtolike Chayre.*

The Greek *Church.*

And where I heard a Queſtion moved here of late, whether that ever the *Greke* Churche did acknoledge the Superioritie of the Church of *Rome* or no? Of the which matter I marvell that any Man dothe doubt, ſeynge that the *Greke* Churche did not onely acknoledge, but alſo contynue in Obedience under the ſaid Churche of *Rome*, by the ſpace of Eight Hundrethe Yeres at the leaſt, ſo far as I can read my ſelf, or learne of others. And after that it did firſt renounce the ſaid Aucthoritie, it did returne againe with Submyſſion fourteen ſeveral Tymes, as good Authors write, and as we may partely gather by the Councell of *Florence*, which was about a Hundred and Fourty one Years ago; whereas the Patriarche of *Conſtantinople*, hymſelf was preſent amongeſt other Buſhoppes and Learned Men of *Grece*, in the which this matter in Controverſy was determyned and agreed upon, as it dothe manifeſtely appeare in the Canons of the ſaid Councell. Moreover, if the *Greke* Churche wer not under the Aucthoritie and Rule of the Churche of *Rome*, what ſhall we think of the Storye of *Anthemas*, Patriarche of *Conſtantinople*, which was depoſed for the Hereſye of *Eutyches*, by the Pope *Agapetus*. For whoſe Reſtitution earneſt and longe Sute was made by the Empereſſe *Theodora*, that then was, firſt to the Pope *Silverius*, and after to his Succeſſor *Vigilius*, and coulde in no Condition be obtayned. But as touching the *Greke* Churche, and the Departure of the ſame from the Churche of *Rome*; thus we maye briefely ſay and conclude, that after it did divyde it ſelf from the Churche of *Rome*, it did by lyttel and lyttel fall into extreme Myſeryes, Captivity, and Bondage; in the which at this preſent it dothe remayne. And as concernynge other Countryes that have renounced the foreſaid Aucthoritie, as *Germany*, *Denmarke*, and as it was here ſaid, *Polonia*; this I have to ſaye, that the Myſeryes and Calamityes that *Germany* hathe ſuffered, ſynce ther Departure from the Churche of *Rome*, may be a Warnynge and Example to all other Nations to learne by, and beware of the like attempt. And as for *Denmark*, I do hear indede, they be very *Lutherans*, and have alſo renounced the Pope's Aucthoritie, but yet I cannot learn, nor heare, that eyther the Kinge of *Denmarke*, or yet any Prince of *Germany*, doth take upon hym to be callyd *Supreme Head of the Churche*. And as for *Polonia*, althoughe it be trobled with Hereſyes, as other Realmes be, yet I cannot learne, that eyther the Kinge, or the Clargie therof, hathe, or dothe gyve any Place to the ſame, but of the contrarye dothe moſt earnyſtly withſtand them; as may ryght well appeare by certeyn Bookes ſet out this laſt Yere, that is 1558, by a Buſhoppe of *Polonia*, called *Staniſlaus Hoſius*, in the which it is declared amongeſt many other Things, that earneſt Sute was made by the Proteſtantes to have three Things graunted and ſuffered to be practyſſed within that Realme; that is to ſaye, that Preſtes myght have Wyves; to have the publyke Servyce in ther vulger Tongue, and the Sacrament of the Aulter myniſtred under bothe kyndes: which all three were denyed them. Whereby it apperethe playnly that *Polonia* is not in that Caſe that Men reported it to be in. But and if it were ſo, that all theſe Realmes, yea and mo, were gone from the Obedyence of that Churche, dothe it therefore followe that the Aucthoritie thereof is not Juſte? I thinke not ſo. For as *Ferdynandus*, now Emporour, deſcendinge Juſtely by Election from *Conſtantyne* the Great, if the Empire which was under *Conſtantyne*'s Rule were divyded into twentye Parties, it hathe ſcarcely One of the Twentye, and yet the Aucthoritie of an Emperour contynuethe in hym ſtill. And as the Departure of *Gaſcoygne*, *Guyne*, *Normandye*, *Scotland*, *and Fraunce*, which were all ſometymes under th'Imperial Crowne of *England*, dothe not take away th'Aucthoritie thereof, but that it is an Imperial Crowne ſtill; even ſo dothe not the Departure of theſe Countreyes from the Sea of *Rome* dymynyſhe the Aucthoritie gyven unto the ſame by God. Beſides that St. *Paul* ſayethe, *That ther ſhalbe a Departinge befor the Day of Judgment*, which allthoughe ſome underſtand of th'Empyre, yet the moſt Part referre it to the Churche of *Rome*, from whence Men ſhall faull and departe by Infidelitie and Hereſies; but whether it ſhalbe in all Countryes at one tyme or dyvers tymes, it is uncertayne.

Poland.

III. *The Pope aboliſhed by a Provincial Council in this Realm, anſwered.*

Thirdly, ther is alledged a Provyncyall Councell or Aſſembly of the Biſſhoppes and Clargy of this Realme of *England*; by whom the Aucthoritie of the Biſſhoppe of *Rome* was aboliſhed and diſanulled. Which now ſome inculcate againſt us, as a Matter of great Weight and Aucthoritie, wheras in very dede it is to be taken for a Matter of ſmall Aucthoritie, or elſe none. For Firſt, we knowe that a particuler or provyncyall Councell can make no Determination againſt the Univerſall Churche of Chriſte. Secondarily, of the Learned Men that were the Doers ther, ſo manye as be dead, before they died were penytent, and cryed God Mercye for that Acte: And thoſe that do lyve, as all your Lordſhippes do knowe, hathe openly revoked the ſame, acknowledginge ther Error. And wher ſome here dothe ſaye, That they will never truſt thoſe Men, which once denyed the Pope's Aucthoritie, and, nowe of the contrary, ſtand in the Defence of the ſame; in my Judgment, their Sayings be not greatly to be allowed. For it may happen, as often tymes it dothe chaunce indede, that a Man of Honeſtie, Worſhippe, yea of Honour, maye comytte Treaſon againſt his Prince, and yet by the Goodneſs of the ſame Prince be pardoned for that Offence, ſhall we determinately ſaye, That Man is never after to be truſted in the Prince's Affaires? Nay, God forbyd; but rather thinke of the contrarye, that he which once hathe rune ſo haſtely and raſhely, that he hathe overthrowne hymſelf, and fallen, and broken his Browe or his Shynne, will after that take hede to walke more warily. As we may learne at the Apoſtles of our Saviour Chriſte, which did all forſake hym, and rune away, when he was apprehended [and brought], before the *Jews*; and ſpecially of St. *Peter*, which did thrice denye hym. And yet after, as well *Peter* as all the reſt of th'Apoſtles, did returne againe to their Maſter Chriſte, and never woulde after, for neyther Perſecution nor Deathe, forſake or denye him any more. So that it may appear, although Men have once gone aſtraye, if they returne to the Truthe agayne, their Teſtimonies in the Truthe be not to be diſcredetid. And ſo I truſte that you ſee that all theſe Reaſons and Objections, made againſt the Aucthoritie of the Churche of *Rome*, be of none Effect, if they be indifferently wayed and conſidered.

Another Argument for the Supremacy, anſwered.

And wheras ther was a Reaſon made here, that a Temporall Prince, unto whom no Eccleſiaſticall Juriſdiction or Rule is gyven or committed by God, cannot himſelf be Head of the Churche of Chriſte; ſo he cannot ſubſtitute nor appoint another to exerciſe any ſuche Juriſdiction or Aucthoritie in Spirituall Matters in, or over the Churche of Chriſte under hym: For as it was then ſayd, no Man gan gyve to another that Thinge which he hathe not himſelf: Whereunto this Anſwer was made, That a Prince may gyve to another that Aucthoritie which he hathe not hymſelf, neyther may exerciſe; as for Example, they alledge, That a Kinge of himſelf is not a Judge, and yet he hathe Aucthoritie to appoint Judges to mynyſter Juſtice. And likewiſe they ſaid, That a Kinge hymſelf is no Capitayn, and yet hathe Aucthoritie to appoint Capitayns under hym, for Defence of his Realme, and Overthrowe of his Enemyes: and even ſo, ſay they, he may appoint and ſubſtitute one under hym to exerciſe Spirituall Juryſdiction, allthoughe he have no ſuche Aucthoritie hymſelf. Which Reaſons appeare unto me not only to be verye weake and feble, but alſo to be playne falſe, and againſt Scripture, which dothe declare, that the Office of a Kinge dothe conſiſte eſpecially in theſe two Points, which theſe Men denye to be in hym; That is, in playinge of the Judge, and myniſtringe of Juſtice to his Subjects, and likewiſe in playinge the valiant Capitayne, in defendinge of the ſame his Subjects from all Injurye and Wronge, as the 8th Chapter of the firſt Book of *Kings* declarethe in theſe Wordes, **Judicabit nos Rex noſter, et egredietur ante nos et pugnabit bella noſtra pro nobis,** that is, *Our Kinge ſhall judge us, and he ſhall goe fourthe before us, and he ſhall fyght our Battailles for us.* And likewiſe *Nathan* ſaid unto *Davyd*'s own Perſon, **Reſponde mihi Judicium:** *Make me anſwer accordinge to Juſtice.* And likewiſe *Solomon* hymſelf did gyve Sentence and Judgement between the two common Women, which of them two was Mother of the Child which was alive. And as for to prove that thoſe Kings with other in the olde Teſtament were Capitayns themſelves, in the Defence of their Realmes, is more manyfeſt, than I ſhall nede to travell in provinge of the ſame.

And thus to drawe unto an end, I truſt your Lordſhippes do ſee, that for Unytie and Concord in Faithe and Religion, to be preſervid and contynued in the Churche, our Saviour Chriſte the Spouſe thereof hathe appointed one Head or Governour, that is to wit *Peter*, and his Succeſſors, whoſe Faithe he promyſed ſhoulde never decaye, as we ſee manyfeſtely it hathe not indede. And for thoſe Men which wryte and ſpeake againſt this Aucthoritie, if therwith their Wrytings and their Doings be well conſidered, they ſhall appear to be ſuche, as ſmall Credit or none is to be gyven unto in Matters of Weyght, ſuche as this is. For who ſo redith the Third Chapter of the Second Epiſtle of St. *Paul* to *Tymothie*, may ſee them there lively deſcribed with their Doings. And ſpecially one Sentence therein may be applyed and verified of them moſt juſtely, that is, **Semper diſcentes, et nunquam ad ſcientiam veritatis pervenientes,** that is to ſaye, *Alwayes learnynge and never comminge to the Knowledge of Truthe.* For as we ſee them varye amongeſt themſelves, one from another, ſo no one of them dothe agree with himſelf in Matters of Religion two Yeres together. And as they be gon from the ſure Rocke and Staye of Chriſte's Churche, ſo do they reel and waver in their Doctryne, wherin no certeyntie nor ſtaye can be founde. Whereof St. *Paul* dothe admonyſhe us, and teache us in the Perſon of his Scholer *Tymothie*, to be conſtante in Doctryne, and Religion, and not to follow ſuche Men. For after, in the ſame Chapter he ſayeth thus, *Tu vero permane in iis quæ didiciſti, et quæ credita ſunt tibi, ſciens à quo didiceris. But as for thee*, ſaythe St. *Paul*, ſpeaking unto every Chriſtian Man in the Perſon of *Tymothe*, *Contynue in thoſe Thinges which thow haſt learned, and which be credited unto thee, knowinge of whom thou haſt learned them.* In which Wordes we myght underſtand that St. *Paul* dothe not move any Man to continew in any falſe or untrue Doctryne. Wherfore he movethe every Man to conſider, not onely his Religion and Doctryne, but alſo, or rather, the Schoolemaſter of whom he learned the ſame. For of the Knowledge, Conſtancye and Worthyneſs of the Schoolemaſter, or Teacher, may the Doctryne, taught by him, be knowen to be good and ſound, or otherwiſe. Now if a Man ſhoulde aſke of theſe Men in this Realme, which diſſent from the Catholike Churche, not onely in this Point of the Supremacie, but alſo in dyvers of the cheffe Myſtryes of our Faithe, of whom they learned this Doctryne which they holde and teache, they muſt nedes anſwer, that they learned it of the *Germaynes.* Then we may demande of them agayne, of whom the *Germaynes* did learne it? Whereunto they muſt anſwer, that they learned it of ***Luther***. Well, then of whom did ***Luther*** learne it? Wherunto he ſhall anſwer hymſelf in his Booke that he wrote *De Miſſa angulari, ſeu privatâ:* where he ſaythe, That ſuche Thinges as he teachethe againſt the Maſſe, and the Bleſſed Sacrament of the Aulter, he learned of Sathan, the Devyll. At whoſe Hands it is lyke he did alſo receave the reſt of his Doctryne. Then here be two Points diligently to be noted. Firſt, That this Doctryne is not yet 50 Yeres old; for no Man taught it before ***Luther***. And Secondarily, That ***Luther*** dothe confeſſe and acknowledge the Divell to be his Schoolemaſter in dyvers Points of his Doctryne. So that if Men wolde diligently mind St. ***Paul***'s Wordes, where he bidethe us ***Knowe of whom we have learned*** ſuche Doctryne as we holde, they wolde refuſe this perverſe and wicked Doctryne, knowinge from whom it came. But if they will aſke us of whom we learned our Doctryne, we anſwer then, that we learned it of our Forefathers in the Catholike Churche, which hathe in it contynuedly the Holye Spirit of God for a Ruler and Governour. And againe, if they aſke of whom our Fathers learned this ſame, we ſay of their Forefathers within the ſame Churche. And ſo we manually aſcend in Poſſeſſion of our Doctryne, from age to age, unto the Apoſtle *Peter*, unto whom as St. *Cyprian* ſayeth, our Savyour Chriſte did betake his Shepe to be fed, and upon whom he founded his Churche.

Luther.

So that nowe we may be bolde to ſtand in our Doctryne and Religion againſt our Adverſaries, ſeyng that thers is not yet Fyſtye Yeres olde, and ours above Fifteen hundrethe Yeres olde. They have for Aucthoritie and Commendation of their Religion ***Luther*** and his Schoolemaſter before mencyoned; we have for ours St. *Peter* and his Maſter Chriſte. So that nowe, by the Doctryne of *Ireneus*, every Man may knowe wher the Truthe is, and whom he ſhould followe, which ſaythe thus, *Eis qui in Eccleſia ſunt Presbyteris, obedire oportet; his qui Succeſſionem habent ab Apoſtolis, qui cum epiſcopali Succeſſione chariſma Veritatis certum ſecundum placitum Patris acceperunt; reliquos verò qui abſiſtunt à principali Succeſſione, et quocunque Loco colliguntur, ſuſpectos habere, vel quaſi Hæreticos, et malæ Sententiæ, vel quaſi ſtudentes* [*partium*] *et elatos ſibi placentes: Aut rurſus ut Hypocritas quæſtus gratia et vanæ gloriæ hoc operantes: qui omnes decidunt à Veritate.* That is, “To thoſe Preſtes, which be in the Churche, we ought to obaye, thoſe which their Succeſſion from the Apoſtles, who with Biſſhoppe-like Succeſſion, have receaved a ſure gracyous Gifte, according to the good Will of the Father. But for the other which departe from the pryncipall Succeſſion, and be gathered in whatſoever Place, we ought to have them ſuſpected, either as Hereticks, and of an evil Opinion, or as makinge Diviſions, and proude Men, and pleaſing themſelves, or againe as Hypocrytes, doing that for Advantage and vayn Glorye, which all do fall from the Truthe. And thus I make an End, moſt humbly thankinge your good Lordſhipps for your gentill Pacyence, deſiringe the ſame lykewiſe to weye and conſider theſe Thinges which I have ſpoken, as ſhalbe thought good to your Wyſdomes.

NUMB.

NUMB. VIII.

The HEADS *of a Diſcourſe concerning the* SUPREMACYE.

Foxii MSS. THE firſt Byſhopps of *Rome*, were particular Byſhopps of a certein Precinct, beginning, contynuinge, and endinge their Byſhoppricks in Perſecutions and Povertye. In what Affayres they buſied themſelves, and under what Emperors.

Under what Emperours the Byſhopps of *Rome* began to decline from the Perfections of their Predeceſſors; the Cauſe thereof; and that they had no Dignities nor Poſſeſſions, but of the Gift of the Emperours, and other Princes; and howe the ſame from Tyme to Tyme were enlarged, and had their Continuance.

The Cauſe whereupon the Byſhoppe of *Rome* claymed to be an Univerſal Byſhoppe; uſurped an univerſal Juriſdiction. Howe farre the Bounds thereof did then extend; his Practiſes to be an Erthly Monarche or Kinge; and howe he e'er ſince, with every Age, hath maynteined his State.

In what Age the Name of *Papa* had his Original. To whom it was attributed, and howe it became the proper Name of the Byſhoppe of *Rome*; and what Byſhoppes of *Rome* firſt claymed the Swordes, and Triple, Double, and Single Crowne.

What Miſchiefs and Inconveniences have enſued upon all Commonwealths, by the uſurpinge of the ſaide Juriſdiction. And howe muche thereby the Chriſten Commonweale is decayed; and of the beginninge of the *Turkiſhe* Empire, and *Mahomet*'s Religion.

General Councells ſummoned by the Emperours; and for what Cauſes. Under what Emperours; when the Byſhoppe of *Rome* firſt ſummoned a General Counſell; and howe he hath accrochyd the ſame unto himſelf.

The Popes have entermedlyd in there Generall Counſells with Princes Affayres, and have as well at other Tymes, as then, taken upon them to beſtowe Empires and Kingdomes, and that none ſhould rule or be crowned, but at his Pleaſure. And what great Broyles have enſued thereupon, eſpecially in *England*, as appeareth in the Lives of *Henry the* II. *King* John, Henry *the* III. and divers other Kings.

Of the Cenſures of the Churche. And howe the Popes have abuſyd the ſame, in revenge of there owne private Quarrels, and Advancement of their owne Eſtates.

Howe, and when the Chriſtian Faythe firſt began in *England*. The King's Authoritie: Archebiſhoppes, Biſhoppes, and Eccleſiaſticall Lawes, made by Kinge *Lucius*, without the Pope. The Continuance of the ſame Faythe, until *Auguſtin*; and after until the cominge of the *Normans* into *England*. The Innovations of Religion brought in by *Auguſtine*, and the Practices uſed for the Bringinge in of the ſame, and what Opinion or Eſtimation was had therof.

The Cauſe why the *Romaines* left or forſooke their Government here in *England*; and that ſythence it hath not been tributary or ſubject to any Forein Eſtate, albeit it hath been divers Tymes conqueryd by Strangers; and that thoſe Conquerours have forſaken their owne Countreys, and become as it were natural Born in *Englande*, conforminge themſelves wholly to the Laws thereof.

That the Realm of *Englande* hath been alwaies Governyd by private Lawes and Cuſtomes; as well in Cauſes Eccleſiaſtical as Temporal. The Antiquitie, Eſtablyſhinge, Allowance and Commendation of them. The Difference between the Canon, Civil and Temporal Lawes. And when the Canon and Civil Lawes were firſt receavid into *Englande*.

In what Caſes the Common Lawes of *Englande* have admittyd the Civil and Canon Lawes, and upon what Conſideration.

In what Age the Pope's Juriſdiction crept into *Englande*, and the Practices uſed from Tyme to Tyme for the eſtablyſhinge therof.

What Innovations, as well of Lawes, as of Eſtates, have been made in *Englande* by the Pope's Legates, Cardinalles, *Italians*, beinge Byſhoppes in *Englande*, and others of the *Englyſhe* Clergye.

Practyſs of the Byſhoppes, and others there Adherents, for the bringinge into *Englande* of the Pope's Juriſdiction.

The King's Juriſdiction in Eccleſiaſtical Cauſes, by the Common Lawes of the Realme: And that Eccleſiaſticall Perſons derive their Juriſdiction from the Kinge.

There is no Magiſtrate in any Cauſe above the Kinge in his Realm: And what Lawes the Kings of the Realme have gyvin to the Clergye; and the ſame have been obſervid.

The King's Demeſnes diſchargid of Tythes; And that his Tenants *in chief* ſhall not be empleadid in the Eccleſiaſticall Court for any Tythes.

Licences and Diſpenſations made by the Kinge, in Eccleſiaſticall Cauſes.

Licences, Graunts and Diſpenſations made by the Pope adjudged voide by the Common Lawe.

That the Pope cannot erecte in *England* any *Sanctuary*, or exempte any Perſon from the King's Juriſdiction. And of the beginninge of *Sanctuaries*.

The Probate of the Teſtaments, and committinge of Adminiſtration of the Goodes of the Inteſtate, by the Ordre of the Common Lawes, belonginge to the Kinge. And when the ſame were grantyd to the Clergie.

Eccleſiaſticall Diſcipline belonginge to the Kinge: And how the ſame hath bene executid. And that Temporall Judges be Judges of Eccleſiaſticall Cauſes.

Diſgradinge, Deprivinge, Depoſinge, Suſpendinge and Sequeſtringe, by the King's Commandment, and Aucthoritie.

By the Common Lawes of the Realme one Perſon maye not enjoye more Benefices than one, or Dignities in one Churche.

Impriſoninge, Fininge, Ranſominge, Abjuringe, Arrayninge and Baniſhinge of Eccleſiaſticall Perſons, by the King's Commandment and Aucthoritie.

Temporalities of Bisſhoppes ſeiſid; And of the ſeiſer of the Goodes of the Clergie.

Eccleſiaſticall Perſons reſtreynid from purchaſinge of Landes, from buyinge and ſellinge and takinge Landes in ferme.

Seiſer of Temporalities in the Tyme of Warre.

Temporall Perſons Juges in Allowance of the Clergye to Priſons, upon their Arreygnments: And of the Commencement therof.

The King's Power and Aucthoritie in Cauſes of Excommunication. And that the King's Temporall Courts beinge [Judges] of the validitie and invaliditie of Excommunications.

Cauſes of Hereſie, Witchcraft, Sorcery, Enchauntements, debatyd before the Kinge and diſcuſſyd and judged by him and the Lernyd of the Realme, and his Temporall Juſticeys.

The King's Courts Juges of Lecherous Lyff, as well in the Clergye as in the Temporalitie.

Abilitie or not Abilitie of Clerks preſentyd to Benefices, jugid by the King's Temporall Courts. The Common Lawe of *England* jugith of Baſtards.

Eccleſiaſtical Lawes made by Kings of *England* concerninge Religion, Faythe, *&c.* Rites, Ceremonyes, Hereſies, Bisſhoppes, Eccleſiaſticall Perſons and other Things concerninge the Clergye.

Parliaments in *England* ſigninge and decreeinge againſt the Pope's Aucthoritie his Canons and Bulles. And the manner of the holdinge of them, whether the Bisſhoppes be there in reſpect of ther Clergye, or for any other Cauſe. And they are to be punysſhed, if they departe from the ſame without Lycence.

Spirituall Courts within the Realme, the King's Courts.

To whom, and for what Things Tithes were payable by the Common Lawes; poſitive Lawes made for the ſame: The erecting of Parisſhes: Suits in the King's Temporall Courts for Tythes.

The Clergie chardged with Quinſiems and other Payements, as well for their Lands as Goodes; and Eccleſiaſticall Perſons made Collectours therof by the Lawes of the Realme: and the Punysſhement of them that refuſyde to be Collectours.

That *Jreland* of Right belongith to the Kings of *England*, and not gyven to *Henry* the Second, as ſome pretend: and howe the Kings of *England* came by the ſame.

Othes heretofore miniſtryd againſt the Pope, as well to the Clergye, as to the Laytie; and of the Othe minyſtred to the Pope's Legates and Meſſengers at their cominge into *England*.

Foundations of Free-Chappels, and other Howſes Eccleſiaſtical by the King's Lycence, to be donatyve and not preſentatyve.

Monaſteries and other Howſes and Foundations Eccleſiaſticall, altered or ſuppreſſyd by Kings, and other Common Perſons.

Viſitations of the Clergye, Free-Chappells, Hoſpitals and other Eccleſiaſtical Howſes and Places, by the Chancellor of *England* and other the King's Commiſſioners: and of the Pope's Uſurpations in viſitinge of the Clergye of *England*.

All Suits determinable within this Realme. No Suite for any Cauſe ryſinge within the Realme, maynteinable in any Place out of the Realme. In what wiſe forein Suits before the Statutes of *Præmunire*, were reſtreyned and puniſhed.

Controverſies betwixte Eccleſiaſticall Perſons for Eccleſiaſticall Cauſes, determynable within the Realme; and before whome.

Appels and other forein Suits determynable in *England*; and before whome.

Triall in the King's Temporall Courts of Iſſues, and Matters Spirituall or Eccleſiaſticall.

Of what Force the Pope's Excommunication is by the Lawes of *England*; and of the Puniſhment of the Bringers in therof.

That no Perſon ſhall goe out of the Realme to *Rome*, the Pope's Generall Counſell, ne to any other Place, without the King's eſpeciall Lycence; and the Puniſhment of ſuche as goe out of the Realme without the King's Licence.

The Lawes of *England* agaynſt the cominge into the Realme of the Pope's Legates and Meſſengers, and of all others, without the King's Lycence.

That Priours alien, ne any of their Religion ſhall not goe out of the Realme to be viſitid, by their Superiors or Generalls beyond the Seas, nor ſend or conveighe any Money unto them out of the Realme without eſpeciall Licence.

The Foundations and Erections of Archebisſhoppricks and Bisſhoppricks; and their Endowments from tyme to tyme by the Kinge; and by whom the Limitts of every Bisſhoppes Dioceſs were aſſignyd.

The Tranſlation, Union and Diſſolution of Bisſhoppes Seas, by Kings in ſeverall Ages.

All Franchiſes and Liberties of the Bisſhoppricks and Clergye deryvid from the Crowne, and ſworne by Kings in their Coronations.

Exemption to be diſcharged of the Juriſdiction of Bisſhoppes, by the King's Graunt.

The Kinge onely Patron of all Archebisſhoppricks, and Bisſhoppricks in *England*: and howe the Archebisſhoppes and Bisſhoppes were inveſtyd and conſecrated of old Tyme: and that a Man may be a perficte Bisſhoppe to every Reſpect, without Tonſure, Raſure, Anoyntinge and ſuche other Ceremonies. And when the inveſtinge or conſecratinge of Archebisſhoppes and Bisſhoppes was alteryd; and howe the ſame of latter Tyme hathe been uſid.

And when the Pope herein boganne to uſurpe upon the Kings.

No Election made to Eccleſiaſticall Dignities without the Kings Licence, good; and that to the perſittinge thereof his Aſſent is requiſite by the Writ *De regio aſſenſu*.

Elections to Eccleſiaſticall Dignities in Tymes paſt uſyd in divers manners: And when franke Election firſt beganne; and how ſoone it hath been eſtabliſhed.

Foreyners preſerrid, nominatyd or elected to Eccleſiaſticall Dignities, refuſyd.

The Pope's Factions, in refuſinge to conſecrate or confirme thoſe which were duely electyd to Eccleſiaſticall Dignities.

The Kinge Gardian as well of the Spiritualities as of the Temporalties in the Tyme of the   : and that he may kepe the Temporalties duringe his

Pleaſure. The Meanes howe the Bisſhoppe after his Conſecration comyth to his Temporalties: And of the reſeiſer therof, if the Bisſhoppe procede not therin in due Order.

The Othe of the Bisſhoppes and other Eccleſiaſticall Perſons to the Kinge in Tymes paſte: and the maner of ſwearinge unto the Pope.

The Bisſhoppes and Archebisſhoppes obedient Subjects to the Kinge, and Miniſters to his Temporall Courts, in executinge his Wordes and Commandments.

Proviſions and Tranſlations, *&c.* to Eccleſiaſticall Dignities by the Pope, againſt the common Lawes of *England*. The Miſchiefs that have growen therby: and how the Procurers thereof were punysſhed before the Statutes of *Premunire*.

Rome-ſcotte and *Peter-pence* in what ages firſt paide; upon what Conſiderations denyed and with-holden, by divers Kings.

The Pope becomyth a Souldier: and howe the Tenthes of the Eccleſiaſticall Livings and Promotions, beinge graunted onely for the Ayde of the Holy Land, were afterwards continuyd and paide to his own Private Uſes.

In what Age, for what Cauſe, and by what Meanes, the Pope uſurpid the firſt Fruytes of the Eccleſiaſticall Promotions.

Convocations of the Bisſhoppes and Clergye, within this Realme, not holden nor callyd without the King's Writ or Aſſent.

Writts directid to Convocations, preſcribinge what Thinges the Clergye ſhall eſtabliſhe and decree, and what not. Meſſengers and Commiſſioners ſent to the ſame or like ende.

Of what Force, by the Common Lawes, things decreed by the Convocation are.

That no Conſtitutions Provinciall, nowe extant, were decreyd, before the Tyme of *Stephen Langhton*, thruſt into the Archebisſhoppricke of *Canterbury* by the Pope, all others before beinge ſuppreſſed. And howe muche the Pope's Juriſdiction was thereby enlarged, and in what Poynts.

What maner of Liberties and Francheſes the Clergye hereupon challengyd: And howe by colour therof they uſurpyd the King's Aucthoritie: and what Practiſes and Attempts have been wrought for the ſame.

The Kinge had the ſame Juriſdiction in the Gyft, and Inveſtiture of *Canterbury* and *Yorke*, as in other bisſhoppricks. The Pope claymed the Gyft of them, and howe longe ſithence the Pope firſt uſurpid.

What is the Palle: when and upon what Conſideration, and by whom it was gyven to the Archbisſhoppes of *Canterbury*.

The great Abuſes, and Uſurpations by colour therof.

The Prerogatives of the Archbisſhoppe of *Canterbury*: and from whom they tooke their Beginninge.

The Mariage of Preſtes lawefull by the Common Lawes of *England*. And that the ſame is neyther alteryd nor repealyd by any Acte of Parliament. And by what Means the ſame was firſt reſtreynid.

The auncient Monaſticall Lyvings as well in *England* as elſewhere: and howe the ſame was pervertyd by the Rules of *Auguſtine*, *Benedict*, *Dominic*, &c. And to what Abuſes the State of that Lyff was degenerate.

The beginninge of all kind of Friers and other Regular Perſons in *England*; And to what Abuſes the ſame were growen unto.

That the Quene's Majeſtie that nowe is hathe by the Common Lawes of this Realme, as great Aucthoritie and Juriſdiction over the Realme, as any of her Majeſtie's Aunceſtours or Predeceſſors, being Kings or Quenes of this Realme, have had.

What Servitude and Tyranny to all the Quene's Subjects: What Daunger to the Prince and Realme they bringe in and doe, that in any ſorte mayteyne the Pope's Juriſdiction. What it is to affirme the Pope's Juriſdiction. Howe it is nowe punysſhed; and howe it was punysſhable, by the Common Lawes of this Realme.

NUMB.

NUMB. IX.

The ORATION *of the Reverend Father in God Mr. Dr.* Fecknam, *Abbott of* Weſtminſter, *in the Parliament Howſe,* 1559. *againſt the Bill for the* LITURGY.

Foxii *MSS.* Veſpaſian. D. 18. C.C.C.C. Synodalia.

HOnourable and my very good Lordes; having at this preſent two ſundry kindes of Religion here propounded and ſet forthe before your Honours, being allready in Poſſeſſion of th'One of them, and your Fathers before you, for the ſpace of 14 Hundrethe Yeres paſt here in this Realme, lyke as I ſhall hereafter prove unto you; the other Religion here ſet in a Booke to be receyved and eſtabliſſhed by th'Aucthoritie of this High Courte of Parliament, and to take his Effecte here in this Realme at Mydſomar nexte comynge. And you beinge, as I knowe, right well diſſirous, to have ſome Proofe or ſure Knowledge, which of both theſe Religions is the better, and moſt worthy to be eſtabliſſhed here in this Realme, and to be preferred before the other; I will for my part, and for the diſcharge of my Dewtie, firſt unto God, ſecondly unto our Soveraigne Lady the Quene's Highneſs; thirdly, unto your Honours and to the whole Commons of this Realme, here ſette forthe, and expreſſe unto you, three brief Rules and Leſſons, wherby your Honours ſhalbe able to putte difference betwixt the true Religion of God, and the Counterfeyte, and therin never be deceyved. The Firſt of theſe Three Rules or Leſſons is, That in your Search and Tryall making, your Honours muſt obſerve, which of them bothe hathe ben of moſt Antiquitie, and moſt obſerved in the Churche of Chriſt, of all Men, at all Tymes and Seaſons, and in all Places. The Second, which of them bothe, is of it ſelf more ſteadfaſt, and allwayes forth one and agreeable with it ſelf. The Third and Laſt Rule to be conſidered of your Wiſdoms is, which of theſe Religions dothe brede the more humble and obedient Subjects, firſt unto God, and next unto our Soveraigne Ladie the Quene's Highneſs, and all Superiour Powers.

I. Concerninge the firſt Rule and Leſſon, it cannot be truly affirmed or yet thought of any Man, that this new Religion, here nowe to be ſett forthe in this Booke, hathe bene obſerved in Chriſt's Churche of all Chriſtian Men, at all Tymes and in all Places; when the ſame hathe ben obſerved only here in this Realme, and that for a ſhorte Tyme, as not muche paſſing the ſpace of two Yeres, and that in King *Edward* the 6th his Dayes: Whereas the Religion, and the very ſame maner of ſervinge and honoringe of God, of the which you are at this preſent in Poſſeſſion, did begin here in this Realme 1400 Yeres paſt in Kinge *Lucius*'s Dayes, the firſt Chriſtian Kinge of this Realme; by whoſe humble Letters ſent to the Pope *Elutherius*, he ſent to this Realme two holye Monkes, the one called *Damianus*, th'other *Faganus*: and they, as Embaſſadors ſent from the Sea Apoſtolike of *Rome*, did bringe into this Realme ſo many Yeres paſt the very ſame Religion; wherof we are now in Poſſeſſion; and that in the *Latin* Tonge, as the ancyent Hiſtoriographer *Gildas* witneſſethe in the Prologue and Beginynge of his Booke of the *Brittaine*-Hiſtorye. And the ſame Religion ſo longe ago begune, hath had this long Continuance ever ſythence here in this Realme, not onely of th'Inhabytaunce therof, but alſo generally of all Chriſtian Men, and in all Places of *Chriſtendom*, untill the late Daies of Kinge *Edward* the 6th as is aforeſaid. Wherby it appearethe unto all Men that lyſt to ſee and knowe, howe that by this Rule and Leſſon the auncyent Religion and manner of Servinge of God (wherof we are allreddye in Poſſeſſion) is the very true and perfect Religion, and of God.

II. Towchinge the Second Rule and Leſſon of Tryall making and Probation, whether of bothe theſe Religions is the better and moſt worthy of Obſervation here in this Realme, is this, That your Honours muſt obſerve which of bothe theſe is the moſt ſtayed Religion, and allwayes forthe one, and agreeable with it ſelf. And that the new Religion here now to be ſet forthe in this Booke, is no ſtayed Religion, nor allwayes forth one, nor agreeable with it ſelf, who ſeethe it not; when in the late Practiſe therof in Kinge *Edward* the 6th his Dayes, howe changeable and variable was it in and to it ſelf? Every other Yere havinge a newe Booke devyſed therof; and every Booke beinge, ſette furthe, as they profeſſed, accordinge to the ſincere Word of God, never an one of them agreeing in all Pointes with the other: The firſte Booke affirminge the Seven Sacraments, and the reall Preſence * of Chriſte's Body in the Holy Euchariſte, the other denyinge the ſame; th'one Booke admitting the reall Preſence of Chriſte's Body in the ſaid Sacrament to be receyved in one kinde with kneeling downe, and great Reverence donne unto it, and that in unleavned Bread; and th'other Booke would have the Communyon receyved in bothe the kindes, and in Loſe † Bread, without any Reverence, but only unto the Bodye of Chriſte in Heaven. But the Thinge moſt worthy to be obſervid of your Honours is, howe that every Booke made a ſhewe to be ſet furthe accordinge to the ſyncere Word of God, and not one of them did agree with another. And what marvell, I praye you, when the Awthors and Deviſers of the ſame Bookes coulde not agree amongeſt themſelves, nor yet any one of them myght be founde that did longe agree with himſelf? And for the Proofe therof, I ſhall firſte begyne with the *Germayne* Wryters, the cheffe Schoolemaſters and Inſtructors of our Countreymen in all theſe Novelties.

* *This is utterly falſe, as maybe ſeen in that firſt Book, call'd* The Order of the Communion, *in Biſh.* Sparrow's *Collections*

† *The Copy in the* Benet *Coll. Library reads* In Leaven Bread.

And I do read in an Epiſtle which *Philippe Melancthon* did write unto one *Frederico Miconino*, howe that one *Caroloſtadius* was the firſt Mover and Begynner of the late Sedition in *Germany*, towchinge the Sacrament of th'Altar, and the Denyal of Chryſt's real Preſence in the ſame. And when he ſhould come to interpret thoſe Wordes of our Saviour Chryſte; *Accepit panem, benedixit, fregit, deditque Diſcipulis ſuis, dicens, Accipite, & comedite, hoc eſt corpus meum, quod pro vobis tradetur*; *Digito*, inquit ille, *monſtravit viſibile corpus ſuum*. By which Interpretation of *Caroloſtadius*, Chryſte ſhoulde with the one Hand give unto his Diſciples Bread to eat, and with the other Hand Pointe unto his viſible Bodye that was ther preſent, and ſay, *This is my Bodye, which ſhall be betrayed for you. Martyn Luther*, muche offended with this fooliſh Expoſition, made by *Caroloſtadius*, of the Words of Chryſte, *Hoc eſt corpus meum*, he geveth another Senſe, and ſaithe, that *Germanus ſenſus verborum Chriſti*, was this, *Per hunc panem, vel cum iſto pane, En! Do vobis corpus meum. Zwinglius* findinge muche Faulte with this Interpretation of *Martyn Luther*, writeth that *Luther* therin was muche deceyved, and how that in theſe Wordes of Chryſt, *Hoc eſt corpus meum*, the Verbe Subſtantyve *eſt*, muſt be taken for *ſignificat*, and this Word, *Corpus (quod pro vobis tradetur)* muſt be taken, *pro figura corporis*. So that the true Senſe of theſe Wordes of Chryſt, *Hoc eſt corpus meum*, by *Zwinglius*'s ſuppoſal is, *Hoc ſignificat corpus meum, vel eſt figura corporis mei. Peter Martyr* beinge of late here in this Realme, in his Booke by him ſet furthe, of the Diſputation, which he had in *Oxenforde*, with the Learned Students ther, of this matter, gevith another Senſe of theſe Wordes of Chryſt, contrarye unto all the reſte, and ther ſaythe thus: *Quod Chriſtus accipiens panem benedixit, fregit, deditque Diſcipulis ſuis, dicens, Hoc eſt corpus meum, quaſi diceret corpus meum per fidem perceptum erit vobis pro pane, vel inſtar panis.* Of whoſe Senſe the *Engliſhe* is this, that *Chryſt's Bodye receyved by Faithe, ſhall be unto you as Bread, or inſtead of the Bread.*

But here to ceaſſe any further to ſpeake of theſe *Germayne* Wryters, I ſhall drawe nearer Home, as unto Doctor *Cranmer*, late Archbyſhoppe of *Canterburye* in this Realme; howe contrary was he unto hymſelf in this matter? When in one Yeare he did ſet furthe a Catechiſme in the *Engliſhe* Tongue, and did Dedicat the ſame unto Kinge *Edward the Sixth*, wherin he did moſt conſtantly affirme and defend the real Preſence of Chryſt's Bodye in the Holie Euchariſte; and very ſhortely after he did ſet furthe another Booke, wherin he did moſt ſhamefullie denye the ſame, falſifinge bothe the Scriptures and Doctors, to the no ſmall Admiration of all the Learned Readers. Dr. *Ridleye*, the notableſt Learned of that Religion in this Realme, did ſet furthe at *Paul*'s croſſe, the real Preſence of Chryſt's Body in the Sacrament, with theſe Wordes, which I heard, beynge ther preſent. ‘ How that the Devil did beleve the Sonne of God was ‘ able to make of Stones Bread; and we *Engliſhe* People, which do confeſs that ‘ Jeſus Chryſt was the very Sonne of God, yet will not beleve that he did ‘ make of Bread his very Bodye, Fleaſhe and Blood. Therefore we are worſe ‘ than the Devil; ſeying that our Saviour Chryſte, by expreſſe Wordes did ‘ moſt plainlie affirme the ſame, when at the laſt Supper he tooke Bread, and ‘ ſaid unto his Diſciples, *Take ye, eat, this is my Bodye, which ſhall be geven for you.* And ſhortely after the ſaid Doctor *Ridleye*, notwithſtandinge this moſt plaine and open Speeche at *Paul*'s Croſſe, did deny the ſame. And in the laſt Book that Doctor *Cranmer* and his Complices did ſet furthe of the Communion in Kinge *Edward the Sixth* his Dayes, theſe plaine Wordes of Chryſt, *Hoc eſt corpus meum*, did ſo encomber them, and trouble their Wittes, that they did leave out in the ſame laſt Booke, this Verbe Subſtantive *eſt*; * and made the Senſe of Chryſt's Wordes to be there Engliſhed, *Take, eat this my Body*, and left out there, *this* is *my Bodye*, which thinge beinge eſpyed by others, and great Faulte founde withal, then they were faine to patche uppe the Matter with a little piece of Paper clappid over the foreſaid Wordes, wherin was writtyn this Verbe Subſtantive *eſt*. The Dealinge herewithe beinge ſo uncertaine, bothe of the *Germayne* Writers and *Engliſhe*, and one of them ſo muche againſt another, your Honours maye be well aſſured, that this Religion, which by them is ſet fourthe, can be no conſtant nor ſtayede Religion. And therfore of your Honours not to be receyved, but great Wiſdome it were for your Honours to refuſe the ſame, untyll you ſhall perceyve better Agreement amongeſt the Awthors and ſetters furthe of the ſame.

* *This very probably was no more but an Error of the Printer.*

III. Towchinge the Thirde and Laſte Rule of Tryall makinge, and puttinge of Difference between theſe Religions, it is to be conſidered of your Honours which of them bothe dothe brede more obedyent, humble and better Subjects; firſte and cheffelye unto our Savyour and Redeemer; ſecondly, unto our Soveregne Lady the Quene's Highneſs, and to all other Superiors. And for ſome Tryall and Probation therof, I ſhall diſlier your Honours to conſider the ſudayne Mutation of the Subjects of this Realme, ſythence the Deathe of good Quene *Marye*, onely cauſed in them by the Preachers of this newe Religion: When in Quene *Marye*'s Daies your Honours do know right well, howe the People of this Realme did live in an Order; and wolde not runne before Lawes, nor openlye diſobey the Quene's Highneſs's Proceedinges and Proclamations. There was no ſpoyling of Churches, pullinge downe of Aultars, and moſt blaſphemous tredinge of Sacraments under their Feet, and hanging up the Knave of Clubs in the Place therof. There was no ſcotchinge nor cuttinge of the Faces and Legs of the Crucifix and Image of Chriſt: There was no open Fleſh eatinge, nor Shambles kepeinge in the Lent and Daies prohibitid. The Subjects of this Realme, and eſpecially the Nobilitye and ſuche as were of the honourable Councell, did in Quene *Mary*'s Daies knowe the Waye unto Churches and Chappels, there to begyne their Daies Worke, with callinge for Helpe and Grace by humble Prayers and ſervinge of God. And nowe ſithence the comynge and Reigne of our moſt Soveraigne and dear Lady Quene *Elizabeth*, by the onely Preachers and Scaffolde Players of this newe Religion, all Thinges are turned up-ſide downe, and notwithſtandinge the Quene's Majeſtie's Proclamations moſt Godly made to the contrarye, and her Vertuous Example of Lyvinge ſufficyent to move the Hearts of all obedyent Subjects to the due Service and Honour of God. But Obedyence is gone, Humylitie and Mekeneſs cleare abolyſhed, vertuous Chaſtity and ſtraight Livinge denyed, as thoughe they had never ben heard of in this Realme, all Degrees and Kindes beynge deſirous of fleſhely and carnall Lybertie, wherby the yong Springalls and Children are degennerate from their Naturall Fathers, the Servants Contemptors of their Maſters Commandments, the Subjects diſobedyent unto God and all Superior Powers.

And therfore, honourable and my very good Lordes, of my Parte to mynnyſter ſome Occaſion unto your Honours to expell, avoid and put owte of this

Realme this Newe Religion, whoſe Fruites are already ſo manifeſtly knowen to be, as I have repetid; and to perſwade your Honours to avoyd it, as muche as in melyethe, and to perſevere and continue ſtedfaſtly in the ſame Religion, wherof you are in Poſſeſſion, and have allredye made Profeſſion of the ſame unto God; I ſhall rehearſe unto your Honours foure Things, wherby the Holie Doctor St. *Auguſtine* was contynued in the Catholicke Churche and Religion of Chriſte, which he had receaved, and woulde by no means change, nor aulter from the ſame. The firſte of theſe four Things was, *Ipſa Authoritas Eccleſiæ Chriſti miraculis inchoata, ſpe nutrita, Charitate aucta, vetuſtate firmata.* The Second Thing was, *Populi Chriſtiani conſenſus et unitas.* The Third was, *Perpetua ſacerdotum Succeſſio in ſede Petri.* The Fourthe and Laſt Thing was, *Ipſum Catholici nomen.* If theſe foure Thinges did cawſe ſo notable and learned a Clarke as St. *Auguſtyn* was to continue in his profeſſed Religion of Chriſte without all Chaunge and Alteration, howe much then ought theſe foure Pointes to worke the like Effect in your Hartes; and not to forſake your profeſſed Religion? Firſte, becawſe it hathe the Aucthoritie of Chriſte's Churche. Secondlye, becawſe it hathe the Conſent and Agreement of Chriſtian People. Thirdly, becauſe it hathe the Confirmation of all *Peter*'s Succeſſors in the Sea Apoſtolike. Fourthly, it hathe *Ipſum Catholica nomen*, and in all Times and Seaſons called, *the Catholike* Religion of Chriſt. Thus bolde have I ben to trouble your Honours with ſo tedyouſe and longe an Oration, for the diſchargynge, as I ſaid before of my Dewtie, firſt unto God, ſecondly unto our Soveraigne Lady the Quene's Highneſs, thirdly and laſte, unto your Honours, and all other Subjects of this Realme: Moſt humbly beſeeching your Honours, to take it in good Parte, and to be ſpoken of me for th'onely Cawſes aboveſaid and for none other.

NUMB. X.

Another ORATION *made by* Dr. SCOT, *Biſhop of* Cheſter *in the Parliament Howſe, againſt the Bill of the* LITURGY.

Foxii *MSS.* Veſpaſ. D. 18.

THIS Bill that hathe ben here read nowe the third Tyme, dothe appeare unto me ſuche one, as that it is muche to be lamentid, that it ſhoulde be ſuffered either to be read, yea or anye Eare to be gevin unto it of Chriſtian Men, or ſo honourable an Aſſemblye as this is: For it dothe not only call in Queſtion and Doubte thoſe Thinges which we ought to reverence without any doubt movinge; but maketh fourther earneſte Requeſt for Alteraunce, yea, for the clear abolyſhinge of the ſame. And that this maye more evydently appear, I ſhall deſire your Lordſhips to conſider, That our Religion, as it was here of late diſcretely, godly and learnedly declared, dothe conſiſte partely in inward Things, as in Faithe, Hope and Charitie; and partely in outward Things, as in common Prayers, and the holie Sacraments uniformly mynyſtred.

Nowe as concernynge theſe outward Thinges, this Bill dothe clearly in very dede extinguiſhe them, ſettinge in there Places I cannot tell what. And the inward it dothe alſo ſo ſhake, that it leavithe them verye bare and feble.

For Firſte, by this Bill, Chriſtian *Charitie* is taken awaye, in that the Unitie of Chriſte's Churche is broken: For it is ſaid, *Nunquam relinquunt Unitatem, qui non prius amittunt Charitatem.* And St. *Paul* ſaythe, that Charitye is *Vinculum perfectionis, the Bond or Chayne of Perfection*, wherewith we be knytte and joyned together in one. Which Bond beynge looſed, we muſte nedes fall one from another, in divers Parties and Sects, as we ſee we do at this preſent. And as towchinge our *Faythe*, it is evident that dyvers of the Articles and Myſteryes therof be alſo not onlye called into doubt, but partely openlye, and partely obſcurely, and yet in verye dede, as the other, flatlye denyed. Nowe theſe two, I mean Faithe and Charitie, beinge in this Caſe, *Hope* is eyther lefte alone, or elſe Preſumption ſett in her Place: whereupon for the moſte parte Deſperation dothe followe; from the which I praye God preſerve all Men.

Wherfore theſe Matters mentioned in this Bill, wherin our whole Religion conſiſtethe, we ought, I ſaye, to Reverence, and not to call into Queſtion. For as a Learned Man wrytethe, *Quæ patefacta ſint quærere, quæ perfecta ſunt retractare, et quæ definita ſunt convellere, quid aliud eſt, quin de adeptis gratiam non referre:* that is to ſaye, “To ſeke after the Things which be manifeſtly opened, to call back, or retract Things made perfect, and to pulle upp againe Matters defyned; what other Thing is it, then, not to geve Thankes for Benyfits receaved? Lykewiſe ſaythe holie *Athanaſius, Quæ nunc à tot ac talibus Epiſcopis probata ſunt ac decreta, claréq; demonſtrata, ſupervacaneum eſt denuò revocare in judicium.* “It is a ſuperfluous Thinge, ſaythe *Athanaſius*, to call into Judgment againe Matters which have ben tried, decreed and manyfeſtlye declared, by ſo many and ſuche Biſſhoppes, (he meaneth, as were at the Councell of *Nice.*) For no Man will denye, ſaythe he, but if they be new examyned againe, and of new judged, and after that examyned againe and againe, this Curioſitie will never come to any End. And as it is ſaide in *Eccleſiaſtica Hiſtoria, Si quotidie licebit fidem in quæſtionem vocare, de fide nunquam conſtabit:* If it ſhalbe Lawfull every Daye to call our Faithe in queſtion, we ſhall never be certeyne of our Faithe. Nowe if that *Athanaſius* did thinke, that no Man ought to doubt of Matters determyned in the Councell of *Nice*, where there was preſent three Hundred and eighteen Biſſhoppes, howe muche leſs ought wee to doubt of Matters determyned and practyſſed in the Holie Catholike Churche of Chriſte, by three Hundrethe Thowſande Biſſhoppes, and how manye more, we cannot tell.

And as for the certeyntie of our Faithe, wherof the Storye of the Churche dothe ſpeke, it is a Thinge of all other moſt neceſſarye; and if it ſhall hange uppon an Acte of Parliament, we have but a weake Staff to leane unto. And yet I ſhall diſſire your Lordeſhippes not to take me here as to ſpeke in Derogation of the Parliament, which I knowledge to be of great Strengthe in Matters whereunto it extendethe. But for Matters in Religion, I do not thinke that it ought to be medelled withall, partely for the Certeintye which ought to be in our Faithe, and Religion, and the Uncerteyntie of the Statutes and Actes of Parliaments. For we ſee, that oftentymes that which is eſtabliſhed by Parliament one Yere, is abrogatid the next Yere followinge, and the contrarye allowed. And we ſee alſo that one Kinge diſallowithe the Statutes made under the other. But our Faithe and Religion ought to be moſt certeyn, and one in all Tymes, and in no Condition waveringe: For as St. *James* ſaithe, *He that doubtethe, or ſtaggerithe in his Faithe, is like the Waves of the Sea, and ſhall obteyne Nothinge at the Handes of God.* And partelye for that the Parliament conſiſtethe for the moſte Parte of Noblemen of this Realme, and certeyn of the Commons, beyinge Laye and Temporall Men: which, allthough they be bothe of good Wiſdom and Learninge, yet not ſo ſtudied nor exerciſed in the Scriptures, and the holie Doctors and Practyſſes of the Churche, as to be Competent Judges in ſuche Matters. Neyther dothe it apperteine to their Vocation; yea, and that by youre Lordſhippes own Judgment; as may welbe gathered of one Fact, which I remember was donne this Parliament time, which was this: There was a Nobleman's Sonne arreſted and commytted unto Warde; which Matter, beinge opened here unto your Lordeſhippes, was thought to be an Injurye to this Howſe. Whereuppon as well the yonge Gentleman, as the Officer that did arreſt hym, and the Partie by whoſe Means he was arreſted, were all ſent for; and commandid to appeare here before your Lordſhippes: which was donne accordynglye. Yet before the Parties were ſuffered to come into the Howſe, it was thought expedyent to have the whole Matter conſidered, leaſt this Howſe ſhoulde entermedelle with Matters not perteinynge unto yt. In treatinge wherof, there were found three Pointes. Firſte, there was a Debte, and that your Lordſhippes did remytte to the Common Lawe. The Second was a Fraude, which was referred to the Chauncerye, becauſe neyther of bothe did apparteyne unto this Courte. And the Thirde was the Arreſt, and commyttinge to Ward of the ſaid Gentleman, wherin this Howſe tooke Order. Nowe if that by your Lordſhippes own Judgments the Parliament hathe not Aucthoritie to meddell with Matters of Common Lawe, which is grounded upon Common Reaſon, neyther with the Chauncery, which is grounded upon Conſiderence, (which two Things be naturally given unto Man) then muche leſſe maye it intermeddell with Matters of Faithe and Religion, farr paſſinge Reaſon, and the Judgment of Man, ſuche as the Contents of this Bill be: wherin there be three Thinges ſpecyally to be conſideryd; that is, the *Weyghtineſs* of the Matter; the *Darkneſs* of the Cawſe, and the *Dificultie* in tryinge out the Truthe, and thirdly, the *Daunger* and *Perill* which dothe enſue, if we do take the wronge Waye.

As concernynge the Firſte, that is, the *Weyghtineſs* of the Matter conteined I.
in this Bill. It is very great: for it is no Money Matter, but a Matter of In- 1.
heritaunce; yea, a Matter towchinge Liffe and Deathe, and Damnation de-
pendethe upon it. Here is it ſet before us, as the Scripture ſaithe, Lyſe and
Deathe, Fier and Water. If we put our Hand into th'one, we ſhall live; if it
take holde of th'other, we ſhall die. Nowe to judge theſe Matters here pro-
pounded, and diſcerne which is Liffe and which is Deathe, which is Fire that
will burne us, and which is Water that will refreſhe and comfort us, is a great
Matter and not eaſely perceaved of every Man. Moreover, there is another 2.
great Matter here to be conſidered, and that is, that we do not unadviſedly condempne our Forefathers and their Doings, and juſtifie our ſelves and our owne Doings; which bothe the Scripture forbidithe. This we knowe, That this Doctrine and forme of Religion, which this Bill propoundethe to be aboliſhed and taken awaye, is that which our Forefathers were born, brought uppe and lived in, and have profeſſed here in this Realme without any Alteration or Chaunge, by the Space of 900 Yeres and more; and hathe alſo ben profeſſed and practiſed in the Univerſall Churche of Chriſte ſynce the Apoſtells Tyme. And that which we goe about to eſtabliſhe and place for it, is lately brought in, allowed no where, nor put in practiſe, but in this Realme onely; and that but a ſmall Tyme, and againſte the Myndes of all Catholycke Men. Nowe if we do conſider but the Antiquitie of the one, and the Newneſs of the other, we have juſte occaſion to have the one in Eſtimation for the longe continuance therof, unto ſuche Tyme, as we ſee evydent Cawſe why we ſhoulde revoke it: And to ſuſpect the other as never hearde of here before, unto ſuch Tyme as we ſee juſte Cawſe why we ſhoulde receave it, ſeeynge that our Fathers never heard tell of it.

But nowe I do call to remembraunce, that I did here yeſterday a Nobleman in this Howſe ſay, makinge an anſwer unto this as it were by Preoccupation, that our Fathers lyved in blyndneſs, and that we have juſte Occaſion to lament their Ignoraunce; wherunto me thinkethe it may be anſwered, that if our Fathers were here, and heard us lament their Doings, it is very lyke that they woulde ſay unto us as our Savyour Chriſte ſaid unto the Women which followed hym when he went to his Death, and weeped after him, *Nolite flere ſuper nos, ſed ſuper vos*; *i. e.* Weepe not over us for our Blindneſs, but weepe over your ſelves for your own Preſumption, in takinge upon you ſo Arrogantly to Juſtifie your ſelves, and your own Doings, and ſo raſhely condemnynge us and our Doings. Moreover, *Davyd* * dothe teache us a Leſſon cleare contrarye to this Nobleman's Sayings: For he bidditthe us in doubtfull Matters go to our Fathers, and learne the Truthe of them, in theſe Wordes: *Interroga patrem tuum, & annunciabit tibi, majores tuos & dicent tibi*: *i. e.* "Aſke of thy Father, and he "ſhall declare the Truthe unto thee, and of thyne Aunceſtors and they will tell "thee; And after in the ſame Pſalme, *Filii qui naſcentur & exſurgent, narrabunt filiis ſuis, ut cognoſcat generatio altera*: *i. e.* "The Children which ſhalbe "borne, and ryſe upp, ſhall tell unto their Children, that it may be knowen from "one Generation to another. *Davyd* here willithe us to learne of our Fathers, and not to contempn their Doings. Wherefore I conclude, as concernynge this Parte,

* *This Biſh. miſtook* David *for* Moſes. *For the Wordes are in* Deutr. 32. 7. Pſal. 78. 6. 7.

that this Bill, conteyninge in it Matters of great Weight and Importaunce, it is to be deliberated on with great Diligence and Circumſpection, and examyned, tryed and determyned by Men of great Learnynge, Vertue and Experyence.

II. And as this Matter is *great*, and therfore not to be paſſed over haſtely, but
diligentlye to be examyned, ſo is it *darke* and of great Difficultie to be ſo
playnlye diſcuſſed, as that the Truthe may manyfeſtly appeare. For here
be, as I have ſaid, two Bookes of Religion propounded, the one to be aboliſhed,
as erroneous and wicked, and the other to be eſtablyſhed, as godly and
conſonant to Scripture; and they be both concernynge one Matter, that is,
the trewe Admynyſtration of the Sacraments accordinge to the Inſtitution of
our Saviour Chriſte. In the which Admynyſtration, ther be three Thinges to
1. be conſidered. The Firſte is the Inſtitution of our Savyour Chriſte for the
2. Matter and Subſtaunce of the Sacraments. The Seconde, the Ordynaunces of
3. the Apoſtles, for the Forme of the Sacraments. And the Thirde is the Additions
of the holie Fathers for the adornynge and perfitynge of the Admynyſtratyon
of the ſaid Sacraments. Which three be all dulye, as we ſee, obſerved,
and that of Neceſſitie, in this Booke of the Maſſe, and old Service, as all
Men do know, which underſtand it. The other Booke, which is ſo much
extolled, dothe *ex profeſſo* take away two of theſe three Thinges, and in very
dede makethe the Thirde a Thinge of nought. For Firſte, as concernynge the
Additions of the Fathers, as in the Maſſe, *Confiteor*, *Miſereatur*, *Kirie Eleeſon*,
Sequentes preces, *Sanctus Agnus dei*, with ſuche other Thinges: And alſo th'Ordinaunces
of the Apoſtles, as Bleſſings, Croſſings; and in the Admynyſtration
of dyvers of the Sacraments, Exſufflations, Exorciſmes, Inunctions, prayinge
towardes the Eaſt, Invocation of Saynts, Prayer for the Dead, with ſuche
other; this Booke takethe awaye, eyther in Parte, or elſe clearly, as Things not
allowable. And yet dothe the Fawters therof contende, that it is moſt perfitt according
to Chriſte's Inſtitution, and th'Order of the Prymytyve Churche. But
to let th'Ordynaunces of th'Apoſtles, and the Additions of the Fathers paſſe,
(which, notwithſtandinge, we ought greatly to eſteem and reverence) lett us
come to th'Inſtitution of our Savyour Chriſte, wherof they taulke ſo muche,
and examyne, whether of thoſe two Bookes come neareſt unto it. And to make
Thinges playne, we will take for Example the Maſſe, or, as they call it, the
Supper of the Lord; wherin our Savyour Chriſte, (as the holie Fathers do gather
upon the Scriptures) did inſtitute three Things, which he commanded to
be done in Remembraunce of his Deathe and Paſſion unto his comynge againe,
1. ſayinge, *Hoc facite*, &c. *Do ye this:* Wherof the Firſte is, the Conſecratinge
2. of the bleſſed Body and Blood of our Saviour Jeſus Chriſte. The Seconde,
3. the offeringe up of the ſame unto God the Father. And the Thirde, the Communicatinge,
that is, the eatinge and drinkinge of the ſaid bleſſed Body and
Blood, under the Formes of Bread and Wyne. And as concerninge the firſte
two, St. *Chryſoſtom* ſaythe thus, “*Volo quiddam edicere planem irabile, & Nolite
“ mirari neq; turbamini*, &c. *I will*, ſaythe St. *Chryſoſtom*, *Declare unto you in
“ very dede a marvellous Thinge, but marvell not at it, nor be not troubled.* But
“ what is this? It is the holie Oblation, whether *Peter* or *Paul*, or a Preſte of
“ any deſert, do offer, it is the verye ſame which Chriſte gave to his Diſciples,
“ and which Preſtes do make or conſecrate at this Tyme. This hathe
“ nothinge leſſe then that. Whye ſo? Bycawſe Men do not ſanctyfie this, but
“ Chriſte, which did ſanctyfie that before. For lyke as the Wordes, which
“ Chriſte did ſpeake, be the very ſame which the Preſtes do nowe pronounce,
“ ſo is it the very ſame Oblation. Theſe be the Wordes of St. *Chryſoſtome*;
wherin he teſtifiethe as well the Oblation and Sacrifice of the Body and Blood
of our Savyour Chriſte, offered unto God the Father in the Maſſe, as alſo the
Conſecratinge of the ſame by the Preſte: Which two be bothe taken away by
this Booke, as the Awthors therof do willinglie acknowledge; cryinge owte
of the Offering of Chriſte oftener than once, notwithſtandinge that all the
Holie Fathers do teach it; manyfeſtly affirmynge Chriſte to be offered daylye
after an unbloody manner. But if theſe Men did underſtand and conſider

what dothe enſue and followe of this their Affirmation, I thinke they wolde leave their Raſhneſs, and returne to the Truthe againe. For if it be trewe that they ſay, that there is no externall Sacrifyce in the Newe Teſtament, then dothe it follow, that there is no Prieſthood under the ſame, whoſe Office is, ſaythe St. *Paul, To offer up Gyfts and Sacrifices for Synne.* * And if there be no Prieſthood, then is there no Religion under the New Teſtament. And if we have no Religion, then be we, *Sine Deo in hoc Mundo,* that is, *We be without God in this Worlde.* For one of theſe dothe neceſſarily depend and followe uppon an other. So that if we graunt one of theſe, we graunt all; and if we take away one, we take away all.

* *This is expreſly ſpoken of the High Prieſtes of the Old Teſtament* Vid. Heb. 5. 1.

Note (I beſeeche your Lordſhippes) th'End of theſe Men's Doctryns, that is to ſett us withowt God. And the lyke Opynion they holde towchinge the Conſecration: having Nothinge in their Mouthes, but *the holie Communion*, which after the Order of this Booke, is *holie* only in Wordes, and not in Dede. For the Thinge is not ther, which ſhoulde make it holie: I mean the Body and Blood of Chriſte, as may thus appeare, it may juſtely in very dede be callid *the holie Communion* if it be mynyſtred trewly and accordingly as it ought to be: For then we receave Chriſte's holie Body and Blood into our Bodies, and be joyned in one with hym, lyke two Pieces of Waxe, whiche beynge molten and put together, be made one. Which Symylitude St. *Cyryll* and *Chryſoſtom* do uſe in this Matter; and St. *Paul* ſayeth, that *we be made his Bones and Fleſhe.* But by th'Order of this Booke, this is not done; for Chriſte's Bodye is not there in very dede to be receaved. For th'only waye wherby it is preſent, is by Conſecration, which this Booke hathe not at all; * neyther doth it obſerve the Forme preſcribed by Chriſte, nor follow the Manner of the Churche. The Evangeliſts declare, That our Savyour tooke Bread into his Handes, and did bleſſe it, brake it, and gave it to his Diſciples, ſaying, *Take and eat, this is my Bodye which is gyven for you: Do this in remembraunce of me.* By theſe Wordes, *Do this,* we be commanded to tayke Bread into our Handes, to bleſſe it, break it, and havinge a reſpecte to the Bread, to pronounce the Wordes ſpoken by our Savyour, that is, *Hoc eſt corpus meum.* By which Wordes, ſaythe St. *Chryſoſtom,* the Bread is Conſecratid. Nowe by the Order of this Booke, neyther dothe the Preſte take the Bread in his Handes, bleſſe it, nor breake it, neyther yet hathe any regard or reſpect to the Bread, when he rehearſithe the Wordes of Chriſte, but dothe paſſe them over as they were tellinge a Tale, or rehearſinge a Storye. Moreover, wheras by the Myndes of good Wryters, there is requyryd, yea, and that of neceſſitie, a full Mynd, and intent to do that which Chriſte did, that is, to conſecrate his Body and Blood, with other Things followinge: Wherfore the Churche hathe appoynted in the Maſſe certeyne Prayers, to be ſaid by the Prieſte before the Conſecration, in the which theſe Wordes be, *Ut nobis fiat corpus & ſanguis Domini noſtri Jheſu Chriſti*; that is, the Prayer is to this End, That the Creatures may be made unto us the Body and Blood of our Saviour Jeſus Chriſte: Here is declared th'Intent, as well of the Churche, as alſo of the Prieſte which ſayeth Maſſe: But as for this newe Booke, there is no ſuch Thinge mentyoned in it, that dothe eyther declare any ſuche Intente, eyther make any ſuche Requeſte unto God, but rather to the contrarye: as dothe appeare by the Requeſt there made in theſe Wordes, *That we receavinge theſe thy Creatures of Bread and Wyne,* &c. which Wordes declare, that they intende no Conſecration at all. And then let them glory as muche as they will in their Communion, it is to no purpoſe, ſeeynge that the Body of Chriſte is not there, which, as I have ſaid, is the Thinge that ſhould be communicated.

* *This is notoriouſly falſe, the Prayer of Conſecration being evident to all Mens Eyes, that conſult the Book.*

Ther did yeſterdaye a Nobleman in this Howſe ſay, That he did beleve that Chriſte is ther receaved in the Communyon ſet owt in this Booke; and beyng aſked if he did worſhippe hym ther, he ſaid, no, nor never woulde, ſo longe as he lived. Which is a ſtrange Opynyon, that Chriſte ſhoulde be any where, and not worſhypped. They ſay, they will worſhippe hym in Heaven, but not in the Sacrament: Which is much lyke, as if a Man woulde ſaye, that when th'Emperor ſyttethe under his Clothe of Eſtate, Princely apparelled, he is to be honoured; but if he come abroad in a Freez Coat, he is not to be honoured; and yet he is all one Emperor in Clothe of Golde under his Clothe of Eſtate, and in a Freez Coat abroad in the Street. As it is one Chriſte in Heaven in the Forme of Man, and in the Sacrament under the Formes of Bread and Wyne. The Scripture, as St. *Auguſtyne* dothe interprete it, dothe commande us to worſhippe the Body of our Savyour, yea, and that in the Sacrament in theſe Wordes: *Adorate ſcabellum pedum ejus, quoniam ſanctum eſt: Worſhippe his Footſtoole, for it is holie.* Upon the which Place St. *Auguſtine* wrytethe thus, “ Chriſte tooke Fleſhe of the bleſſed Virgin his Mother, and “ in the ſame he did walke, and the ſame Fleſhe he gave us to eat unto Health; “ but no Man will eat that Fleſhe, except he worſhippe it before. So is it “ found owte, howe we ſhall worſhippe his Footſtoole, &c. we ſhall not onely “ not Synne in worſhippinge, but we ſhall ſynne in not Worſhippinge. Thus far St. *Auguſtine*: But as concernynge this Matter, if we woulde conſider all Things well, we ſhall ſee the Proviſion of God marvellous in it. For he providithe ſo, that the verye Heretickes, and Enymyes of the Truthe, be compellyd to confeſſe the Truthe in this behalfe. For the *Lutherians* writinge againſt the *Zwinglians* do prove, that the true naturall Body of our Savyour Chriſte, is in the Sacrament. And the *Zwinglians* againſte the *Lutherians* do prove, that then it muſt nedes be worſhipped ther. And thus in their Contention, dothe the Truthe burſt out, whether they will or no. Wherfore, in myne Opynion of theſe two Errors, the Fonder is to ſay, that Chriſte is in the Sacrament, and yet not to be worſhipped, than to ſay, he is not ther at all. For eyther they do thinke, that eyther he is ther but in an Imagynation or Fancye, and ſo not in very dede; or elſe they be *Neſtorians*, and thinke that ther is his Bodye onely, and not his Dyvinitie: which be bothe develliſhe and wicked.

Nowe, my Lordes, conſider I beſeche you, the Matters here in Varyaunce; whether your Lordeſhippes be able to diſcuſſe them accordinge to Learnynge, ſo as the Truthe may appear, or no: that is, whether the Body of Chriſte be by this newe Booke conſecrated, offered, adored, and truly communicated, or no; and whether theſe Things be required neceſſarily by th'Inſtitution of our Saviour Chriſte, or no; and whether Booke goeth nearer the Truthe. Theſe Matters, my Lordes, be (as I have ſaid) weightie and darke, and not eaſye to be diſcuſſed: And lykewiſe your Lordſhippes may thinke of the reſt of the Sacraments, which be eyther clearly taken awaye, or elſe mangled, after the ſame ſorte by this newe Booke.

III. The third thinge here to be conſidered, is, the great *Daunger* and *Peryll* that dothe hange over your Heades, if you do take upon you to be Judges in theſe Matters, and judge wronge; bringinge bothe your ſelfes and others from the Truthe unto Untruthe, from the Highwayes unto Bypathes. It is daungerous enoughe, our Lord knowethe, for Man hymſelf to erre, but it is more daungerous, not onely to erre hymſelf, but alſo to lead other Men into Error. It is ſayd in the Scripture of the Kinge *Hieroboam*, to aggravate his Offences, that *Peccavit & peccare fecit Iſrael*: i. e. *He did ſynne hymſelf, and cawſed Iſraell to ſynne.* Take heed, my Lordes, that the like be not ſaid by you; if you paſſe this Bill, you ſhall not onely in my Judgement erre your ſelves, but ye alſo ſhalbe the Awthors and Cawſers that the whole Realme ſhall erre after you. For the which you ſhall make an Accompte before God.

Thoſe that have read Storyes and knowe the Diſcourſe & Order of the Churche, diſcuſſinge of Controverſies in Matters of Religion, can teſtifie, That they have been diſcuſſed and determyned in all times by the Clergye onely, and never by the Temporaltie. The Heryſie of *Arius*, which troubled the Churche in the Tyme of the Emperor *Conſtantyne* the great, was condempned in the Councell of *Nice*. The Hereſye of *Eutyches* in the Councell of *Chalcedone* under *Martin*; the Hereſye of *Macedonius* in the firſte Councell of *Conſtantynople* in the tyme of *Theodoſius*; the Hereſye of *Neſtorius* in the *Epheſin* Councell, in the time of *Theodoſius* the younger. And yet did never none of theſe good

Emperors aſſemble their Nobilitie and Commons, for the diſcuſſing and determynynge of theſe Controverſies; neyther aſked their Myndes in them, or went by Number of Voices or Polles, to determyne the Truthe, as is done here in this Realme at this Tyme. We may come lower, to the third Councell of *Tolletane* in *Spayne*, in the Tyme of *Ricaredus*, beinge ther, and to the Councell in *Fraunce* about 800 Yeres ago in the Tyme of *Carolus Magnus*: Which bothe, followinge th'Order of the Churche, by Licence had of the Pope, did procure the Clergie of their Realmes to be gathered and aſſembled, for reformynge of certeyne Errors and Enormyties within their ſaid Realmes, wherunto they never callyd their Nobilitie nor Commons; neyther did any of them take upon themſelves eyther to reaſon and diſpute, in diſcuſſinge of the Controverſies, neyther to determyne them being diſcuſſed, but left the whole to the diſcuſſing and determining of the Clergy. And no mervaill, if theſe with all other Catholick Princes uſed this Trade. For the Emperors that were Hereticks, did never reſerve any ſuch Matter to the Judgment of Temporall Men; as may appear to them that read the Stories of *Conſtantius*, *Valens*, &c. who procured divers Aſſemblies, but always of the Clergy for the ſtabliſhing of *Arius*'s Doctryn: and of *Zeno* th'Emperor, which did the lyke for *Eutyches* Doctryne, with many other of that ſorte. Yea, yt dothe appeare in the *Actes of the Apoſtles*, that an Infidell wolde take no ſuch Matter upon hym. The Storye is this: St. *Paul* havinge continued at *Corynthe* one Year and an halfe in preachinge of the Goſpell, certeyn wycked Perſons did aryſe againſt hym, and brought hym before their Vice-Conſul, callyd *Gallio*, layinge unto his Charge, That he tawght the People to worſhippe God contrary to their Law. Unto whom the Vice-Conſul anſwered thus: *Si quidem eſſet iniquum aliquid aut facinus peſſimum, ô Vos Judæi, recte vos ſuſtinerem; ſi vero Quæſtiones ſint de verbo & nominibus legis veſtræ, voſipſi videritis. Judex horum ego nolo eſſe*, i. e. *If that this Man*, ſaithe *Gallio*, *had commytted any wycked Acte or curſed Cryme*, *O yee* Jewes, *I myght Juſtely have heard you: But and if it be concernynge Queſtions and Doubtes of the Wordes and Matters of your Lawe*, that is to ſaye, if it be towchinge your Religion, *I will not be Judge in thoſe Matters.* Marke, my Lordes, this ſhort Diſcourſe, I beſeech your Lordſhippes, and yee ſhall perceave, that all Catholike Princes, Heryticke Princes, yea, and Infidells, have from tyme to tyme refuſed to take that upon them, that your Lordſhippes go about and chalenge to do.

But nowe, becauſe I have been longe, I will make an End of this Matter with the Sayings of two noble Emperors in the lyke Affaires. The firſt is *Theodoſius*, which ſayd thus, *Illicitum eſt enim qui non ſit ex ordine ſanctorum epiſcoporum eccleſiaſticis ſe immiſcere tractatibus*, i. e. *It is not lawfull*, ſayeth he, *for hym that is not of the Order of the holie Busſhoppes to entermedell with th'intreatinge of Eccleſiaſticall Matters.* Lykewiſe, ſayd *Valentinianus* th'Emperor, (beinge deſired to aſſemble certeyne Busſhoppes together, for examynynge of a Matter of Doctryn) in this wiſe, *Mihi qui in ſorte ſum plebis, fas non eſt talia curioſius ſcrutari: Sacerdotes, quibus iſta curæ ſunt, inter ſeipſos quocunq; loco voluerint conveniant*, i. e. *It is not lawfull for me*, quoth th' Emperor, *beynge one of the Lay People, to ſearche owte ſuche Matters curyouſly; but let the Preſtes, unto whom the Charge of theſe Things dothe apparteyne, meet together in what Place ſoever they will.* He meaneth, for the diſcourſinge therof. But to conclude, and if theſe Emperors had not to do with ſuche Matters, howe ſhoulde your Lordſhippes have to do with all? And thus deſiringe your good Lordſhippes to conſider, and take in good parte, theſe fewe Thinges that I have ſpoken, I make an End.

NUMB. XI.

A Diſcourſe in Favour of the Pope, *and the* Unity *of the Church of* Rome.

Foxii *MSS.* *Ex Symbol. Apoſt.* Nic. Athanaſ.

Credo ſanctam Eccleſiam Catholicam.
Credo unam Sanctam Eccleſiam Catholicam.
Quicunq; vult ſalvus eſſe ante omnia opus eſt ut teneat, &c.

1 Tim. 3.

Ut ſcias quomodo oportet te in domo Dei converſari, quæ eſt Eccleſia Dei viventis, columpna & firmamentum veritatis.

In theſe is proved, that one Catholike and Apoſtolike Churche is to be beleved, as the Rocke of Truthe:

Which is that Catholike and Apoſtolike Churche that is *One* and *Holye?*

The Church is One: Ephe. 4.

FIRST, in that it muſt be *One*, is excluded the fantaſticall Opynion, that woulde every Man ſhould be ſaved by his own Faithe; wheras, ther is but one Faithe to be ſaved in, without the which he that is, cannot be ſaved, *Unus Dominus, una Fides,* &c. *Unus Paſtor, unum Ovile.* This one Shepherd is in none other Churche but in that, which *Rome* is the Head of. For all other Churches have ſo many Heades as ther be dyvers Realmes or Common Wealthes, as all the Cities of *Germanye* have one, *Geneva* another, *England* another. But all that nowe be called Papiſts, have but one Head and Shepherd, which is the Pope. And they have that Unitie of the Churche which we ſpeak of. And it cannot here be well ſayd, that Chriſte is the Shepherd, for allthoughe there be nothinge more true, yet it is nothinge to our Purpoſe, becawſe, ſithe our Lord went upp to Heaven, he dothe rule his Churche by Myniſters. As when St. *Paul* ſhoulde be converted, he ſent unto hym *Ananias.* So he baptizeth by others, he preacheth by others. Nowe, as Preaching is by the Grace of God, yet it is throughe the Myniſtrye of Man; and likewiſe Baptizeing: Even ſo alſo the Governinge of the Churche is by his Spiryt and Grace, yet is it throughe the Mynyſtrie of Man, that is to ſaye, of one Head, which we call the Pope. And for this, naturall Reaſon makethe. For no Multitude that is diſperſed, can be made one, but becawſe it is knyt by ſome meane; as a Howſe is called *One*, becawſe the Tymber and the Stones, Iron and Glaſs, which are dyvers, are by Carpenters and Maſons ſo unyted, that their Diverſitie appeareth not, but are joyned by Morter and Pynns. Likewiſe, a Flock of Sheep is called *One*, becawſe it belongeth to one Maſter, or elſe is ruled by one Shepherd. And ſhall not the Church [be one] throughe that, that it hathe but one Head? Or elſe tell us another [way,] howe it is one. For all, that be manye in Number, muſt be made one *ex cohærentibus*, as a Howſe or a Booke; or elſe *ex diſtantibus*, they are brought to one, beynge as a Flocke or a Heard under one Shepherd; and ſo after this ſecond ſorte, the Churche is one.

But if you ſaye, that it is *One* throughe this, that it hathe one Faithe; then maye I well replye, That one Faithe is kepte no wher, without ther be one Head. Otherwiſe, whye be ther *Lutherans, Zwynglyans, Pacemontans?* Which all do challenge the Scripture, and none of them acknowledge one Head, wherby they ſhoulde be one. No, the very *Lutherans* be not one, nor in one Faithe, but ſo longe as they obey their Maſter *Luther.*

Apoſtolic:

Apoſtolike is here to be taken, which deſcendythe from th'Apoſtles: as all the Fathers call that Seat Apoſtolike, where the Apoſtles ſate, and wher their Succeſſors do ſytt. Then that Churche is Apoſtolike, which can ſhewe their Deſcent from th'Apoſtles. And this ſhalbe juſtified owt of *Irenæus, Tertullian, Iherom,* and *Auguſtine:* albeit, becawſe I had no Bookes at Hand, I coulde not alledge the Places. *Tertullian*'s Words be after this Senſe, *Edant origines Epiſcoporum ſuorum. Irenæus*'s Senſe is, *Whoſo cannot bringe his Doctryne to th'Apoſtles or ther Succeſſors, is to be ſuſpected.* Nowe, which Churche can do it ſo well as the Papiſts. We can ſhow from *Peter* to *Paulus Quartus* the laſt Pope, the Succeſſion of Buſſhoppes. And likewiſe, we can in *Canterburye*, and in every

Sea, ſhewe howe the Buſſhoppes came from th'Apoſtles. For we can by Chronycle proſecute from *William Warram*, that was laſt Buſſhoppe before Dr. *Cranmer*, to the firſt that was ſent in by *Gregorye*. Then can we bringe *Gregorye* up to St. *Peter*; and ſo by the reſt. Nowe if any in that Tyme diſagreed from his Forefathers, he is accordinge to *Irenaus*'s Rule, to be judged ſuſpected. As in *Canterbury*, *Cranmer* diſagreed from all his Predeceſſors: In *Exeter*, *Myles Coverdall*. And thoſe Men, which ſodenly nowe will leappe from this Point unto th'Apoſtles tyme, ſayinge, that they agree with them, they are muche like as he that woulde challenge Kyndred of *Conſtantyne* the great, and woulde from his Father ſkippe upp ſtreight to *Conſtantyne*, ſayinge, *I am* Nycholas, *and my Father is* William; and *ſo I came of* Conſtantyne. I trowe that Man ſhoulde be laughed at, he muſt ſhow his Pedigree from his Tyme, by Grandfathers and great Grandfathers, without any Interruption, to *Conſtantyne*. Even ſo, if they challenge the Sea Apoſtolike, and take themſelves to be of that Churche, they muſt bringe their Pedegree by lynyall aſcent upp to th' Apoſtles, as we can do, who have in Wrytinge every Succeſſion in any Churche in *Chriſtendom*: and that is the thinge which St. *Auguſtyne* often tymes alledgethe, ſayinge, *Teneat me in Eccleſia ſucceſſio epiſcoporum, à beato Petro, cui poſt Reſurrectionem ſuas Dominus oves paſcendas commiſit uſque in hodiernum diem.* If St. *Auguſtyne* ſaythe ſo within four hundred Yeres, what ſhall we ſaye in the ſame Caſe, after fifteen hundred Yeres?

Holie:

This Worde *Holie*, althoughe it maye welbe underſtand of Godlyneſs, which is the *holie* Bodye of the Churche, yet it is here to be taken paſſively, that is to ſaye, *holie*, becauſe it is hallowed. So ſaythe *Davyd*, *Salvum me fac, Domine, quoniam ſanctus ſum*, i. e. *Save me, Lord, becawſe I am* holie, that is *hallowed*. For manye of the Fathers thought it abſurde, that *Davyd* ſhoulde boaſte of his Holineſs, but thinke rather he meaneth becawſe he had receaved Holyneſs of God's Parte; as we myght ſaye, Save me, becawſe I am chryſtened. Thus then that Churche is *holie*, which hathe receaved of God moſte Benyfits; and which is that? Is it not the Churche commonly called *Popiſhe*? Hathe it not flouryſhed this fifteen hundred Yeres? Contrarywiſe the *Lutheran*, and the *Zwinglian* Churches were not by their owne Confeſſion in any Place or Number theſe ſeven hundred Yeres. But we ſaye, they were never before theſe Threeſcore Yeres. Secondarily, wher hath ther been any Myracles wrought by their Churche? whereas our Churche, called *Papiſticall*, hathe innumerable Myracles, as are to be ſeen in St. *Gregorye*, and St. *Auguſtyne* in his Booke *de Civitate Dei*, and in all the olde Fathers. Albeit, becawſe I had no Bookes at Hand, I could not alledge the Places.

Catholic.

Catholicke, is as much to ſaye, as *Univerſall*, or ſpread throughe all Perſons, Tymes and Places. Concerninge Places, which Doctrine is more Univerſall, that which is in *Greece*, *Italy*, *Spain*, *Fraunce*, *Germany*, *England*, *Denmark*, *Scotland*, *Ireland*, and in the new Lands, *Sicilia*, and all the Weſt Churche; Or that which is but in a piece of *Germanye* and *England*? Concernynge Tyme, which is more Univerſall, that which hath ever dured, whoſe begyninge is unknowne, which was named of Chriſte; or that which is named of *Luther* and *Zwinglius*? Concernynge Perſons, are ther not more Papiſts at theſe Dayes, as they term them, than *Lutherans*? And before theſe forty Yeres, or little more, who in the Worlde was of that Opynion? Who dreamyd of that Doctryne? And here you may not ſaye that *Grex meus puſillus eſt*, for that was meant of them which are to be ſaved. But otherwiſe you knowe that it is wrytten, *Poſtula à me, & dabo tibi gentes hareditatem tuam, & Poſſeſſionem tuam terminos terra.* And againe, *In omnem terram exivit ſonus eorum, & in fines orbis terra verba eorum.* Therfore many muſte be called Chriſtians, thoughe fewe be ſaved. And that is the Catholike Churche which is moſt generall in number amongeſt them that profeſſe Chriſte's Faithe. The Sea of Rome beinge wourſe in Manners then it was in St. *Auguſtyne*'s Tyme, yet it kepethe the ſame Faithe that was then. For herein we are too much ſlaundered in that they ſaye, our Faithe is chaunged of late, wheras we defend nothinge but that which is found in moſt ancyent Wryters: Which Wryters, becawſe they are ſo playne for us, they are conſtrayned to denye, as the Workes of *Dionyſius*, who lived in the Apoſtles Tyme.

But to come to our Purpoſe, Apoſtolike, is that which comythe of the Apoſtles in lyneall Deſcent, by Succeſſion of Buſſhoppes: Here, let them ſhew me their Buſſhoppes; they are ſo far off, as to bringe a Rowe in order unto St. *Paul*, even ſo muche, that they cannot ſhew me lyghtlye their Father, that is to ſaye, one Buſſhoppe in their whole Pedigree of their Opinions before them. Whom can *Cranmer* name before hym in the Sea of *Canterbury*? Wherupon it followithe, that they are Baſtards, as Men that cannot ſhew their Fathers. *Davyd* did propheſye of the Succeſſion, ſayinge, *Pro patribus tuis nati ſunt tibi filii.* And Chriſte ſayde, *Super hanc Petram edificabo Eccleſiam meam & portæ inferorum non prævalebunt adverſus eam.* But Hell-gates prevailed againſte their Churche. For it was ſo overwhelmed, that ther was not ſo muche as one Churche in all *Chriſtendom*, where it was preached or practiſed. So that whereas Chriſte ſaid, *Vos eſtis lux mundi*; and againe, *A Cittie builded upon a Hill cannot be hydden*; they muſte nedes confeſſe they were hydden; for no Man before *Luther* could neyther ſee them nor hear of them. And therfore they are not of God; becawſe he woulde not have lighted a Candell, and put it under a Buſhell. To be ſhorte, their Churche is not *One*, for lacke of one Head; not *Holie*, for lacke of Benefits; not *Catholike*, becawſe it hath not endured at all Times, Places and Perſons; not *Apoſtolike*, becawſe they cannot ſhew ther Succeſſion from the Apoſtles downward, nor can go upward lyneally to the Apoſtles; which thinge is playne. Therfore the Churche called *Papiſticall*, havinge one Head, the Pope, havinge Benefitts of God, by floryſhinge and Myracles, beyng ſpread at all Tymes, in all Places, throughe all Perſons, that is to ſay, for the moſt part beynge able to ſhew their Pedigree, even to th'Apoſtles, without any Interruption; that Churche, I ſaye, is onely the true Churche, wherof we make mencyon in our Belef, ſayinge, *I beleve the holie Catholike Churche.*

This muche have I written upon a ſhort Warnynge, without Medytation or helpe of Booke; ſo that I do confeſſe it to be nothinge perfitte: yet in my fooliſhe Opynion, not onely true, but alſo ſenſyble, and ſo grounded, that I doubt, it cannot be well anſwered. Which by God's Grace ſhalbe tryed, when I ſee dyrecte Anſwer made; excuſinge the myſalledginge of Words, if any be.

NUMB. XII.

A DECLARATION *of the Repeal of the Attaindor of the late Cardinal* POLE.

La Royne le Veult,

Ex Archiv. Edict. Parl. Numb. XXIX.

WHERE by an Act made in the Parliament holden at *Weſtminſter*, in the firſt and ſecond Year of King *Philip* and Quene *Mary*, late King and Quene of this Realm of *England*, reciting by the ſame, That where *Reynold Pole* Cardinal, by Authority of a Parliament holden at *Weſtminſter* in the XXXIth Year of the Reign of *Henry* VIII. late King of *England*, was attainted of High Treaſon, by the Name of *Reynold Pole*, Dean of the Cathedral Church of *Exeter*, as by the ſaid Act, and the Record thereof more at large did appear; It was then enacted by Authority of the ſaid Parliament, holden in the ſaid firſt and ſecond Year of the Reigns of the ſaid King *Philip* and Quene *Mary*, that the ſaid Act of Parliament of Attainder of the ſaid *Reynold Pole*, Cardinal, and all and every other Act and Acts of Attaindor, and every Branch, Article, Clauſe, Matter and Sentence contained in the ſame Act or Acts of Attaindor, touching or concerning the Attaindor of the ſaid *Reynold Pole* only; and all and ſingular Indictment, Indictments, Proceſs of Outlawry had, made, preſented, procured, pronounced againſt the ſaid *Reynold Pole*, ſhould be clearly repealed, and made utterly fruſtrate, void, of none Effect or Force againſt the ſaid *Reynold Pole* and his Heirs only, as though the ſame Act or Acts, Indictment, Indictments,

ments, or the ſaid Proceſs had never been had, made, procured, preſented, or pronounced againſt him: Upon which Words divers Queſtions, Ambiguities and Doubts have riſen and been moved; how, and for what time the ſame Act of Repeal ſhould extend or take effect: For the avoiding of which Queſtions, Ambiguities and Doubts, BE it Enacted and Declared by Authority of this preſent Parliament, that not only the ſaid Act of Repeal of the Attaindor of the ſaid *Reynold Pole*, or any thing therein contained, ſhall not in any wiſe extend or be extended to have Relation, or take Effect, as touching or concerning only any Eſtate, Right, Title or Intereſt, but only from the time of making of the ſame Act of Repeal, and not from any other Time or Times theretofore; but alſo that the ſame former Act of Parliament, made in the XXXIth Year of the Reign of King *Henry* VIII. ſhall be of like Force and Effect for all mean Acts and Things, as touching or concerning only any Eſtate, Right, Title, Intereſt, happened, grown, made or done before the making of the ſaid Act of Repeal, as the ſame ſhould have been, if the ſame Act of Repeal had never been, had or made, the ſame Act of Repeal, or any thing therein contained, or any other Matter or Cauſe to the contrary hereof in any wiſe notwithſtanding.

NUMB. XIII.

An ACT *that the Queen's Majeſty may make Ordinances and Rules for Collegiate Churches, Corporations and Schools.*

La Royne le veult.

Ex Archiv. Edict. Parl. Numb. XXXIII

FORASMUCH as certain Cathedral and Collegiate Churches, and other Eccleſiaſtical Corporations, and ſome Schools have been erect, founded or ordained by the late Kings of worthy Memory, K. *Henry* VIII. and K. *Edward* VI. or by either of them, or by our late Sovereign Lady Queen *Mary*, or by the late Lord Cardinal *Pole*; not having as yet Ordained and Eſtabliſhed ſuch good Orders, Rules and Conſtitutions, as ſhould be meet and convenient for the good Order, Safety and Continuance of the ſame; BE it therefore enacted by the Authority of this preſent Parliament, that the Queen's Majeſty, during her Natural Life, which our Lord God long preſerve, ſhall by Virtue of this Act have full Power and Authority to make and preſcribe unto every of the foreſaid Churches, Corporations and Schools, and unto all and every the Officers, Miniſters and Scholars in them, or in any of them, and to their Succeſſors for ever, ſuch Statutes, Ordinances and Orders, as well for the good Uſe and Government of themſelves, being Officers, Miniſters or Scholars, and for the Order of their Service, Miniſtry, Functions and Duties; as alſo for their Houſes, Lands, Tenements, Revenues, and Hereditaments, with the Appurtenancies: And further, that her Majeſty ſhall and may at her Pleaſure, alter or change, augment or diminiſh all or every the Statutes, Ordinances and Orders of the foreſaid Churches, Corporations, or Schools from time to time, as to her Majeſty ſhall ſeem expedient.

And be it further enacted by the Authority of this preſent Parliament, that the ſaid Churches, Corporations and Schools, or any of them, and all and every Perſon or Perſons in the ſame, for the which the Queen's Majeſty ſhall make or appoint any Statutes, Ordinances or Orders, or ſhall alter, change, diminiſh, or augment any Orders, Rules and Ordinances, and ſet forth the ſame under her Majeſty's great Seal of *England*, ſhall from henceforth keep, ſerve and obſerve all the ſame Statutes, Orders and Ordinances, any former Rules, Laws or Conſtitutions in any wiſe notwithſtanding. And that all the ſaid Statutes, Orders, Ordinances and Rules, ſo made, ordained and ſet forth under her Majeſty's great Seal, as is aboveſaid, ſhall be and remain good and effectual to all Intents and Purpoſes, and be obſerved and kept according to the true Intent and Purport of the ſame, without Alteration or Violation of them, or any of them.

NUMB. XIV.

Gueſt *to Sir* William Cecyl, *the Queen's Secretary, concerning the Service Book, newly prepared for the Parliament to be confirmed*; *and certain Ceremonies and Uſages of the Church.*

Right Honourable,

C.C.C.C. Synodal. THAT you might well underſtand, that I have neither ungodly allowed any thing againſt the Scripture, neither unſtedfaſtly done any Thing contrary to my Writing, neither raſhly without juſt Cauſe put away it which might be well ſuffered, nor undiſcreetly for Novelty brought in that which might be better left out; I am ſo bold to write to your Honour ſome Cauſes of the Order taken in the New Service. Which Enterprize, tho' you may juſtly reprove for the ſimple handling, yet I truſt you will take it well for my good Meaning. Therefore, committing your Honourable State to the great Mercy of God, and following the Intent of my Writing, thus I begin the Matter.

Of Ceremonies.

Ceremonies once taken away, as ill uſed, ſhould not be taken again, though they be not evil of themſelves, but might be well uſed. And that for Four Cauſes.

1. Gal. 5. The Firſt, becauſe the *Galatians* were reproved of *Paul* for receiving again the Ceremonies, which once they had forſaken: Bidding them to ſtand in the Liberty wherein they were called; and forbidding them to wrap themſelves Gal. 5. in the Yoke of Bondage: Saying, They buildeth again that which they had de- Gal. 2. ſtroyed; and reproving *Peter*, for that by his diſſembling, he provoked the Gentiles to the Ceremonial Law, which they had left; looking back hereby from the Plow which they had in hand.

2. Phil. 2. The ſecond Cauſe, becauſe *Paul* bids us to abſtain not only from that which is Evil, but that which hath the Appearance of Evil. For this Cauſe *Ezekias* 2 Kings, 18. deſtroyed the Brazen Serpent; and *Epiphanius* the Picture of Chriſt.

3. Rom. 10. Eph. 2. Mat. 11. John, 4. Gal. 4. The third Cauſe, becauſe the Goſpel is a ſhort Word, putting away the Law, which ſtood in Decrees and Ceremonies; and a light and eaſy Yoke, delivering us from them. Therefore it is ſaid, that we ſhould *Worſhip God in Spirit and Truth*, and not in Ceremonies and ſhadows alſo as did the *Jews*. And *Paul* likeneth us Chriſtians, for our Liberty from Ceremony, to Men which live in all Liberty; and the *Jews*, for their Bondage in them, to Men living in all Epiſt. 118. 119. Thraldom. Wherefore *Auguſtyn*, writing to *Januarius* againſt the multitude of Ceremonies, thus ſaith, *Chriſt hath bound us to a light Burthen, joyning us together with Sacraments in Number moſt few, in Keeping moſt eaſy, in Signification moſt paſſing.* And in the next Epiſtle, he bewaileth the Multitude of Ceremonies in his Time, and calleth them *Preſumptions*. Which yet were but few in Reſpect of the Number of ours.

4. Mat. 25. The Fourth Cauſe, becauſe theſe Ceremonies were deviſed of Men, or abuſed to Idolatry. For Chriſt with his Apoſtles would not waſh their Hands before Meat, tho' of it ſelf it were an honeſt civil Order, becauſe it was ſuper- 1 Cor. 10. ſtitiouſly uſed. *Paul* forbad the *Corinthians* to come to the Gentiles Tables, where they did eat the Meat which was offered to Idols: Tho' an Idol was nothing, nor that which was offered to it any thing.

Of the Croſs.

Hieron. 2. Tom Epi. *Epiphanius* in an Epiſtle, which he wrote to *John*, Biſhop of *Jeruſalem*, and is tranſlated by *Hierom*, ſheweth how he did cut in pieces a Cloth in a Church, wherein was painted the Image of Chriſt, or of ſome Saint, becauſe it was contrary to the Scriptures; and counſels the Biſhop to command the Prieſts of the ſame Church to ſet up no more any ſuch Cloths in the ſame Place, calling it a Superſtition to have any ſuch in the Church. *Leo* the Emperor, with a Council holden at *Conſtantinople*, decreed, that all Images in the Church ſhould be broken. The ſame was decreed long before in the Provincial Council at *Elibert* in *Spain*. Cap. 36.

Of Proceſſion.

Proceſſion is ſuperfluous, becauſe we may, as we ought to do, pray for the ſame in the Church, that we pray for abroad; yea, and better too. Becauſe when we pray abroad, our Mind is not ſo ſet upon God for ſight of Things, as Experience teacheth, as when we pray in the Church, where we have no ſuch Occaſion to move our Mind withal.

Of Veſtments.

Becauſe it is ſufficient to uſe but a Surplice in Baptizing, Reading, Preaching and Praying, therefore it is enough alſo for the Celebrating the Communion. For if we ſhould uſe another Garment herein, it ſhould ſeem to teach us, that higher and better Things be given by it, than be given by the other Service: Which we muſt not believe. For in Baptiſm we put on Chriſt: In the Word we eat and drink Chriſt, as *Hierom*, and *Gregory* write. And *Auſtin* ſaith, the Word is as precious as this Sacrament, in ſaying, *He ſinneth as much which negligently heareth the Word, as he which willingly letteth Chriſt's Body to fall to the Ground.* And *Chryſoſtom a* ſaith, *He which is not fit to receive, is not fit to pray.* Which were not true, if Prayer were not of as much Importance, as the Communion.

Sup. Eccle.
Sup. ca. 6.
Job.

a *Lib.* 50. *Homiliarum*; *Homiliar.* 26. *Tom.* 10. Chryſoſt. *Hom.* 61. *ad Pop.* Antioch.

Of the dividing of the Communion into Two Parts.

Dionyſius Areopagita b ſaith, "That after the reading of the Old and New "Teſtament, the Learners of the Faith before they were baptized, Mad men, "and that they were joyned to Penance for their Faults, were ſhut out of the "Church, and they only did remain, which did receive. *Chryſoſtom* witneſſeth alſo, *c* that theſe three ſorts were ſhut out from the Communion. Therefore *Durant* writeth, *d* That the Maſs of the Learners is from the *Introite* until after the *Offertory*, which is called *Miſſa*: *Miſſe*, or *ſending out*: Becauſe when the Prieſt beginneth to conſecrate the Sacrament, the Learners be ſent out of the Church. The Miſs or *ſending* out of the Faithful is from the Offering till after Communion; and is named *Miſſa*, a *ſending out*; becauſe when it is ended, then each Faithful is ſent forth to his proper Buſineſs.

b Diony. *in cœleſt. Hierar. cap.* 3. *Part ſecunda tertia.*

c Chryſoſt. *ſecunda ex poſ. in* Mat. *Hom.* 72.

d Durant *in rationali Divinor. lib.* 4. *cap.* 1.

Of the Creed.

The Creed is ordained to be ſaid only of the Communicants, becauſe *Dionyſius*, and *Chryſoſtom* and *Baſil* in their Liturgies ſay, That the Learners were ſhut out or the Creed was ſaid: becauſe it was the Prayer of the Faithful only; which were but the Communicants. For that they which did not Receive, were taken for that time as not Faithful. Therefore *Chryſoſtom* ſaith, *That they which do not receive, be as Men doing Penance for their Sin.*

Chr. Hom. 61. *ad Pop.* Antioch.

Of praying for the Dead in the Communion.

That Praying for the Dead is not now uſed in the Communion, becauſe it doth ſeem to make for the Sacrifice of the Dead. And alſo becauſe as it was uſed in the firſt Book, it makes ſome of the Faithful to be in Heaven, and to need no Mercy, and ſome of them to be in another Place, and to lack Help and Mercy. As though they were not all alike redeemed, and brought to Heaven by Chriſt's Merits: But ſome deſerved it, as it is ſaid of Martyrs; and ſome for lack of ſuch Perfectneſs, were in Purgatory, as it is ſpoken of the e *Secunda pol. pro Chriſtianis* f Tertull. *contr.* Prax. *contr.* Mar.

meaner ſort. But thus to pray for the Dead in the Communion was not uſed in Chriſt and his Apoſtles Times, nor in *Juſtin*'s Time; who, *e* ſpeaking of the Manner of uſing the Communion, reporteth not this. So that I may here well ſay with *Tertullian*, *f That is Truth which is firſt: That is falſe which is after. That is truly firſt, which is from the beginning. That is from the beginning, which is from the Apoſtles.*

Of the Prayer in the firſt Book for Conſecration, O Merciful Father, *&c.*

This Prayer is to be diſliked for two Cauſes. The firſt, becauſe it is taken to be ſo needful to the Conſecration, that the Conſecration is not thought to be without it. Which is not true. For Petition is no part of Conſecration. Becauſe Chriſt in ordaining the Sacrament made no Petition, but a Thankſgiving. It is written, *When he had given Thanks*, and not, *When he had asked.* Which Chriſt would have ſpoken, and the Evangeliſts have written, if it had been needful, as it is miſtaken. And tho' *Mark* ſaith, *Chriſt bleſſed, when he took Bread*, yet he meaneth by *Bleſſed*, gave Thanks, or elſe he would have ſaid alſo, He gave Thanks, as he ſaid, He bleſſed, if he had meant thereby divers Things. And ſpeaking of the Cup, he would have ſaid, Chriſt Bleſſed, when he took the Cup, as he ſaith, he gave Thanks, if *Gave Thanks* and *Bleſſed* were not all one. Or elſe Chriſt ſhould be thought to have Conſecrated the Bread and not the Wine, becauſe in Conſecrating the Bread, he ſaid *Bleſſed*, and in Conſecrating the Wine, he left it out. Yea, by *Matthew*, *Luke* and *Paul* he ſhould neither have Conſecrated the one, nor the other. For that they report not, That he Bleſſed.

Mat. 26. Mar. 14. Luke 22. 1 Cor. 11.

Lib. 6. Epiſt. 63.

Gregory writeth to the Biſhop of *Syracuſa*, that the Apoſtles uſed only the Lord's Prayer at the Communion, and none other, and ſeemeth to be diſpleaſed, that it was not there ſtill ſo uſed, but inſtead thereof the Canon which *Scholaſticus* made. Therefore in that he would the Lords Prayer to be uſed at the making of the Communion, which making nothing for the Conſecration thereof, and not *Scholaſticus* his Prayer, which prayeth for the Conſecration of the ſame, it muſt needs be that he thought the Communion not to be made by Invocation.

De Perdit. Judæ. *Hom.* 30.

Chryſoſtom ſaith, That this Sacrament is made by the Words of Chriſt once ſpoken; as every thing is gendred by the Words of God, that he once ſpake, *Encreaſe and Fill the Earth.*

Libr. de Prec. Euchariſt.

Beſſarion ſaith, That the Conſecration ſtands on Chriſt's Ordinance, and his Words, and not on the Prayer of the Prieſt: and that for three Cauſes. The Firſt, becauſe the Prieſt may not pray with Faith, without which his Prayer is not heard. The Second, becauſe the Prayer is not all one in all Countries. The Third, Becauſe Baptiſm is without Prayer.

a *2d. Apol. pro Chriſtian.* b *Lib. 4. cap.* 34.

Juſtin, *a* in ſhewing how the Communion was celebrated in his Time, maketh no mention of Invocation. No more doth *Irenee. b*

Of the Receiving of the Sacrament in our Hands.

Luke 22. *Concilio 6. Conſtan. Cap.* 101. Theod. Bez. *lib.* 4. *cap.* 31. *Tripart. Hiſt.*

Chriſt gave the Sacrament into the Hands of the Apoſtles. *Divide it*, ſaith he, *among your ſelves.* It is Decreed, that the Prieſts ſhall be excommunicated, which did ſuffer any Man to take it with any Thing, ſaving with his *Hand*; as them that made Inſtruments to receive it with. *Ambroſe* thus ſpake to *Theodoſius* the Emperor, *How wilt thou with ſuch Hands receive the Body of Chriſt? If we be aſhamed*, ſaith *Auſtin*, *and affraid to touch the Sacrament with foul Hands, much more we ought to fear to take it with an unclean Soul.*

Of Receiving Standing, or Kneeling.

Juſtin ſaith, We ſhould rather Stand than Kneel, when we pray on the *Sunday*, becauſe it is a Sign of the Reſurrection; and writeth, That *Irenee* ſaith, it is a Cuſtom which came from the Apoſtles. And *Auſtin* thus writeth, *We pray ſtanding, which is a Sign of Reſurrection. Therefore on every* Sunday *it is obſerved at the Altar.* It is in plain Words in the laſt Chapter of the laſt Book, which *Gaguens* a *French*-man, hath put to *Tertullian*'s Works, That Chriſt his Body is received ſtanding. Though this is the old Uſe of the Church to Communicate ſtanding; yet becauſe it is taken of ſome by it ſelf to be Sin, to Receive kneeling, whereas of it ſelf it is lawful; it is left indifferent to every Mans Choice to follow, the one Way or the other: To teach men that it is lawful to receive either ſtanding or kneeling.

Quaſtio ad Orthod. 115. *Epla. ad* Jan. 118.

Thus, as I think, I have ſhewed good Cauſe why the Service is ſet forth in ſuch ſort as it is. God, for his Mercy in Chriſt, cauſe the Parliament with one Voice to enact it, and the Realm with true Heart to uſe it.

NUMB. XV.

Dr. HORNE'*s* PREFACE *to his Diſcourſe, read at the Conference at* Weſtminſter *Abby.*

Fox's *Martyrolo. firſt Edit.*

FORASMUCH as it is thought good unto the Queen's moſt Excellent Majeſty (unto whom in the Lord all Obedience is due) that we ſhould declare our Judgment in Writing upon certain Propoſitions; We, as becometh us, do herein moſt gladly obey.

Seeing that Chriſt is our only Maſter, whom the Father hath commanded us to hear; and ſeeing alſo his Word is the Truth, from the which it is not lawful for us to depart one Hair's breadth, and againſt the which, as the Apoſtle ſaith, *We can do Nothing*; We do in all Things ſubmit our ſelves unto this Truth, and do proteſt that we will affirm nothing againſt the ſame.

And foraſmuch as we have for our Mother the true and Catholick Church of Chriſt, which is grounded upon the Doctrin of the Apoſtles and Prophets, and is of Chriſt the Head in all things governed; We do reverence her Judgment, We obey her Authority as becometh Children. And we do devoutly profeſs, and in all Points follow the Faith, which is contained in the three Creeds, that is to ſay, of the Apoſtles, of the Council of *Nice*, and of *Athanaſius*.

And ſeeing that we never departed, neither from the Doctrin of God, which is contained in the holy Canonical Scriptures, nor yet from the Faith of the true and Catholick Church of Chriſt, but have preached truly the Word of God, and have ſincerely miniſtred the Sacraments according to the Inſtitution of Chriſt, unto the which our Doctrin and Faith the moſt part alſo of our Adverſaries did ſubſcribe, not many Years paſt (although now, as unnatural, they are revolted from the ſame) we deſire that they render Account of their Backſliding, and ſhew ſome cauſe, wherefore they do not only reſiſt that Doctrine, which they have before profeſſed, but alſo perſecute the ſame by all means they can.

We do not doubt but through the Equity of the Queen's moſt excellent Majeſty, we ſhall in theſe Diſputations be entreated more gently than in Years late paſt, when we were handled moſt unjuſtly, and ſcantly after the common manner of Men.

As for the Judgment of the whole Controverſy, we refer unto the moſt Holy Scriptures, and the Catholick Church of Chriſt, (whoſe Judgment unto us ought to be moſt ſacred.) Notwithſtanding by the *Catholick* Church we underſtand not the *Romiſh* Church; whereunto our Adverſaries attribute ſuch Reverence; but that which St. *Auguſtin*, and other Fathers affirm, ought to be ſought in the Holy Scriptures, and which is governed and led by the Spirit of Chriſt.

NUMB. XVI.

The Proteſtants Diſcourſe, prepared to have been read in the publick Conference at Weſtminſter, *upon the Second Queſtion,* Viz.

MSS. C.C.C.C. Synodal.

Every Particular Church hath Authority to inſtitute, change and abrogate Ceremonies and Rites in the Church, ſo that it tend to Edify.

FOR avoiding Ambiguity in Terms, it is not amiſs to declare what is meant by the Words of the Propoſition.

By theſe Words, *Every Particular Church*, we underſtand every particular Kingdom, Province or Region, which by order maketh one Chriſtian Society or Body, according to diſtinction of Countries and Orders of the ſame.

By *Ceremonies and Rites of the Church*, we underſtand thoſe Ceremonies and Rites, which neither expreſly, neither by neceſſary Deduction or Conſequence are commanded or forbidden in the Scriptures, but are Things of their own Nature indifferent. As for Example, the Form and manner of Prayer before and after Baptiſm, and at the Adminiſtration of the Sacrament of the Body and Blood of Chriſt, the Appointing of Times and Places for the Hearing of God's Word, Miniſtration of Sacraments, Publick Prayer, Number of Holy Days, Times of Faſting, and ſuch like. All which may by God's Word, not only by General Councils, but alſo by Particular Provinces, Regions and Societies of Chriſtians, be changed or abrogated, according as the State of the Times, Places, People, and other Circumſtances ſhall require: So that it be done to edify God's People.

Having thus made Declaration of the Propoſition, we will proceed to the Proof of the ſame by God's Word, by ancient Writers, and by Examples.

Firſt, all Eccleſiaſtical Rites and Ceremonies are things, which pertain unto Order and Decency. But St. *Paul* committed to the particular Church of *Corinth* the Diſpoſition of all Things, which appertain to Decency and Order. 1 Cor. 14. And committing ſuch Authority to the Particular Church of *Corinth*, he conſequently committeth it to all other particular Churches. For with God there is no reſpect of Perſons: And as there is in Chriſt neither Jew nor Gentile, ſo there is neither *Corinthian*, nor *Venetian*, nor *Engliſh*-man, but we all in Chriſt be one, and have like Privilege.

Whereupon it followeth, that St. *Paul* committeth the Diſpoſition of all outward Eccleſiaſtical Rites and Ceremonies to every Particular Church.

Let this Reaſon be well weighed, for it is plain and evident. For that Ceremonies are Things of Order and Decency, and not Things of neceſſity to Salvation, is a Thing confeſſed of all Men. For they had their beginning of Men, and have been changed, as ſhall appear at large hereafter.

But Things of neceſſity to Salvation are immutable, and have their Original from God.

And further that the Words of St. *Paul* to the *Corinthians* pertain to the ordering and diſpoſition of ſuch Things, the Adverſaries cannot deny: Saving, that whereas S. *Paul* committeth it in plain Terms to the Particular Church of *Corinth*, they bind it and reſtrain it to an Univerſal Determination; contrary to St. *Paul*'s Meaning, as ſhall appear by our Anſwers to their Reaſons hereafter.

Secondly, The Principal Foundation, whereupon it may be gathered, that any Council or Aſſembly hath Authority to change, or inſtitute Rites and Ceremonies, ſtands upon this Proof of Chriſt, *Whereſoever two or three are gathered together in my Name, there am I in the midſt of them.* But in a Particular Church, not only two or three, but alſo great Numbers may be aſſembled in the Name of Chriſt. Therefore a Particular Church hath Promiſe that Chriſt will be in the midſt of them. And conſequently that Aſſembly that hath Chriſt in the midſt of it, and the Aſſiſtance of his Spirit according to his Promiſes, hath

Authority to inſtitute, alter and change Rites and Ceremonies, to the Edifying of the People.

Therefore a Particular Church hath Authority to inſtitute, alter and change Ceremonies, to the Edifying of the People.

Thirdly, The Authority of the Church both Univerſal and Particular to inſtitute, abrogate and to change Rites and Ceremonies, dependeth only on Obedience to Chriſt and his Word, in directing of all Things to the Edification of Faith and Charity. *For my Sheep hear my Voice*, ſaith Chriſt. And again *You are my Friends, if you do thoſe Things which I command you.* But Particular Churches both have, and may obey Chriſt and his Word, in directing all Things to the Edifying of Faith and Charity, as ſhall appear by divers Examples hereafter. And therefore Particular Churches have Authority to inſtitute and change Rites and Ceremonies. John 10.

Fourthly, Furthermore it is manifeſt, That Ceremonies altho' they were profitable at the firſt, may grow by continuance to Abuſe, and be hurtful; as the Watching of Men and Women together in the Night at the Graves of Martyrs, which St. *Hierom* did ſo highly commend, at length was tryed to be an Occaſion of much Diſorder and diſſolute Life.

Now if every Particular Church had not Authority to abrogate ſuch Ceremonies being hurtful, then ſhould it follow, that Chriſt, who is the Head not only of the Univerſal Church, but alſo of every Particular Church, had left the ſame Church deſtitute of neceſſary Remedies to redreſs Vice and Sin.

For as for the General Councils, they come together but ſeldom. It was more than 300 Years after Chriſt e're the *Nicene* Council was called, which was the firſt General Council after the Diſciples time. And ſith that time, by reaſon of Wars and Troubles in the World, ſometimes of a long ſpace together no General Councils have been called. So that if Particular Churches may not remove Rites, tending to Sin or Idolatry, a great Number of Souls might periſh before the General Councils came together. Which were a Thing againſt God's Word. For St. *Paul* ſaith, God hath given no Power to deſtroy but to Edify.

Fifthly, Look what Authority the Seven ſeveral Paſtors and Churches in *Aſia* had to reform the Things that were amiſs among every of them, the ſame Authority hath now the ſeveral Paſtors and Churches in all Kingdoms and Provinces. For *Aretas*, Biſhop of *Cæſarea*, and *Primaſins*, Epiſcopus *Uticenſis* in *Africa*, upon the firſt Chapter of the *Revelation* of St. *John* do teach, That the Seven Churches in *Aſia* do repreſent the Multitude of the Particular Churches ſcattered over the World. Alſo the Son of Man, the Univerſal Paſtor and Head over all Churches, was ſhewed unto *John* in a Viſion preſent in every of the Seven Golden Candleſticks; that is, in every Several and Particular Church, holding in his Right Hand all and every the Seven Stars: That is, Governing and defending all and every Angel, Meſſenger and Paſtor of the ſeveral Churches.

But every of the ſaid ſeven Paſtors in *Aſia* had Authority to reform all Things that were amiſs among them, as manifeſtly appears by the Seven ſeveral Epiſtles, which Chriſt commanded *John* to write, and to ſend unto them. Therefore every particular Paſtor and Church, in all Kingdoms and Provinces, hath Authority to reform ſuch Things as be amiſs among them.

Sixthly, If a Particular Church, were bound to retain and exerciſe, and might not abrogate and remove, evil and hurtful Rites and Ceremonies, inſtituted by Men; then were the ſame Church alſo bound to obey Man more than God: Who hath commanded by his Apoſtle St. *Paul*, that all Things ſhould be done in the Church to Edify. But no Particular Church is bound to obey Man more than God. Therefore a Particular Church is not bound to retain, but may remove hurtful Ceremonies, inſtituted by Men.

Theſe few Reaſons we have brought out of the Scriptures; not becauſe we have no more to alledge, but partly becauſe we thought any one Saying of Chriſt ſufficient to perſuade any Chriſtian Man; and partly, for that We know many Men now a days ſtay themſelves chiefly upon the Decrees of old Councils, and the Writings and Judgments of Doctors and Fathers: And foraſmuch as our Adverſaries will ſtand moſt upon thoſe Grounds, we have thought it good to match them with their own Weapons, and in that Field wherein they think themſelves beſt appointed. Wherefore, the reſt of our Proceſs ſhall ſtand upon the Authority of the Doctors, and upon the Examples and Practice of antient Churches. But firſt, We will alledge a natural Reaſon or two, and then come to the Authority of the Doctors, and Examples.

That the Propoſition is true very natural Reaſon would ſuffice a Man, that would be ruled by Reaſon. But Reaſon would that Things ſhould be reſtored by like Order as they fell in decay. But it is not like that any Ceremony being not wicked of it ſelf, can grow to Corruption and Abuſe in all Places throughout the World at one time, but muſt of Force have both his Beginning, and his Proceeding, and ſo at length overwhelm the whole. Wherefore, as the Corruption is firſt particular, ſo muſt there alſo be firſt a particular Redreſs.

Yea, and if the Abuſe happen to be ſo great, that it over-run the whole Body of the Church, even very Nature would us to do as the good Huſband is wont to do. The good Huſband, ſaith St. *Auguſtin*, if he ſee his Corn-field overgrown with Weeds, goeth not about by and by to weed out altogether; but beginning in one Corner firſt, and ſo proceedeth to the whole.

But Men perhaps will ſay, That the Ceremonies of the Holy Church are ſanctified and privileged in ſuch ſort, that they cannot be abuſed. But you muſt underſtand, that as the Nature of Man is mutable and corrupt, even ſo all Ordinances deviſed by Men are ſubject to Mutability, and ready to receive Corruption. And therefore albeit they were well, and upon ſome godly Uſe received at the beginning, yet afterwards by little and little they fall to Abuſe.

The Brazen Serpent was ſet up by *Moſes* for the People to behold, that they might receive Health. Afterwards it was abuſed to Idolatry. And therefore the good K. *Ezekias* pulled it down, and beat it to Powder. And ſo Ceremonies ſometimes are taken for Things neceſſary to the Worſhipping of God; and of ſuch Chriſt ſaith, *Fruſtra me colunt, docentes doctrinas, Præcepta hominum.* And again, he warneth his Diſciples to beware of the Leaven of the Scribes and Phariſees.

Sometimes they grow to ſuch a Number, that the Multitude of them is intolerable. And therefore St. *Auguſtin*, in his Time, which was more than 1100 Years ago, complaineth to his Friend *Januarius*, *Omnia, inquit, ſunt plena humanis præſumptionibus*; *All*, ſaith he, *is now full of Mens Preſumptions.* And he ſaith further, *That the Jews being under the Law, and in ſervitude of Ceremonies, were in far better Caſe, than the Chriſtians of his Time.* And the Reaſon is, *Quia etſi illi Tempus Libertatis non agnoverint, legalibus tamen ſarcinis, non humanis Præſumptionibus ſervierint.* This is St. *Auguſtin*'s Reaſon, for the which he thinketh, that the Chriſtians in his Time were in worſe taking for the Bondage of Ceremonies, than ever were the Jews under Shadow of the Law. And We be ſuch if you mark it well; For, ſaith he, Notwithſtanding the Jews knew not the Time of Liberty, yet they were Captives, not as we are to *Mens Preſumptions*, (for ſo he calleth the inordinate Number of Ceremonies deviſed by Men) but unto the Law of God.

Sometimes they are idle and dumb and teach Nothing, and are, as I might ſay, Signs without Signification. And ſuch are the moſt part of the Ceremonies, which now ſo ſtiffly are defended. For the moſt part of them, they are ſuch, as I will not ſay, the poor Laymen, or your ignorant Prieſts, but if we may be ſo bold to ſpeak it, you your ſelves are not able to give any Reaſon for them.

And ſometimes they are deviſed only for filthy Lucre, under a ſhew of Holineſs, to get Money. And whether this have been practiſed any time heretofore, we remit the Matter to any indifferent Judge.

Theſe many Ways may Ceremonies be abuſed. Firſt, If they be taken as Things pertaining to the Worſhiping of God. Next, if they grow to an inordinate Number. Thirdly, if they teach nothing, nor no Man can have

Underſtanding of them. And to conclude, if they be invented for Lucre-ſake, to get Money. Now Ceremonies thus uſed lack their Soul, as I might ſay, and are become dead. And therefore there remaineth no more, but that they be had out of the way, and buried.

There is as great a Difference between a particular Member of a General Council, and the Council, as between a particular Church, and a General Council. But in a General Council, a Truth hath been revealed to a particular Member, for the Edification of the Church, which was hid from the whole Council. Unto the which Truth and Perſwaſion of the particular Member, the whole Council gave Place; as appeareth in the Council of *Nice*; whereas was revealed unto *Paphnutius* that which was hid from all the reſt. Unto whoſe Perſwaſion, notwithſtanding that he was but one particular Man, the whole Council gave place; becauſe they perceived it to be for the Edification of the Church. Therefore the Truth of God, whereby Things may be inſtituted, abrogated or changed for the Edification of the Church, may be ſometimes revealed unto particular Churches, which are hid from General Councils.

The Apoſtles Succeſſors had the ſame Authority that the Apoſtles had. For that the Adverſaries grant; elſe under what colour drive they Men to obey the Pope and his Decrees? But all Biſhops be the Apoſtles Succeſſors, and have like Power, as appeareth by St. *Hierom*, which ſaith, *Omnes Epiſcopos Apoſtolorum Succeſſores eſſe*: and by *Cyprian*, who affirmeth that each one had the like Authority: *Hoc utiq;, inquit, erant cæteri Apoſtoli, quod fuit* Petrus, *pari Conſortio præditi, & honoris & poteſtatis.* Therefore all Biſhops have the ſame Authority, which is, to diſpoſe Things to Edification; as *Paul* ſaith, *Cætera, cum Venero, diſponam,* i. e. *The reſt will I ſet in Order, when I come.*

Hier. *ad* Evagr.

And that the very particular Churches had this Liberty to retain or to remove Ceremonies, as it may ſeem good for them, it may appear by an infinite Number of Examples, and in manner by the continual Courſe of the old Church. For thus writeth *Irenæus* of the Order of the *Lenten*-Faſt in his Time, as it is reported by *Euſebius*, *Neq; de die tantum diſceptatio eſt*, &c. *Neither do they differ only about the Day, but alſo about the manner of their Faſting. For ſome think they ſhould faſt one Day, ſome two Days, and ſome more. Some reckon their Day of* 24 *Hours long, accounting altogether the Hours of Day and Night.* By this it appeareth, that notwithſtanding there was an Order taken for faſting, yet was it lawful for Men, to receive it or leave it, as they liſted; and that without breach of Charity. For *Irenæus* ſtaitway addeth theſe Words, *Nihilo tamen minus*, &c. *Notwithſtanding*, ſaith *Irenæus*, (an old Father, that lived a thouſand and four Hundred Years ago) *they kept Peace and Unity among themſelves. And ſo do we until this Day. And the Diverſity of our Faſting ſetteth forth the more the Agreeance of our Faith.* Likewiſe was there great Diverſity in keeping of *Eaſter*-day. For the *Latins* kept it upon one Day after the Tradition of St. *Peter*, as they ſaid; and the Churches of *Aſia* kept it on another, after the Tradition of Saint *John*; Yet notwithſtanding, agreed in Chriſtian Peace and Unity.

Socrates, in his Fifth Book and 22d Chapter of his Hiſtory, proſecuteth this Matter at large. And the Chapter were worthy to be recited whole, ſaving for ſhortneſs of Time, a Portion thereof only ſhall ſuffice. *Nuſquam igitur Apoſtolus nec ipſa Evangelia*, &c. *Neither the Apoſtle nor the Goſpels themſelves do any where lay upon them which come to preaching* (of the Goſpel, he means) *the Toke of Bondage. But every one in their own Countries have upon a certain Cuſtom, as they would themſelves, kept the Feaſt of* Eaſter, *and other Feſtival Days, that they might ceaſe from Labour, and remember the Healthful Paſſion,* (he means, of the Lord;) *Neither hath our Saviour, or his Diſciples by any Law commanded this to be obſerved of us; neither do the Goſpels or Apoſtles threaten unto us any Pain or Puniſhment, as* Moſes *Law did unto the Jews: But it is written in the Goſpels only, after the manner of an Hiſtory, in the reprehenſion of the Jews, becauſe they committed Murder on the Feſtival Days, and becauſe Chriſt ſuffered in the time of Sweetbread. Wherefore the Scope of the Apoſtle was not to make Laws for holy Days, but to bring in good Life and godlineſs. But it ſeemeth unto me likewiſe, as many other*

Things in every Place grew unto a Cuſtom, even ſo alſo did the Feaſt of Eaſter. *Becauſe none of the Apoſtles as I have ſaid, decreed any Thing of the Matter. That certain Thing, even from the beginning, began to be obſerved in every Place rather by Cuſtom than by Law, the Matter it ſelf declareth. As in* Aſia *the Leſs, many after the old Cuſtom contemning the Sabbath, obſerved the 14th Day. And they thus doing, did never ſtrive with them which did keep the Feaſt of* Eaſter *otherwiſe, until* Victor, *Biſhop of* Rome, *being too earneſt, decreed, That the* Quartodecimans *ſhould be excommunicate. For the which Deed,* Irenæus, *being Biſhop of* Lions *in* France, *wrote a ſharp Epiſtle unto* Victor, *wherein he both reprehendeth his Earneſtneſs, and alſo declareth that none of them which in old time did diverſly celebrate the Feaſt of* Eaſter, *were by any Means ſeparated from Communion. And that* Polycarpus, *Biſhop of* Smyrna *(which in Concluſion, ſuffered Martyrdom under* Gordianus) *did not eſchew the Communion of* Anicetus, *Biſhop of* Rome, *nor did for the Feſtival ſake fall out with him; altho' he, according to the Cuſtom of* Eucharius, *Biſhop of* Smyrna, *did celebrate* Eaſter *the 14th Day; as* Euſebius *ſaith in the Fifth Book of the Eccleſiaſtical Hiſtory.*

And a little after: *Romani namq; tres ante Paſca Septimanas,* &c. “ For the
“ *Romans* do faſt three Weeks together before *Eaſter*, except the *Saturday* and
“ the *Sunday*. The *Illyrici*, all *Greece*, and they of *Alexandria* do faſt their
“ Faſt ſix Weeks before *Eaſter*, and call it *Quadrageſimam*, Forty Days Faſt,
“ or Lent. But it is a marvel to me, how theſe Men, differing in the number
“ of Days, do call it by one Name of 40 Days Faſt. A Man ſhall find
“ ſome, which not only diſſent about number of Days, but alſo do not retain
“ one kind of Abſtinence. For ſome do utterly abſtain from Things that have
“ Life. Some, of thoſe Things that have Life, eat only Fiſhes, ſome beſides
“ Fiſhes, eat alſo Birds, and ſay, after *Moſes*, they come of the Waters. Some
“ abſtain both from Berries and Eggs, ſome do eat only dry Bread; ſome not
“ that: Some there be, which faſting to the Ninth Hour do uſe divers Meats:
“ In divers Nations they faſt diverſly. Of which there be innumerable Cauſes.
“ And becauſe no Man is able to ſhew any written Commandment of this
“ Matter, it is plain the Apoſtles have left it free to every Mans Judgment and
“ Will, leſt any ſhould do a good thing either of Fear or Neceſſity. Such is
“ the Diverſity of Faſts through the Churches: And about the Communion is
“ a much like Diverſity. And ſo the Author proceedeth in ſhewing certain
Diverſities about the Miniſtration of the Communion, Baptiſm, Marriage, and
other Eccleſiaſtical Obſervances.

Again, St. *Auguſtin* writeth unto *Januarius*, *Alii quotidie communicant*, &c.
“ Some, ſaith St. *Auguſtin*, receive the Communion of the Body and Blood of
“ Chriſt every Day; ſome others upon certain Days. Some there be that
“ miſs no Day without the Oblation; ſome others communicate only upon the
“ *Saturday* and *Sunday*, others only upon the *Sunday*.

De Jejun. Sabbath. Auguſtin *ad* Caſulan.

Nunquam ergo cæteri Apoſtoli prandere Chriſtianos, &c. “ Did then the other
“ Apoſtles teach the Chriſtians throughout the whole World to dine contrary
“ to *Peter*? Like as therefore *Peter* and his Fellow-Diſciples lived in Concord
“ among themſelves, even ſo let them which faſt on the *Saturday*, and were
“ planted by *Peter*, and thoſe which dine on *Saturday*, and were planted by
“ his Fellow-Diſciples, live together in Unity and Concord.

And a little after, in the ſame place, *Sic ergo una Fides*, &c. “ Therefore,
“ let the Faith of the Univerſal Church, which is there ſpread abroad as inward
“ in the inward Parts be one; altho' the ſame Unity of Faith be kept
“ with divers Rites or Obſervations; wherewith in no wiſe the Truth in Faith
“ is hindred. For all the Beauty of the King's Daughter is inward. But thoſe
“ Rites which are kept divers, are underſtanded in the *Garments*. Whereupon
“ it is ſaid to her, *Covered round about with Variety in the golden Edges*, or Skirts,
“ *of her Garments*. But let that Veſture alſo be ſo divers in variable Rites, that
“ it be not torn in ſunder with contentious Diſſenſions.

It followeth in the ſame Place, *Si autem quoniam huic*, &c. “ But becauſe
“ I think for my part, I have ſufficiently anſwered this, if thou wilt aſk my

“ Judgment of this Matter, conſidering this in my Mind, I ſay, That Faſting of the Evangeliſts and Apoſtles, and in the whole Teſtament, (which is called the New Teſtament) is commanded: But on what Days we muſt not Faſt, and on what Days we muſt Faſt, I do not find determined by the Commandment of the Lord, or the Apoſtles. And by this I judge, that Liberty is more apt and convenient, than Conſtraint, of Faſting: Altho' truly not to the obtaining the Righteouſneſs which Faith obtaineth: Wherein conſiſteth the Beauty of the Daughter inwardly; but yet to ſignify the eternal Reſt, which is the true Sabbath.

Non omnes quamvis ejuſdem opinionis, &c. “ All Men, tho' they were of one Faith, yet obſerved they not in their Churches like Traditions. Yea, they, that had all one Faith, yet oft in the Obſervation of Uſages differed much. Which Thing was no hindrance to true Godlineſs. *Nicephor. Lib.* 12. *cap.* 34.

Likewiſe it is noted in the Decrees of Pope *Stephen*, and alledged in *Gratian*, diſt. 31. as followeth, *Aliter ſe habet Orientalium Eccleſiarum Traditio*, &c. “ The Tradition of the Eaſt Church is far otherwiſe than the Tradition of this holy Church of *Rome*. For there Prieſts, Deacons, and Sub-deacons are married: But in this Church, none from a Sub-deacon unto a Biſhop hath Licence to marry a Wife. And here is to be marked, that Pope *Stephen* took not the ſingle Life of Prieſts in the *Latin* Church, as a thing commanded by God, but only as a Tradition, and ſuch a Tradition as the *Grecians* lately received.

Quæſtio Auguſtini ad Gregorium fuit iſta, Cum una ſit Fides, cur ſunt Eccleſiarum diverſæ Conſuetudines? & aliter Conſuetudo Miſſarum in S. Romana *Eccleſia, atq; aliter in Galliarum Eccleſiis tenetur? Cui* Gregorius *reſpondit*, 12. diſt. Cap. *Novit. Novit Fraternitas tua*, &c. “ Your Brotherhood knoweth the Cuſtom of the Church of *Rome*, wherein you have been trained up. But this way pleaſeth me well, that if you find any thing, whether it be in the Church of *Rome*, or in the Church of *France*, or elſe in any other Church, that may more pleaſe God, that you diligently chuſe the ſame. And foraſmuch as the Church of *England* is new in Conſtitution, and in Ceremonies, that you pour into it the beſt Ordinances that you can gather of many others. For we may not love the Things for the Places, but the Places for the Things. Wherefore, gather you out of every Church ſuch Things, as be godly, religious and right; and the ſame, knit up as it were in a Bundle, cauſe you to be put and to be brought in ure in the Church of *England*.

Here we may note, that *Gregory* being then Biſhop of *Rome*, would not drive other Churches to the Obſervation of the Ceremonies and Rites of *Rome*: But ſuffered each Nation to retain and keep ſuch Orders, as ſhould be moſt convenient for them.

Yea, *Sozomenus* writeth in his Seventh Book, *Eadem Ceremonia non poſſunt*, &c. “ One kind of Ceremonies cannot be found in every Church.

And moreover *Socrates* writeth in his Fifth Book, *Non inveniuntur*, &c. “ You cannot find two Churches, ſaith *Socrates*, (writing of the Order of the Church in his time,) that in Rites and Ceremonies agree together.

Likewiſe *Theodoretus* upon the 14th Chap. to the *Romans*, intreating of theſe Words, *Let every Man abound in his own Senſe*, or Judgment, writeth as followeth, *Non enim hoc poſuit generaliter*, &c. “ He hath not put this generally, nor yet commandeth he to judge thus of God's Decrees. For he doth accurſe them that go about to teach any thing contrary unto the Truth: *If any Man preach unto you any other Doctrin, than that ye have received, let him be accurſed.* And therefore only of Meats he left to every Man freedom of his own Mind. For this Cuſtom remaineth in the Churches until this Day: and one chuſeth Abſtinence, and another eateth all kinds of Meat without ſcruple of Conſcience. And neither this Man judgeth that Man, nor the one reproveth the other, but the Law of Concord and Charity doth make them notable.

And all this Diverſity roſe of that, that it was lawful for every particular Church either to receive, or to leave ſuch Ordinances as were deviſed, and thought good by other Churches. For if all Places had been bound to one Order, then could never have been ſuch Diverſity.

Now of this may we thus Conclude, That Church that hath Liberty, whether it will receive a Ceremony or no at the firſt, may by the ſame Liberty afterwards remove it, when it ſhall be thought good. Yea, and a great deal more reaſonable it is to remove a Ceremony, when it is corrupt and abuſed, than at the firſt not to receive it, when it is incorrupted and judged profitable. For as St. *Auguſtin* writ to *Januarius*, *Quod non eſt contra fidem*, &c. that is, *Whatſoever is not againſt Faith and good Manners, is to be taken as a Thing indifferent.* Now if it be to be taken for a thing indifferent to keep or to refuſe, when it is beſt, much more reaſon it is to refuſe, when it is corrupt and grown out of kind.

For any thing, that cannot neceſſarily be gathered out of the Word of God, may be changed, as St. *Cyprian* writeth to *Pompeius*; *Nihil innovetur, inquit, quod traditum.* Oh! ſaid the Adverſary to St. *Cyprian*, nothing that is once delivered us, may be altered. St. *Cyprian* makes anſwer, " *Unde eſt, iſta Traditio?* May it " not be changed, ſaid St. *Cyprian?* Wherefore, from whence came this Tradition? " Came it from the Authority of the Lord and Goſpel, or from the Commandments and Writings of the Diſciples? As if he ſhould ſay, If it came from the Epiſtles of the Apoſtles, or the Goſpels, then it may not be changed; if it came out of the Decrees of Men, it may. And in another Place he ſaith, *Non eſt abſurdum*, &c. " It is not againſt Reaſon, that ſuch Things as have been " received be changed for the better.

For ſuch is the Nature of Ceremonies, that as it is ſometimes profitable to receive them, ſo ſometimes profitable to put them away. And here we have to ſhew you the wiſe Anſwer of a Gentleman and Counſellor of the City of *Athens*, named *Theramenes*. The *Lacedæmonians*, after they had given the *Athenians* a great overthrow in the Field, commanded them to pull down the Walls of the Town, otherwiſe they threatned them utter undoing. When this Matter came to Deliberation in the Council-houſe of *Athens*, *Theramenes* gave Counſil that the Walls ſhould be pulled down. Straitway there ſtood up another Gentleman, And will you, ſaid he, give your Aſſent to the pulling down of the Walls, that were builded up by the Counſil of that Worthy Man, and Great Captain *Themiſtocles?* Yea, ſaid *Theramenes*. For *Themiſtocles* cauſed the Walls to be builded for the Safeguard of the City; and for the Safeguard of the ſame City, I give counſil to throw them down. Even ſo we may anſwer by Ceremonies: They were brought in at firſt for to profit the Church; but after they be once corrupted, and do not that Office for which they were invented, for the profit of the ſame Church they muſt be removed. And if this be true of ſuch Ceremonies, which at the firſt were indifferent, much more it is to be thought of ſuch Ceremonies, that were never good nor indifferent, but were brought in, in the corrupt State of the Church.

And therefore St. *Auguſtin* hath a marvellous good Saying, writing, *Ad Marcellinum*, Cap. 5. *Non itaq; verum eſt, quod dicitur*, &c. " It is not true, " that ſome Men ſay, that ſuch a Thing as is once well done, may in no wiſe " be altered. For after the Cauſe or Occaſion of Time is changed, good Rea- " ſon requireth, that that be changed, which otherwiſe before was well done. " That whereas they ſay, it were not well to have it changed; contrariwiſe " the Truth ſaith, It were not well, but it ſhould be changed. For then ſhall " both be well, if that for the Diverſity of time they ſhall be divers.

Thus much for Proofs out of the Scripture and antient Writers. Now remains to ſhew the ſame by Example.

Examples. *Baſilius* being a Biſhop, took upon him to deviſe a ſeveral Form of Prayers and Ceremonies, to be uſed about the Adminiſtration of the Communion; and by the Conſent of the Church practiſed the ſame, without any Authority of General Council. *Chryſoſtom* alſo did the like; ſo that it beareth his Name until this Day, and is called *Liturgia Chryſoſtomi*. If particular Biſhops had Authority to vary from other Churches, and to inſtitute Rites and Ceremonies about the Adminiſtration of the holy Communion, which be Ceremonies of moſt weight, and moſt in Controverſy at this Day; how unreaſonable is it to deny the like Authority, to a whole Kingdom or Province, to the ordinary Power and Learned of the ſame?

Furthermore, the Church of the *Æthiopians*, called *Presbyter Johannes* Land, have at this day their own Ceremonies, and that in the vulgar Tongue.

Thoſe Churches that remain yet in the Eaſt Parts differ, and always have done, from the Weſt Churches in Rites and Ceremonies.

Yea, and the Weſt Churches themſelves vary one from another.

There were in *Gregory*'s time three Canons or Orders, to miniſter the holy Communion; The Canon of *Ambroſe*, the Canon of *Scholaſticus*, and the Canon of *Gregory*.

At *Rome*, every *Saturday* was Faſting-day. At *Milan*, St. *Ambroſe* and the whole Church kept it no Faſting-day. And both St. *Auguſtin*, and his Mother by St. *Ambroſe*'s Advice, when they came to *Milan*, did not faſt *Saturdays*.

So that it may be reaſonably gathered, that the old Council thought it a Thing commodious for the Church to have variety in Ceremonies, and to leave their Churches at their Liberty to reform them, when they grew to abuſe. Otherwiſe they would have decreed, that all Churches ſhould have had like and the ſame Ceremonies and Rites: which they never did.

Therefore ſuch Uniformity of Rites and Ceremonies as now is ſeen in the Popiſh Churches, was not in the Church, when it was moſt pure; but was brought in after, when the Biſhop of *Rome* had aſpired to the unjuſt Primacy: and ſo have been continued rather for a public Recognition of their Subjection to the Monarchy of the See of *Rome*, than for any Edification.

Reaſons.

For it is more Profit for the Church to have ſome diverſity of Ceremonies in divers places, than to have all one; for theſe Cauſes:

Firſt, That the Liberty of the Church may remain; that in theſe indifferent Things every particular Church may *Abundare in ſuo ſenſu, Abound in its own Senſe*, as St. *Paul* writeth.

Secondarily, That Ceremonies be not too much eſteemed of the Simple, and ſo grow to be made equal with God's Word. As Experience declareth, that great Numbers make more Conſcience of breach of any outward Ceremony, than of one of God's Commandments. Such Affection is termed of ſome Men *Devotion*. But St. *Auguſtin* calleth ſuch Offence, conceived upon ſuch Alteration of Ceremonies, *Superſtition*.

But to proceed with more Examples. *Ambroſe* according to the Example of *Athanaſius*, who did the like at *Alexandria*, did firſt inſtitute the Rite or Ceremony of ſinging Pſalms at *Milan*, as S. *Auguſtin* reporteth in his Confeſſions.

More Examples.

But where Authority is to Inſtitute, there is Authority to abrogate. That is true, will ſome ſay, when it is made by his own Authority. Nay alſo, when it is eſtabliſhed by a more general Conſent, if the Practice declare it hurtful, as by the Examples following.

Nectarius, Biſhop of *Conſtantinople*, did abrogate and remove the Office of the Penitentiary, and auricular Confeſſion; which was a Conſtitution almoſt generally received, and remained ſtill at *Rome*, notwithſtanding the Abrogation of it. And that he did well in it may be proved by two Reaſons.

1. That *Sozomenus* writing the Hiſtory, ſaith, That *Ferè omnes Epiſcopi eum ſunt ſecuti; Almoſt all the Biſhops followed his Example.* Where it is to be noted by the Way, that particular Reformations do much good, and provoke others to follow.

2. The Second Reaſon is, That St. *John Chryſoſtom* ſucceeding *Nectarius*, did not reſtore that Rite of Confeſſion again: For it remained abrogated in *Sozomenus*'s Days, who lived after *Chryſoſtom*. And it is not to be thought but *Chryſoſtom* would have reſtored it, if it had been unorderly removed. So that this Example of *Nectarius*, and the particular Church of *Conſtantinople*, abrogating a general Cuſtom upon juſt Cauſes of Abuſe, approved by the Imitation of ſo many Biſhops, and eſpecially of the notable Father St. *John Chryſoſtom* his Succeſſor, is a moſt plain Declaration, that particular Churches may

abrogate Rites and Ceremonies, although they have been inſtituted by a general Authority.

Lib. 6. *cap.* 2. Likewiſe in St. *Auguſtin*'s time, as appeareth in his *Confeſſions*, there was an Ordinance in *Africk*, and elſewhere, that Meat, Bread and Wine ſhould be brought to the Place of Meetings at the *Memory* of Martyrs. Which Ordinance St. *Ambroſe* did abrogate; and the Reaſon is there declared in theſe Words, *Nè ulla occaſio ingurgitandi daretur. Leſt any occaſion ſhould be given to Drunkards, to overcharge themſelves with drink:* and alſo, becauſe that Obſervance was moſt like to the Superſtition of the Heathen, who kept *Parentalia, Burial Feaſts* for their dead Parents.

Here beſide that *Ambroſe*, one Man, abrogated a common Rite, let this alſo be marked, that the common Reaſon uſed of Men now a days took no place with this antient Father; which is, Take away the Abuſe, and let the Thing remain. But St. *Ambroſe* took away the Abuſe by removing the Thing.

Moreover, the Common Watchings, or *Wakes*, of Men and Women at the Martyrs Graves, which St. *Hierom* ſo highly commends, and doth moſt ſharply inveigh againſt *Vigilantius*, who wrote againſt the ſaid Wakes, calling *Vigilantius* his Aſſertion an Hereſy, was afterwards abrogated and rejected. And of ſuch kind of Wakes there is a Canon in a particular Council holden in *Spain*, called *Concilium Elibertinum*, in the 35th Chap. with theſe Words, *Placuit prohiberi ne fæminæ in Cœmiterio pervigilent*, &c. "It hath pleaſed us to forbid, that "Women ſhould wake the Night through in the Burial Place; becauſe that of"tentimes under Pretence of Prayer, hainous Offences be ſecretly committed.

Moreover, the late Experience within this our Country doth declare, that the Abrogation of many Ceremonies eſtabliſhed by general Authority, is lawful and profitable. For in the Time of King *Henry* VIII. of famous Memory, many ſuperſtitious Obſervations and idolatrous Rites were aboliſhed, and that by the Conſent of many of them which now are, and of late have been, Adverſaries; as Pilgrimages, Stations, Pardons, many ſuperſtitious Opinions of Purgatory, Holy Water, of Maſſes for Cattel, and *Scala Cœli*, innumerable Lyes out of the Church Legends, of feigned Miracles, and Saints Lives. All which Things were once eſtabliſhed by Catholick Authority, as they term it, and in other Regions are yet maintained under the ſame Colour, and the Gainſayers accounted by the See of *Rome* and her Patrons, Hereticks. Which Things are ſo groſs, that they need no Confutation.

And in this late time, as appeareth, they are aſhamed to reſtore the ſame. Wherefore it is no Inconvenience, that unprofitable and ſuperſtitious Rites be abrogated and removed, by the Authority of a particular Church.

And becauſe we are entered into this Matter, it ſhall not be amiſs to make rehearſals of a few, among a great many, of their vain ſuperſtitious Fables, which have been in times paſt propounded to the People for wholeſome Doctrin.

In the *Feſtival*, (a Book as it is in the Prologue gathered out of *Legenda aurea*, for Curats that lack Books and Cunning) in the Sermon of *Corpus Chriſti* Day; it is written, That a Man hath nine Commodities by hearing of Maſs. One is, that he ſhall not that Day loſe his Sight. Another, All idle Oaths that Day ſhall be forgiven him. Another, he ſhall die no ſudden Death. Another, ſo long as he heareth Maſs, he ſhall not wax old, and his good Angel reckons his Steps to and fro the Church, to his Salvation. It were too long to reckon them all; let this be enough for a Taſt.

In the ſaid Book, in the Sermon of *All Souls*-Day, there is a Narration of a Prieſt, which was ſuſpended of his Biſhop, becauſe he could ſay none other Maſs, but Maſs of *Requiem*. * On a Day the dead Bodies roſe, and came about the Biſhop for taking away their Chaplain from them. And ſo he was reſtored to his Office.

* *Which was for the Dead.*

In the Sermon on *Candlemas*-Day, there is alſo an Hiſtory of a Woman, which never did good Deed, but only that ſhe had continually kept a Candle before our Lady: After her Death, by the Appointment of our Lady, a Candle was kept burning before her in Hell, which the Devils could not abide; and by reaſon thereof, ſhe was reſtored to Life and became a good Woman.

What Occaſion of diſſolute Life and Sin may be miniſtred to ſimple People by theſe and an infinite Number of ſuch like Fables it is eaſy to perceive.

But the Anſwer will be, theſe Books were never allowed by publick Authority. Well, theſe Books were openly printed, and within Memory of Men commonly credited, and yet be of ſome. And in theſe late Days, while there hath been ſuch Preaching againſt Reading the Scriptures in the vulgar Tongue, who hath heard any great Invection againſt ſuch Books? And ſtrait Inquiſition hath been of Engliſh Bibles and Teſtaments to be burned; Whether the like Diligence hath been uſed for aboliſhing theſe, let all Men judge.

But to return again to the Proofs by antient Examples, that particular Churches may alter and inſtitute Ceremonies.

In all time there hath been Provincial Councils holden. Which were in vain, if they might not allow the good, and reject the Evil. Particular and Provincial Councils have always had Authority to reject and condemn wicked Doctrin; and by the Means many Hereſies have been ſuppreſt without General Councils.

In the Provincial Council of *Gangra*, divers wicked Opinions againſt the Chriſtian Liberty for Marriage, for eating of Meats, for Bondmen that would not obey their Maſters under pretence of Chriſtian Religion, were condemned.

The Hereſy of *Pelagius* was condemned in divers Provincial Synods in *Africk* before it was condemned by any General Council. But Doctrin is a Matter hath more weight than Rites and Ceremonies. And ſo Provincial Synods having Authority of the more, have alſo of the leſs.

And to be ſhort, 300 Years after the Diſciples time, there was no General Councils, and the Church well governed all that Time, every Province ruling their own Churches according to the Scriptures, only with the Help of Provincial Councils.

The Fathers of the Sixth Council of *Carthage*, writing to the Biſhop of *Rome*, who would have intermedled with their Matters in *Africk*, have a notable Sentence for this purpoſe. " The Council of *Nice*, ſay they, perceived moſt " juſtly and wiſely, that all Controverſies ought to be ended there where " they firſt began, and the Grace of the Holy Ghoſt ſhall not be wanting to " any particular Province. The Words be theſe: *Prudentiſſimè enim juſtiſſimèq; viderunt, quæcunq; negotia in ſuis locis ubi orta ſunt finienda; Nec unicuiq;, Provinciæ gratiam S. Spiritus defuturam.*

Moreover, Teſtimonies of the Scriptures and Doctors may be brought, and many more Examples of the antient Church for further Confirmation hereof. But for this time we have thought this ſufficient. Hereafter as cauſe ſhall be moved, we ſhall have occaſion to ſay more. In the mean Seaſon by theſe Proofs, that we have here ſhortly alledged, we doubt not but it may appear to the indifferent hearer, that a Particular Church hath Authority to make or change, and remove and aboliſh Ceremonies in ſuch ſort as may be moſt for the Edification of God's People.

We are not ignorant what may be objected againſt this Aſſertion. As *Objections.* namely, concerning the Authority of General Councils. But becauſe that Matter requireth a long Tract, we will in our Anſwer to the Reaſons on the other part, by God's Grace, declare by ſufficient Authority, in what Points General Council's, (whoſe Authority we acknowledge with St. *Auguſtin* to be right wholeſome in the Church) are to be univerſally holden, and in what Points they are not.

Again, Where they alledge continuance of Time and their Poſſeſſion in the Church, let this be for this time ſhortly anſwered; They ſhould firſt prove their Things true, and then alledge Time. For againſt the eternal Truth of God's Word, no continuance of Time can make Preſcription; as St. *Cyprian* ſaith, *Conſuetudo ſine veritate eſt vetuſtas erroris*; *Cuſtom without Truth is an antient Error.*

And as for their Poſſeſſion in the Church, ſeeing it is alſo a long Matter, and nor orderly kind of Diſputation, that they ſhould bring in one Matter in Controverſy to prove another, that Matter ſhall be for preſent referred to this Iſſue; If they be not able to prove, that the Biſhop of *Rome* is the Head of the Univerſal Church of Chriſt, and under his Obedience all Chriſtians ought to live, under pain of Damnation; and that neither by Decrees of General Councils, neither by Conſent of Princes, but by the Authority of Scriptures, and by the Word of God, (for by that Title of God's Word, the Pope claimeth his Supremacy) if they ſhall not be able to prove that, I ſay, which they ſhall never do, as it hath been often proved in this Realm, and elſewhere; Then is the Authority of their Church nothing, and their Poſſeſſion unjuſt.

Theſe and other Objections ſhall be by God's Grace anſwered more at large, when the contrary Book ſhall be exhibited.

The God of Peace and Conſolation give us Grace to be like minded one towards another in Chriſt Jeſus, that we all agreeing together, may with one Mouth praiſe God the Father of our Lord Jeſus Chriſt.

NUMB. XVII.

John Knox *at* Geneva *to* John Fox *at* Baſil; *Concerning his Book againſt the Government of* WOMEN.

The mighty Comforth of the Holy Ghoſt for Salutation,

Foxii *MSS.* DEarly beloved Brother, Albeit at the Departure of this our Brother, from whom I received your Loving and Frendly Letter, my ſelve could write nothing, by reaſon of the evil Diſpoſition of my Bodie, yet becauſ I could not ſuffer him to depart without ſome Remembrance of my Dutie to you; I uſed the help of my left Hand, that is of my Wiſe, in ſcribling theſe few Lynes unto you. As touching my purpoſe and Mynd in the publiſhing the *Firſt Blaſt of the Trompet*, when the Secrets of all Harts ſhall be diſcloſed, that ſhall be known which now by many cannot be perſwaded; to wit, that therin I nether have ſought my ſelve, nether yit the vain Praiſe of Men. My rude Vehemency and inconſidered Affirmations, which may appear rather to proceed from Choler than of Zeal and Reaſon, I do not excuſe; but to have uſed any other Title more plauſible, thereby to have allured the World by any Art, as I never purpoſed, ſo do I not yit purpoſe. To me, it is ynough to ſay that Black is not White, and Man's Tyrannie and Foliſhneſs is not God's perfit Ordinance. Which thing I do not ſo much to correct common Welths, as to delyver my own Conſcience; and to inſtruct the Conſciences of ſom Simple; who yit I fear be ignorant in that Matter. But ferther of this I delay to better Opportunitie. Salute your Wife and Dowghter hartily in my Name. The Grace of our Lord Jeſus Chriſt reſt with you now and for ever. *From* Geneva, *the* 18*th of* May, 1558.

Your Brother to power

John Knox.

I your Siſter, the Writer hereof, ſalute you and your Wiſe moſt hartily; thanking her of her Loving Tokens, which my Mother and I received from Mrs. *Kent.*

NUMB. XVIII.

John Fox *newly returned from Exile to his Patron* Thomas, *Duke of* Norfolk, *to ſupply his preſent Wants.*

Foxii *MSS.* CLariſſime Dux, Salutem in Chriſto immortalem. Toties tuæ Celſitudini jam ſcripſi, ut pluribus te Literis interpellare pudeat. Tamen ita novi ingenuam hanc Naturæ tuæ benignitatem, ut non magnopere Petitione noſtra opus eſſe

ſciam, ſi nihil tibi deeſſet ad Largiendum aliud quam Voluntas. Sed obſtant fortaſſe hæc Tempora, quo minus vel tu ad nos mittere, vel ego abs te efflagitare auſim. Alioqui nunquam id crediturus ſum, ex oblivione noſtri, aut faſtidio tantum, quod tamdiu ad nos nihil miſeris. Verum enimvero quicquid in cauſa ſit, cur adeo tua in nos ceſſet Liberalitas, hoc unum ſcio, Mi *Thoma*, facillimum id tibi eſſe in tanta Fortuna omniq; rerum Copia, Penſiunculam aliquam ad nos deſtinare, ex tuis illis immenſis atq; immodicis (ut audio) ſumptibus. Prolixæ aut ambitioſæ Preces adhiberi ſolent, ubi minus acclives ſunt ad largiendum, qui authores ſunt Beneficii. Tua vero indoles ſemper ejuſmodi viſa eſt, ut plus ſua naturâ velit, quàm alienis precibus. Rurſus nec tibi, Opinor, ignotæ eſt prorſus natura mea, quæ minimè ambitioſe petax eſſe poterit, etiamſi fame eſſet moriendum.

Quod nihil Nomini tuo inſcribere adhuc auſim, obſtat periculi tui metus, potius quàm Voluntas accincta. Id quod Celſitudo tua (Chriſto aſpirante) poſthac rectius intelliget.

Quod ad Religionem attinet, non arbitror opus te admonere. Ubi ſtet Veritas, Dominus det ut Tu cum Veritate ſtare queas viriliter. Illud interim imprimis vide, nequis eò te adducat Mortalium, ſi Chriſtum laborantem juvare non queas, attamen ut illi te adverſarium ulla in re præbeas. Vincet enim ille tandem invitis omnibus. Tempus quod alii pompis aulicis & aleis impendent, ſi tu Literarum Sacrarum lectioni impertias, prudenter, ac in rem tuam ageres.

NUMB. XIX.

The Duke of Norfolk *to* John Fox, *his kind Anſwer to the former Letter.*

Foxii *MSS.*

ACcepi Literas tuas, Optime Præceptor, quibus mihi quod animi haberes, intelligo, quodq; mihi valde charum eſt. Et niſi Famulorum meorum reditus literas meas præveniſſet, multo antehac tu hic mecum fuiſſes. Scripſi enim ad illos, ut ita tibi de rebus omnibus providerent, ut ad me ſubito venires; quod & ita factum fuiſſet, niſi citius quam credideram, rediiſſent. Nunc quoniam ipſe, breviter *Londini* videbo, velim ut ibi me expectes, quando tibi (ſicubi & debeo & volo) proſpiciam. Interea jubeo te valere. Ex ædibus meis *Reningatia*, triceſimo die *Octobr.* 1559.

To my right Loving Scoolmaſter, John Fox.

Tuus Alumnus,
Thomas Norfolc.

NUMB. XX.

John Jewel *to* Henry Bullinger *at* Zurick; *Concerning the State of Religion in* ENGLAND.

Viro longè Doctiſſimo D. Henrico Bullingero, *Paſtori Eccleſiæ* Tigurinæ *digniſſimo, Domino ſuo colendiſſimo.* Tiguri.

S. P.

E *Biblioth.* Tigurin.

GRatiſſima erant mihi, *Parkurſtóq;* meo Literæ tuæ, Ornatiſſime Vir, vel quod eſſent a te, cui quantum debeamus nunquam poſſumus obliviſci, vel quod ſuavitatis & humanitatis erga nos tuæ, quam toto illo tempore exilij noſtri experti ſumus maximam, altiſſima veſtigia retinerent. Atq; utinam poſſimus alquando pietatis tuæ partem aliquam compenſare: Quicquid erit, animus certè nunquam nobis deerit. Quod nos hortaris, ut ſtrenuè ac fortiter nos geramus, erat ille aculeus non tantum non ingratus nobis, ſed etiam penè neceſſarius. Nobis enim hoc tempore non tantum cum adverſarijs, ſed etiam cum amicis noſtris, qui proximis iſtis annis a nobis defecerunt, cum hoſtibus conjurarunt; jamq; acrius multò & contumacius reſiſtunt, quam ulli hoſtes. Quodq; moleſtiſſimum eſt, cum reliquijs *Hiſpanorum*, hoc eſt, cum teterrimis vitijs, ſuperbia, luxu, libidine luctandum eſt. Facimus quidem nos, fecimuſq; quod potuimus: Deus benè fortunet, & det incrementum. Sed hactenus ita vivimus, ut vix videamur reſtitui ab exilio. Nihil enim dicam aliud; ne ſuum quidem adhuc reſtitutum eſt cuiquam noſtrûm. Quanquam etſi moleſta nobis eſt tam diuturna expectatio, tamen non dubitamus brevi rectè fore. Habemus enim Reginam & prudentem, & piam, & nobis faventem, & propitiam. Religio reſtituta eſt in eum locum, quo ſub *Edwardo* Rege fuit. Ad eam rem, non dubito, tuas Reipublicæq; veſtræ literas & cohortationes, multum ponderis attuliſſe. Regina non vult appellari aut ſcribi *CAPUT ECCLESIÆ ANGLICANÆ*. Graviter enim reſpondit, illam dignitatem ſoli attributam eſſe Chriſto, nemini autem mortali convenire. Deinde, illos titulos ita fœdè ab Antichriſto contaminatos eſſe, ut jam non poſſint amplius ſatis piè à quoquam uſurpari.

Academiæ noſtræ ita afflictæ ſunt, & perditæ, ut *Oxoniæ* vix duo ſunt, qui nobiſcum ſentiant: & illi ipſi ita abjecti & fracti, ut nihil poſſint. Ita *Sotto* fraterculus, & alius neſcio quis *Hiſpanus* Monachus, omnia ea quæ D. *Martyr* pulcherrimè plantaverat, everterent radicitus, & vineam Domini redigerent in Solitudinem. Vix credas tantam vaſtitatem adferri potuiſſe tam parvo tempore. Quare etſi magnam voluptatem captarem, vel ſi canem *Tigurinum* videre poſſem in *Anglia*, tamen non poſſem eſſe Author hoc tempore, ut Juvenes veſtros, aut literarum aut religionis cauſa, ad nos mittatis, niſi eoſdem remitti ad vos velitis impios & barbaros.

Rogavit me nuper D. *Ruſſelius*, qua maximè re poſſit tibi aliiſq; tuis fratribus & ſymmiſtis, quid gratum facere. Hoc videlicet ſenſit, velle ſe humanitatis veſtræ, quam ſemper prædicat, & hoſpitij cauſâ, aliquid ad vos mittere. Ego verò, nihil tibi tuiſq; fore gratius, quam ſi religionem Chriſti ſtudioſè ac fortiter propagaret, & Papiſtarum inſolentiam minueret. Quod ille & recepit ſe facturum, & certe facit quantum poteſt.

Venerunt hodiè Legati Regis *Galliæ Londinum*, qui gratulentur de pace. Princeps Legationis eſt Juvenis *Momorantius*. De nuptiis Reginæ adhuc nihil. Ambit quidem filius *Frederici*; & frater ſecundus natu *Maximiliani*. Vulgi tamen ſuſpicio inclinat in *Pikeringum*, hominem *Anglum*, Virum & prudentem & pium, & Regia corporis dignitate præditum. Deus bene vertat, quicquid erit. Iſtæ primæ ſunt, quas ad te ſeorſim ſcripſi, ex quo redii in *Angliam*. Sed quoniam quæ ſcripſi ad D. *Martyrem*, ſcio illum propter ſummam inter vos conjunctionem, tecum habuiſſe communia, non dubito quæcunq; ad illum ſcripſi, eadem ad te quoq; ſcripta dicere. Bene vale, mi Pater, & Domine in Chriſto colendiſſime. Saluta optimam illam mulierem, uxorem veſtram, D. *Gualterum*, D. *Simlerum*, D. *Lavaterum*, D. *Zuinglium*. Siquid unquam erit, in quo poſſim, aut tibi aut tuis, eſſe voluptati aut uſui, polliceor tibi non tantum operam, ſtudium, diligentiam, ſed etiam animam & corpus meum.

Londini, 22 *Maii*, 1559. *Tui Studioſiſſimus*

Jo. Juellus.

NUMB. XXI.

Richard Cox *to* Wolfgang Weidner, *at* Wormes; *Concerning the ſame Subject with the former: With an Account of the Diſputation at* Weſtminſter.

Viro Eximio, Eruditione & Pietate inſignito, D. D. Wolfgango Weidnero Wormacienſi, *Amico meo obſervando.* Wormaciæ.

E Biblioth. Tigurin.

CUM *Wormacia* diſcederem, Venerande Senex, & Frater in Chriſto plurimum obſervande, ſemper apud me decrevi ad te ſcribere, certioremq; facere tandem aliquando de rerum noſtrarum ſtatu & conditione; quod te audire non ingratum eſſe exiſtimavi, propter ardentem ſincerumq; zelum, quo indies afficeris erga Chriſti Evangelium. Coactus ſum hactenus, fateor, invitus ſilere, ne parum tibi grata referrem. Sub ſævo *Mariæ* imperio ita crevit invaluitq; Papiſmus ad quinquennium tantum, ut incredibile fuerit quantopere pectora Papiſtarum obduruerint;

erint; adeo ut non ſine magna difficultate pientiſſima noſtra Regina cum ſuis, qui à veritate ſtrenuè ſteterunt, ſinceræ Chriſti religioni locum obtinere potuerit. Reſtiterunt in ſummo noſtro Concilio, quod *Parlamentum* Gallico vocabulo appellamus, Pontifices, Scribæ & Phariſæi. Et, quia eo loci paucos habebant, qui contra vel hiſcere poſſent, vincere perpetuò videbantur. Interim nos, puſillus grex, qui apud vos in *Germaniâ* hoc quinquennio, Dei beneficio, latuimus, in ſuggeſtis, maximè coram Regina noſtra *Elizabetha*, contrà intonamus; Pontificem *Romanum* verè Antichriſtum, & traditiones pro maxima ſui parte, meras eſſe blaſphemias. Tandem paulatim reſipiſcere ceperunt ex Nobilibus multi, ex plebe innumeri, ex Clero prorſus nulli. Immotus enim ſtat Clerus totus,

Tanquam dura Silex, aut ſtet Marpeſia cautes,

ut Poëta canit. Huc deniq; res eſt perducta, ut octo ex ipſorum Anteſignanis, ceu Epiſcopi, ceu ex doctis ſelectiſſimi, cum octo noſtrorum abjectorum ſcilicet atq; profugorum, de quibuſdam religionis capitibus diſſererent. Et ut vitaretur, verborum pugna, ſcriptis agi conſtitutum eſt. Dies ſtatuta eſt. Adſumus omnes. Adſunt Reginæ Conſiliarii. Adeſt tota fere Nobilitas. Decretum eſt, ut ipſi primum de controverſiis ſententiam ſuam proponant. Unuſquiſpiam illorum nomine, tanquam *Goliath* contra *Davidem*, ſua venditat, propugnat, & argumentis irrefragabilibus (ut videbatur) confirmat, ſibi plaudit tanquam jam victor evadens. Reſpondit noſtrorum unus veritate fretus, non ampullis verborum, in timore Domini, non in doctrinæ venditatione. Finita reſponſione, incredibilis mox audientium applauſus excitatus eſt, non ſina magna Adverſariorum perturbatione atq; confuſione. Venit alter dies ſimili tractationi deſtinatus. Rogantur Adverſarii noſtri à Conſultationis Præſide *, ut eo ordine progrederentur, quo decretum antea fuerat; nimirum ut ipſi primùm in altera controverſia inciperent ſuam ſententiam dicere, noſq; ſequeremur. Illi vero contrà contendunt, territi ſcilicet primi diei ſucceſſu parum proſpero: Clamitantq; iniquum eſſe, ut ipſi primum dicere incipiant, cum ipſi tot jam annis perſtiterint in poſſeſſione Catholicæ Eccleſiæ. Si quid habeamus contra ipſos proferamus nos, ut ipſi pro ſua autoritate nos refutent, atq; compeſcant tanquam filios degeneres, ut qui ab Eccleſiæ unitate jam diu exciderimus. Gratia Chriſto Domino noſtro; dum illi Mandato obſiſtunt, meritò coercentur, & ſuâ cauſâ cadunt. Itaq; ſtabilitur apud nos, per omnia Regni loca, ſincera Chriſti religio, eadem prorſus ratione, qua ſub *Edwardo* olim noſtro, beatiſſimæ memoriæ, promulgata erat. Hæc pauca, ſed certa, viſum eſt ad te ſcribere, quem ſcio noſtra ſolidè gaudere gaudia, ut nobiſcum gratias Domino Deo noſtro agas, qui nos in iſta Humiliatione & cruce, verè paterna commiſeratione reſpexit atq; conſolatus eſt. Det ipſe ut tanta & incredibilia ejus beneficia è mentibus noſtris nunquam elabantur. Gratam rem fecerit tua humanitas, ſi iſta D. *Jacobo Cornicio*, Medico, & *Veſpaſiano Fittich*, amicis meis ſummis communicare dignetur.

* *D. Scil. Cuſtode Sigilli magni.*

Jamjam aggredimur ſepta Papiſtica diſrumpere atq; diſſipare, & vineam Domini felicibus auſpiciis reſtaurare. Jam ſumus in opere; at *Meſſis multa, operarii pauci.* Rogemus Dominum, ut mittat operarios in meſſem. Hæc paucula habui tibi pro officio in te meo impertiri. D. Jeſus te ſervet, pietatémq; tuam augeat uſq; ad ultimum Spiritus halitum. *Londini* in *Anglia*, 20 *Maii*, 1559.

Tui Studioſiſſimus *Ric. Cox.*

Superiores Epiſtolas ex MS. *codice Eccleſiæ* Tigurinæ *(quæ* Magnum Monaſterium *vocatur) ubi Autographa ſervantur, deſcripſi menſe Martio ineunte, anno Chriſti* 1689. Joannes Dallæus, Jo. *Fil.* Pariſienſis *Eccleſiæ patriæ, quæ* Carentonæ *olim, heu! Sacros Cœtus habebat; Paſtor; nunc autem Evangelii cauſa exul* Tiguri.

"[NUMB. XXI.]

INTERROGATORIES.

For the Doctrine and Manners of Myniſters and for other Orders in the Churche.

I. WHETHER the Parſon, Vicar, Curate, or Reader dothe read the common Service, with a lowde, diſtincte and treatable Voyce, or no?

II. Whether the Leſſons, and Epyſtles be red or ſonge ſo, as they may be playnely heard of the People, or no?

III. Whether the Parſon, or Vycar preache, or cauſe to be preached in his Church, every Moneth, one Sermon, or no?

IV. Whether that every Parſon or Vicar preach in his own Perſon one Sermon every Quarter, or no?

V. Whether to the uttermoſt of theyr Power, Wyt, Knoweledge, and Learning, they do without coloure or dyſſymulation, declare four tymes in theyr ſeveral Sermons or Exhortations, that the Power of the Byſhop of *Rome*, and all other forren Power, are juſtly taken away, or no?

VI. Whether, if there be no Sermon, they read the Homilies playnely and diſtinctly, or no?

VII. Whether they do exhort the People to remember the Poore after the Homilye, when they read the Sentences, exhorting to Almoſe, or no?

VIII. Whether they teache the Youthe of their Pariſh, the Lordes Prayer, the Articles of the Fayth, the X Commaundementes, and the Catechiſme, every ſecond Sondaye, and Holidaye, or no?

IX. Whether they kepe any Communion for the Deade, the Morrow after the Burial, as they were wonte to kepe their *Requiem* Maſſe, or no?

X. Whether they, and their Churchwardens have provyded in their Paryſhes a Byble of the largeſt Volume, and *Eraſmus Paraphraſis* upon the New Teſtament, or no?

XI. Whether they declare to their Paryſhes any thynge, to th'extollinge, or ſetting forth of vayne and ſuperſticious Religion, or no?

XII. Whether the Parſon, or Vicar being abſent, hath left upon hys Beneſyce, an honeſte, learned, and experte Curate, or no?

XIII. Whether that any Myniſter or Prieſt, in the tyme of Trouble, have divorced hymſelf from hys Wyfe. And whether hys Wyfe hath marryed to another manne ſince; or no?

XIV. Whether the Prieſts and Deacons ſay dayly the Morning and Evening Service, openly, or privately; or no?

XV. Whether any one that toke Orders in K. *Edwards* Days, not content with that, were ordered again in Q. *Maries* Days; or no.

XVI. Whether the Parſon or Vicar hath bought his Benefice, or hath come to it by Symonie, Fraud or Deceit; or no.

XVII. Whether the Parſon or Vicar have moo Benefices than one; or no.

XVIII. Whether they geve any evel Example of lyſe: Whether they be incontinent Perſones, Drunkards, Haunters of Tavernes, Alehouſes, or ſuſpecte Places: Dycers, Tablers, Carders, Swearers, or vehemently ſuſpected therof.

XIX. Whether they have received any Perſon to the Holy Communion, openly known to be out of Charity, or defamed with ſome notorious Crime; before he hath made ſufficient Recompence for his Wrong or evel doing; or no.

XX. Whether that the Parſon or Vycar, being not reſident upon his Benefice, geveth the XL. parte of his Lyving to the Poor of the Pariſh; or no.

XXI. Whether any Parſon or Vycar fyndeth but a Reader under him, where he ſhould fynd a Myniſter; or no.

XXII. Whether the Chaunſell, the Body of the Pariſh Churche or Chappel, the Perſonage and Vicarage Houſe, and other belonging to the ſame, be in good reparation; or no.

XXIII. Whether they celebrate the Communion with leſs numbre then foure or three Communicants at the leaſt, in ſuch Pariſhes where there be XX Perſons of Diſcretion; and in greater Pariſhes without a greater Number; or no.

XXIV. Whether if there be mo Prieſtes in any Church, than one, they do all communicate with the Myniſter, when the Communion is celebrate; or no.

XXV. Whether that any Reader, being admytted but to read, taketh upon him to baptize, to marry, to celebrate the Lords Supper, or to diſtribute the Lords Cupp; or no.

XXVI. Whether they baptyze Children on any other days, then the Sundays and Holydays; except it be thought nede, that they ſhould be baptized at home; or no.

XXVII. Whether they have maryed any without Banes-aſking; or if the Partyes maryed be of divers Pariſhes; Whether they have married them without Certificate from the Perſon, or Perſons, where they were aſked; or hath maryed any that be out of theyr own Paryſhe, not lycenced thereunto; or hath not openly denounced their Certificate or Lycence accordingly at the Tyme of Mariage; or hath maryed any Perſon not in due Place, or convenient Tyme; or no.

XXVIII Whether they have exhorted yong Folke to abſteyne from privy Contracts, and not to mary without the Conſent of ſuch their Parents and Fryends as have Auctority over them; or no.

XXIX. Whether they have admitted to the holy Table any of another Pariſh, except they bee ſtraungers, without the Licence of the Mynyſter, from whence they came; or no.

XXX. Whether there be any that preacheth out of their own Pariſh, not licenced therunto; orels taketh uppon them to preach, beyng not ordeyned, neyther licenced therunto.

For the Duety of Churchwardens.

I. Whether they have provyded a comelye and honeſt Pulpit to be ſet in a comlye Place of the Churche; or no.

II. Whether all Aulters, Images, Holy Water Stones, Pictures, Paintings; as of th'aſſumption of the Bleſſyd Virgin; of the Deſcending of Chriſt into the Virgin, in the forme of a lyttel Boy, at th'annunciation of the Aungel; and all other ſuperſtitious and daungerous Monuments; eſpecially, Paintings and Images in Waul, Boke, Cope, Banner, or elſewhere, of the bleſſed Trinitye, or of the Father, (of whom there can be no Image made) be defacid, and removyd, out of the Churche, and other Places; and are deſtroied: And the Places, where ſuch Impiety was, ſo made up, as if ther had bin no ſuch Thinge there; or no.

III. Whether that any Images, Bokes of Service, or Veſtments, not allowed by Law, be reſerved of any man, or in any Place; or no. By whom and where they be reſerved.

IV. Whether they know any manne that refuſeth to contribute to the Almes of the Poor, as a thing not rightly appointed; and diſcourageth other from ſuch charitable Almes; or no.

V. Whether the Churchwardens have provyded a ſtrong Cheſt for the Poor mens Box, and hath faſtened it in a fit Place; or no.

VI. Whether the Church Money, coming of movable Stocks; Money geven to find Torches, Tapers, Lampe, Light, not payed out of any Landes, be employed to the pore mans Box; or no.

VII. Whether the Churchwardens of every Paryſhe do duely levye and gather of the Goods and Lands of every ſuch Perſon, that cometh not to his own Paryſh Churche, upon the Sondayes and Holy dayes, and there heare the Devine Service, and Gods Word read and preached, XII d. for every ſuch Offence; And whether they have diſtributed the ſame Money to the Poore; or no.

VIII. Whether there be a Regiſter had, and kepte faythfully, of Chriſtenings, and Burialls; or no.

For Scholemaiſters, and theyr Office.

I. Whether any Scholemaiſter take upon him to teach, not allowed of the Ordinary; or no.

II. Whether they move and teache theyr Children, duely to reverence and love the trewe Relygion, that is now ſet furth; or no.

III. Whether they teach theyr Children ſuch Sentences out of the Scriptures, as mai frame them to Godlineſs; or no.

For Clarkes and their Duetie.

I. Whether that the Songe in the Churche be modeſt and dyſtinct, ſo devyſed and uſed, that the Dyttie may playnely be underſtande; or no.

II. Whether thei uſe to ſinge any Number of Pſalmes, *Dirige*-like, at the Burial of the Dead; or do any other thinge otherwiſe then it is appointed by the common Order of the Service Book; or no.

III. Whether they uſe to ring oft and long Peales at the Burial of the Dead; or uſeth much janklinge in Feſtival Days, in ryngyng Noone, or Curphewe; or no.

For the People and their Duetie.

I. Whether there be any man that mocketh or jeſteth at the Devyne Servyce, or at the Miniſters therof; or ſpeaketh any thyng by jeſt or earneſt, to the deſpyſyng, derogacion, or lettyng therof; or no.

II. Whether any man hath burned, or cauſed the Holy Bible to be burned, torne or defaced, or hath conveyed it out of the Church, that it ſhould not be red of the People; or no.

III. Whether that any Pariſhioner receiveth the Sacraments, and other Rytes Eccleſiaſtical, according to the Book auctoriſed by common Auctoritie; or no.

IV. Whether any man is knowne to have ſayd, or heard Maſſe, ſince it was abrogate by Lawe. Whether any man maketh any ſinging Cakes, to ſay Maſſe withal: Reſerveth Veſtments, Superaltaries, Maſſe Books, or other Inſtruments of this Superſtition; or no.

V. Whether that any do deferre theyr chyldren to be baptized beyonde the next Sondaye or Holy daye after their Byrth; and upon what cauſes they do ſo.

VI. Whether that any be ſo haſty to baptize theyr Chyldren, that having no nede, they will not tary tyll the next Holydaye; that the Chylde may be partaker of the Prayers of the hole Church, then preſent; or no.

VII. Whether any hath maryed within the Degrees of Conſanguinitie, prohibited by the Lawes of God; eyther whither any marryed without thoſe Degrees, have unlawfully forſaken their Wyves, or Huſbands; or maryed others.

VIII. Whether any kepeth in his Houſe any abuſed Images, namely, ſuch as be removed out of the Church, or Sainct *Jhons* Head, S. *Katherine*, *Nicholas*, or their Heads or ſuch lyke; or no.

IX. Whether any bodye uſeth Beads, *Latin* Primers, or any other Prayer Books, then that be allowed by publike Auctoritie to be uſed; or no.

X. Whether there be any that maintayneth any Hereſye or falſe Opinion, contrarie to Gods Word; or no.

XI. Whether ther be any that exerciſeth Sorcery, Sothſeying, Witchcraft, or ſuch like curious Arts; or no.

XII. Whether there be any incontinent Perſons, Drunkardes, Swearers, Blaſphemers of the Name of God, Raylers at Religion, or fautie in any other enormous Cryme; or vehemently ſuſpected of the ſame; or no.

XIII. Whether there be any that neglecteth to reſort commonly to hys Pariſhe Churche, and there abideth orderly and ſoberly, during the tyme of Services; or no.

XIV. Whether there be any that uſeth byinge, ſelling, dreſſing, caryenge to and fro of Clothe; followeth hys Occupation, geveth hymſelf, or cauſeth his to labour bodily, or to attend theyr Occupation in the Sabboth day: hinderinge both themſelves and theyrs, thereby to learn ghoſtly thyngs; or no.

XV. Whether there be any that walketh, or talketh in the Church at Service tyme, or goeth out without urgent Nede; or no.

XVI. Whether there be any Bodye otherwiſe occupyed at Service tyme, then to heare and make [marke] the ſame; orels ſuffer their Children to diſturbe the Devine Service; or no.

XVII. Whether any Perſon of Diſcretion hath not communicate thryce ſince Midſummer was twelvemonth *; and in eſpecially, at Eaſter laſt paſt. Who they be, and what be their Names.

* *Whenby Act of Parl. the Reformed Service began.*

XVIII. Whether any hath maryed, the Banes not beyng lawfully aſked before, except he had a Diſpenſation of the Ordinary; or no.

XIX. Whether Fathers, Mothers, Mayſters and Dames, ſendeth out their Chyldren and Servauntes, to be inſtructed in the Catechiſme, in the Sondays and Holydays; or no.

XX. Whether Vynteners, or they that kepe vittaylings Houſes, both ſell meat or Drynk, in the tyme of Servyce, or Sermons; or no.

To theſe Interrogatories the Ordinarie requireth an Aunſwere accordingly, by the laſt Daye of *Auguſt*, or before, if they maye.

Imprynted at London, *in* Foſter Lane *by* Jhon Waley."

NUMB. XXII.

Cox, *Biſhop of* Ely, *to the Queen; Excuſing himſelf for refuſing to miniſter in her Chapel, becauſe of the Crucifix and Lights there.*

Moſt Gracious Soveraign,

WHOM I, above other, divers Ways am bound moſt dearly to love and honour, ſith God by your Majeſty hath placed me; and placed me to moniſh, to exhort and to call upon, *Opportunè, Importunè*.

MSS. G. Petyt. Armig.

In the trembling fear of God, in the Bond of Duty toward your Highneſs, in the Zeal of God's Truth, which burdeneth and bindeth my Conſcience, I moſt humbly ſue unto your like godly Zeal, Proſtrate and with wet Eyes, that Ye will vouchſafe to peruſe the Conſiderations, which move that I dare not miniſter in your Graces Chapel, the *Lights* and *Croſs* remaining.

The Scripture ſaith, In the place where God gave his Commandments he ſuffered no Similitude, nor Likeneſs of any thing to be ſeen. And in his Second Commandment he forbad both the making of Images, and the Worſhiping them alſo; and that upon a grievous Plague. How durſt Man, * *Duſt and Aſhes*, for any reſpect ſet up an Image in the Temple of God?

Your Majeſty's Learned and Godly Clergy of your Realm do think this Commandment of God † indiſpenſable.

And your Highneſs knoweth, that in this Thing, and in all other Matters of Religion, the Judgment of the Miniſters of God's Word ought to be heard. *Qui vos audit, me audit.*

* *Aſhes and Clay.* In the Orig.

† *To be undiſpenſable.* Orig.

Neither would godly *Conſtantine*, in the Council of *Nice*, take upon him to be judge over the Fathers, but was content to ſtand to their Judgment, and Determination in Matters of Religion.

I truſt your great Wiſdom, and godly Zeal towards your Realm, will weigh and conſider the great Peril which may enſue through the Heart-burning about this Matter. The Proteſtants, as they term them, on the oneſide, and the Papiſts on the other.

Tender my Sute, I beſeech you, *In Viſceribus Jeſu Chriſti*, My dear Sovereign, and moſt Gracious Queen *Elizabeth*.

Certain Conſiderations, which move me that I cannot yield to have Images ſet up in Churches.

I. The Second Commandment containeth two Prohibitions. The one, *Thou ſhalt not make unto thy Self any graven Image*, &c. The ſecond, *Thou ſhalt not adore them, nor worſhip them.* And this Second appeareth to be the Cauſe of the Firſt. For Images are forbidden for fear of Adoration. And to the intent we ſhould underſtand the Law thus to be meant, and to have no Images in the Deut. 4. Church, where God is chiefly to be honoured, God himſelf ſaith, *When ye were gathered together to honour me, and to learn my Laws in the Mount* Sinai, *Ye ſaw no Image, nor Likeneſs of any Thing, leſt being deceived ye ſhould have worſhiped them.* Which giveth me to underſtand, that in place of Worſhiping, there ſhould be no Images.

II. I ought to do nothing touching Religion which may appear doubtful, whether it pleaſeth God or not. For our Religion ought to be certain, and Rom. 14. grounded upon God's Word and Will. *Quod non eſt ex Fide, Peccatum eſt.* The Matter of Images hath always been a Gainſay, ſith they entered firſt into the Church. And the *Greeks* have refuſed Images, becauſe of God's Commandment.

III. The holy Scriptures univerſally do vehemently deteſt them, and have horribly plagued the Maintainers of them, and commended and proſpered thoſe godly Kings, who did utterly aboliſh them.

IV. Images in the Church of Chriſt have been foully abuſed, not only of the Ignorant People with Vows, Pilgrimages, Offerings, Clothing, Gilding, Incenſing, and other kinds of honour; but alſo of the Learned Fathers and Pillars of the Church, who have taught, and do yet maintain, the Honouring, Adoration, and Invocation of Images.

I therefore, a miſerable Man, Duſt and Clay, having theſe and ſuch like Conſiderations before mine Eyes, cannot, without Offence of God and Conſcience, yield to the ſetting up of Images in the Temple of my God and Creator.

And theſe [Examples and Warnings] that follow, cauſe me to Tremble and quake at God's terrible Judgments.

Numb. 22. The Prophet *Balaam*, becauſe he was deſirous to gratify King *Balak* ſomewhat otherwiſe than God willed him, he was rebuked of his own Aſſe. And the Angel charged him, ſaying, *Cave ne aliud quam præcepero tibi, loquaris.*

2. *Reg.* 13. A Lion ſlew the Man of God, by whom God had ſent a notable Meſſage to King *Jeroboam*; and that becauſe he had tranſgreſſed God's Commandment, only in eating and drinking with another Man of God.

St. *John* writeth thus, *Conteſtor omnem audientem Verba prophetiæ libri hujus, ſiquis appoſuerit ad hæc, apponet Deus ſuper illum plagas ſcriptas in libro iſto. Et ſiquis diminuerit de Verbis prophetiæ hujus, auferet Deus partem ejus è Libro vitæ.* Sith it is ſo dangerous a Matter to add or diminiſh from this Book, how dangerous were it for me to preſume to diminiſh or add any thing to the expreſs Command and eternal Will of my Lord and God?

Yet my Meaning is not hereby to enter into Conſideration of ſuch as are otherwiſe minded, much leſs of your Majeſty, (God forbid) who I believe meaneth not to uſe the Thing to any evil End. And therefore I was content, albeit God he knoweth with a trembling Conſcience, to miniſter and Communicate, as appeareth, upon other great and weighty Conſiderations.

Bear with me, Moſt Gracious Soveraign; For the tender Mercy of God, force not my Conſcience ſo ſore. Your Highneſs knoweth,

Qui facit contra Conſcientiam, ædificat in Gehennam.

NUMB. XXIII.

Richard Cheny (*afterwards Biſhop of* Glouceſter) *to Secretary* Cecyl; *Complaining of a Loſs ſuſtained by the Queen's Viſitors.*

To the Right Honorable Mr. Cecyl, *Secretary to the Queens Majeſty at the Court, give theſe,*

BEcauſe it pleaſed your Maſterſhip ſo gently to come and offer me your Hand upon the Leads at the Court, ſomewhat before *Eaſter*, theſe ſhalbe moſt heartily to thank you; Deſiring you to be a help, that more Preachers may be ſent abroad. For every where there is *Meſſis Multa, ſed Operarii pauci, imo pauciſſimi.* I find a Prieſt upon my Ten-pound Benefice in *Halford* in *Warwickſhire*, becauſe I would go abroad, and do ſome good, where no Preacher cometh. My Prieſt hath Ten-pound out of my Ten-pound Ten-ſhillings; and I live there of the Reſidue. I remember, that when I preached before the Queens Majeſty rudely after the Country Faſhion, I ſpake of the Queens Takers, but or I came home again from *London*, then they had taken a quantity of my Wheat, which I would take Mony for, if I could get it, and ſo would other poor Men where I dwel. The hope whereof cauſed me to take my Journey to *Oxford*; where I communed with certain touching the true Pronunciation of *Greek*, who ſtifly defended the uſual maner of pronouncing. Beware, Learned Maſters, ſaid I, that when you wilfully go about to defend an Untruth in this Matter, you fall not into ſuch an Inconvenience as I once knew a Biſhop do. They would needs know, How and Wherein. I ſat once, ſaid I, at Table with a Biſhop, that did as you now do, defend the untrue Pronunciation of this Greek Letter [η.] And after I had declared many Abſurdities that followed thereof, I deſired him to conſider a few Words written in the XXVIIth of *Matthew.* He immediately called for the *New-Teſtament* in *Greek.* I appointed him a Line or two in the place, as before. He read among other theſe four Words, ἠλεὶ, ἠλεὶ, λαμᾶ σαβαχθανὶ, making falſe *Greek*, but true Engliſh, pronouncing plainly, *I ly, I ly.* Let this be a warning for you Learned Maſters ſaid I, for fear, *&c.*

MSS. C.C.C.C.

There was in Company then the Commiſſary Dr. *Babington*, Dr. *Wright* Archdeacon of *Oxford*, the Provoſt of *Oriel* College with others. So we made an End of this Matter merrily at the Bear on the Annuntiation-Even laſt. And Dr. *Babington* gave me your old Tutors † Book of this Matter, which I never ſaw before: Becauſe I dwelt in a Corner where I ſee nothing, but I feel that I am worſe by Forty pounds within theſe two Years, than I was before. Such hath been my late Gains. The Cauſe hath been, my Gentle and Loving Friends have four or five times called me to *London*, and offering me a Biſhopric. But I cannot think my ſelf worthy ſo high a room. And as for the Prebend of *Weſtminſter*, it were more meet for one, that would be reſident upon it, as I intend not to be. And therefore I ſhall receive but Ten pound by Year.

† *Sir* John Cheek.

I began firſt in mine Youth at the Court, but I intend to make an End in mine Age at the Cart, at my circumciſed Benefice. But what do I trouble your Maſterſhip with this homely Letter in the midſt of your weighty and manifold Affairs. I truſt you will bear with my Rudenes, and help me alſo, that wher I loſt ſixteen pound by Year before the Queens Majeſties Viſitors at *Aleſbury*, and ſhal a Years Rent to boot without Recompence, I may ſomewhat be recompenced by your Goodneſs, as my truſt is. Or if your Pleſure be, that I only ſhalbe a

Leeſer in theſe Days, that had more Conference with the Learned Men of the contrary Side in Q. *Maries* Time, than any others had, I will hold me Content with Forty Pound Loſs. Thus I bid your Maſterſhip moſt heartily Farewel. *April* 16. 1561.

NUMB. XXIV.

Bullingers LETTER *to* Sampſon *and* Humphrey, *concerning the Habits.*

Penes me. DOMINUS JESUS benedicat vobis, Viri ornatiſſimi, & fratres chariſſimi, ac ſervet vos ab omni malo. Accepi literas veſtras, ex quibus intellexi, te, *Laurenti*, conqueri, quod mea reſponſio data ad tuam quæſtionem, nimis videatur acciſa. Ego vero, mi frater, tunc non vidi, neq; nunc video, quorſum oportuerit copioſiores ſcribere literas. Nam rogabas tu duntaxat, quæ eſſet mea de *Re veſtiaria*, de qua contendebatur in *Anglia*, ſententia. Ad hanc quæſtionem brevibus tibi reſpondendum putavi. Nam brevibus meam ſententiam dicere potui. Dein ſciebam beatæ memoriæ D. *Pet. Martyrem* & *Oxoniæ* & hic, eandem quæſtionem tractaviſſe ſæpiùs, & fuſiùs: quibus quod adjicerem non habeam. Memini vero in literis ad te, *Sampſonem* fratrem, datis, meæ quoq; ſententiæ factam tum quoq; mentionem. Et ut iterum uno aut altero verbo, quod ſentio, dicam.

Nunquam probaverim, ſi jubeamini veſtrum exequi miniſterium ad aram Crucifixi imagine oneratam, magis quam ornatam : & in Veſte Miſſalica, hoc eſt, in Alba & Caſula, quæ a tergo quoq; oſtentet Crucifixi imaginem. At quantum ex literis ex *Anglia* allatis intelligo, nulla nunc eſt de ejuſmodi veſte contentio. Sed quæſtio eſt, *An liceat miniſtris Evangelicis, portare pileum rotundum*, vell *quadratum, & veſtem albam*, quam nuncupant Superpellicium, qua Miniſter ornatus, à vulgo diſcernatur. Et, *An aporteat Miniſterium, vel ſtationem ſacram, citiùs relinquere, quàm hujuſmodi veſtibus uti ?* Reſpondi ad hanc quæſtionem, præteritis nundinis, reverendo Viro, D. *Rob. Horne, Winton.* Epiſcopo ; & quidem brevibus repetens verba D. *Martyris.* Scripſerat eidem paulo ante ſymmyſta & affinis meus chariſſ. D. *Rodolphus Gualtherus.* Cujus exemplum hiſce incluſum ad vos, & alios fratres noſtros, mitto. Ergo ſi nos audire vultis, noſtrúmq; judicium de *Re veſtiaria* expetitis, ſicut ultimis veſtris ad me literis ſignificabatis, en! habetis in iſta epiſtola noſtrum judicium. Cui ſi acquieſcere non poteſtis, dolemus ſanè quam vehementiſſimè : & cum nullum nobis amplius ſuperſit conſilium, Dominum, qui in omnibus & ſemper reſpiciendus eſt, ex animo & inceſſanter oramus, ut ipſe gratia ſua atq; potentia rebus afflictis conſulat.

Quæſtiones aliquot tu, *Laurenti* frater, propoſuiſti ; plures vero ejuſdem argumenti, *Sampſonus* noſter contexuit. Licèt vero, pro mea ſimplici ruditate, nunquam probaverim, res in tot diſtrahi quæſtiones, & nodis innecti implicatioribus, quæ, alioqui ſimpliciores per ſe, brevibus, & ſatis perſpicuè expediri potuerant; aliquid tamen annotabo ad ſingulas. Ut hac quoq; in re, Vobis Dominis meis obſervandis, & fratribus chariſſimis, quantum per meam poſſum infantiam, accuménq; retuſum, magis quam acutum, inſerviam. Vos autem oro, ut benignè hæc à me fratre veſtro, veſtríq; amantiſſimo, accipitatis : & de his animo judicetis ab affectibus purgato, atq; tranquillo. A contentionibus abhorreo prorſus, & nihil magis ſupplex peto à Domino, quam ut ab eccleſia longe removeat contentiones, quæ ab initio, & ſemper, plurimum nocuêre veræ pietati, & eccleſiam utcúnq; pacatam & florentem, lacerarunt.

Cum quæritur, *An debeant Eccleſiaſticis leges præſcribi Veſtiariæ, ut iis diſtinguantur à Laicis ?* Reſpondeo, Ambiguitatem eſſe in verbo *Debere.* Si enim accipiatur pro *Neceſſario*, & quod ad ſalutem conſequendam pertineat, non arbitror hoc velle vel ipſos legum Authores. Si vero dicatur, poſſe hoc fieri decoris, ornatúſq; vel dignitatis & ordinis gratia, ut ſit civilis quædam obſervatio ; aut tale quid intelligatur, quale illud eſt, quod Apoſtolus vult Miniſtrum vel Epiſcopum eccleſiæ κόσμιον, *Compoſitum*, inquam, vel *Ornatum* eſſe, non video quid peccet, qui veſte hujuſmodi utitur, aut qui hujuſmodi veſte uti jubet.

An ceremonialis cultus Levitici Sacerdotii ſit revocandus in Eccleſiam? Reſpondeo, Si pileus & veſtis non indecora miniſtro, & quæ ſuperſtitione caret, jubeantur uſurpari à miniſtris, nemo ſanè dixerit verè, *Judaiſmum* revocari. Præterea repeto hic, quod ad hanc quæſtionem video reſpondiſſe D. *Martyrem*. Qui ubi oſtendiſſet Sacramenta Veteris legis eſſe abolita, quæ non aporteat reducere in eccleſiam *Chriſti*, quæ habet baptiſmum & ſacram cœnam, ſubjecit, *Fuerunt nihilominus in Lege Leviticâ actiones aliquæ ita comparatæ, ut propriè ſacra dici non poſſunt. Faciebant enim ad decorem & ordinem, & aliquam commoditatem, quæ ut lumini naturæ congrua, & ad noſtram aliquam utilitatem conducentia, ego & revocari & retineri poſſe judico. Quis non vidit Apoſtolos pro pace & convictu credentium faciliori, mandaſſe gentibus, ut à Sanguine & ſuffocato abſtinerent. Erant hæc citra controverſiam, legalia & Levitica. Decimas quoq; hodie multis in locis inſtitutas eſſe ad alendos miniſtros, nemo noſtrum ignorat: Pſalmos & hymnos cani in ſacris cœtibus, manifeſtiſſimum eſt. Quod tamen Levitæ quoq; uſurparunt. Utq; hoc non omittam, dies habemus feſtos in memoria Dominicæ Reſurrectionis, & alia. An verò illa omnia erunt abolenda, quia ſunt Veſtigia legis antiquæ? Vides ergo non omnia Levitica ſic eſſe antiquata, ut quædam ex hiis uſurpari non poſſint.* Hæc ille.

An veſtitu cum Papiſtis communicare liceat! Reſpondeo, Nondum conſtat Papam diſcrimina veſtium induxiſſe in eccleſiam: Imò diſcrimen Veſtium conſtat Papa eſſe longe vetuſtius. Nec video cur non liceat veſtitu, non ſuperſtitioſo, ſed politico, & compoſito, communicare cum Papiſtis. Si nulla re cum illis communicare liceret, oporteret & templa omnia deſerere, nulla accipere ſtipendia, non uti baptiſmo, non recitare Symbolum Apoſtolicum, & *Nicenum*, adeóq; abjicere Orationem Dominicam. Neq; Vos mutuatis ab iis ullas ceremonias. Res Veſtiari ab initio Reformationis nunquam fuit abolita, & retinetur adhuc, non lege Papiſtica, ſed vi edicti Regii, ut res media & politica.

Ita ſane, ſi ut re civili utamini pileo, & veſte peculiari, hoc non redolet *Judaiſmum*, neq; Monachiſmum. Nam ii volunt videri, à civili vita ſeparari, & conſtituunt meritum in peculiari ſua veſte. Sic *Euſtachius*, *Sebaſtiæ* Epiſcopus, damnatus eſt non ſimpliciter propter peculiarem veſtem, ſed quod in veſte religionem conſtitueret. Noti ſunt *Gangren.* Concilii Canones, *Laodiceni* & ſexti Synodi. Quod ſi ex plebe nonnulli ſunt perſuaſi redolere hoc Papiſmum, *Judaiſmum*, & Monachiſmum, admoneantur, & rectè de iis inſtituantur. Quod ſi importunius quorundam clamoribus, hac de re ad vulgus profuſis, multi inquieti reddantur, videant, qui hoc faciunt, ne graviora ſibi onera imponant, regiamq; Majeſtatem irritent: deniq; multos fideles miniſtros in diſcrimine adducant; ex quo vix emergere queant.

An qui libertate ſua hactenus acquieverunt, Vi Edicti Regii, hac ſervitute implicare ſe, & eccleſiam, ſalva conſcientia poſſint? Reſpondeo, Cavendum ego cenſeo, ne odioſius diſputetur, clametur, & contendatur de re veſtiaria, atq; importunitate hac detur occaſio Reg. Majeſtati, ut liberum illis amplius non relinquat; quòd libertate hactenus uſi ſunt, ſed clamoribus [non] neceſſariis irritata mandet vel ſumere veſtes illas eccleſiaſticas, vel cedere ſtationi ſuæ. Mirum ſane mihi videtur (veſtra pace, Viri Ornatiſſimi, & Fratres Chariſſimi, dixerim,) quod vobis perſuadetis, ſalva conſcientia, vos & eccleſias ſervituti Veſtiariæ ſubjicere non poſſe; & non potius expenditis, ſi re politica & indifferenti uti nolitis, & perpetuò contendatis odioſius, cujuſmodi ſervituti & vos & eccleſias ſubjiciatis; quòd veſtra ſtatione cedentes lupis exponitis eccleſias, aut ſaltem parum idoneis doctoribus; qui non æquè ut vos ad docendum populum ſunt inſtructi. An vero eccleſias in libertatem aſſeruiſtis, qui occaſionem ſuppeditatis, eccleſiam pluribus etiam gravioribuſq; oneribus opprimendi? Non ignoratis, quid multi quærant, quomodo erga evangelii prædicationem ſint affecti, & quales vobis ſucceſſuri ſint, & quid de illis ſperandum ſit.

An veſtitus clericalis ſit res indifferens? Videtur ſane res indifferens, cum ſit res Civilis, decori, ornatuſq; habeat rationem, in qua cultus non conſtituitur.

Ad tuas volui reſpondere literas, hoc brevibus, doctiſſime & dilectiſſime Frater *Laurenti.*

Jam venio ad *Sampſonis* noſtri quæſtiones. In quibus opponendis ero fortaſſe brevior.

An veſtitus peculiaris à Laicis diſtinctus, miniſtris eccleſiæ unquam fuerit conſtitutus; & an hodie in Reformata eccleſia debeat conſtitui? Reſpondeo, In veteri eccleſia fuiſſe peculiarem Preſbyterorum veſtitum apparet ex Hiſtoria Eccleſiaſtica *Theodoreti*, Li. 2. ca. 27. Et *Socratis* Li. 6. ca. 22. Pallio in ſacris uſos eſſe miniſtros, nemo ignorat, qui Veterum Monumenta obiter inſpexit. Ideo antea ſubmonui, Diverſitatem indumentorum non habere ſuam originem à Papa. *Euſebius* certe teſtatur ex vetuſtiſſimis ſcriptoribus *Johannem* Apoſtolum *Epheſi* petalum, ſeu Laminam geſtaſſe Pontificalem in capite. Et de *Cypriano* Martyre teſtatur *Pontius Diaconus*, quod cum jugulum carnifici præbere vellet, ei prius birrhum dediſſe, diacono dalmaticam, atq; ſic ipſum in lineis ſtetiſſe indutum. Præterea veſtis candidæ miniſtrorum meminit *Chryſoſtomus*. Ac certum eſt Chriſtianos, cum à Gentiliſmo converterentur ad evangelium, & eccleſiam, pro toga induiſſe pallium. Ob quam rem, cum ab infidelibus irriderentur *Tertullianus* librum *de Pallio* ſcripſit eruditiſſimum. Alia hujus generis plura proferre poſſem, ni hæc ſufficerent. Mallem quidem nihil Scrupúli injici miniſtris, & eos ea uti poſſe conſuetudine, qua Apoſtoli. Sed quando Regia Majeſtas pileum tantummodo, & candidam veſtem injicit, in qua cultum (quod ſæpè jam repetivi) non conſtituit, eædemq; res apud veteres, dum meliores adhuc eccleſiæ res eſſent, uſurpatæ ſint abſq; ſuperſtitione & culpa, optarem bonos miniſtros in his, non ut in prora & puppi, quod dicitur, totum conſtituere religionis profectum; ſed dare aliquid tempori, & de re indifferenti non odioſius altercari, ſed modeſtè judicare, hæc quidem ferri poſſe, ſed proficiendum cum tempore. Propiores eſſe Apoſtolicæ ſimplicitati, qui diſcrimina illa ignorant, aut non urgeant: Interim tamen à diſciplina non ſunt alieni.

An Veſtium præſcriptio congruat cum chriſtiana libertate? Reſpondeo, Res indifferentes admittere aliquando præſcriptionem, adeóq; coactionem. Ne dicam, quo ad uſum & non quoad neceſſitatem; ut aliquid ſcilicet, quod natura ſit indifferens ut neceſſarium conſcientiæ obtrudatur, & ita animis injiciatur religio. Tempora certè & loca ſacrorum cœtuum rectè habentur inter indifferentia, & tamen ſi hic nulla ſit præſcriptio, quanta obſecro confuſio, conturbatióq; orietur?

An ullæ ceremoniæ novæ, præter expreſſum Præſcriptum verbi Dei, cumulari poſſunt? Reſpondeo, me non probare, ſi novæ cumulentur ceremoniæ; ſed tamen aliquas inſtitui poſſe, non negarim, modo non in eis ſtatuatur Dei cultus, ſed inſtituantur propter ordinem, & diſciplinam. *Chriſtus* ipſe *Encæniorum* feſtum, vel ceremoniam, ſervavit, nec tamen lege præſcriptum legimus hoc feſtum. In ſumma Propoſitionum, vel quæſtionum de re veſtiaria potior pars de eo diſputat, An de Veſtibus leges in eccleſia condi vel debeant, vel poſſint? Ac quæſtionem revocat ad genus: Quidnam de ceremoniis videlicet ſtatuere liceat? Ad has Propoſitiones paucis reſpondeo, me quidem malle nullas ceremonias, niſi neceſſarias, obtrudi eccleſiæ. Interim tamen fateor, non poſſe ſtatim leges de hiis, forte non adeo neceſſarias, aliquando etiam inutiles, damnari impietatis, turbáſq; & ſchiſma excitare in eccleſia, quando videlicet ſuperſtitione carent, & res ſunt ſua natura indifferentes.

An ritus Judæorum antiquatos revocare, religioniq; Idololatrarum propriè dicatos, in uſus Reformatarum eccleſiarum liceat transferre. De hac quæſtione antea reſpondi, ubi diſſerui de Leviticis ritibus. Nolim vero ritus idololatricos, non repurgatos ab erroribus, transferri in eccleſias Reformatas. Rurſus verò & ex adverſo quæri poterat, an recepti ritus, remota ſuperſtitione, propter diſciplinam & ordinem, retineri ſine peccato non poſſint?

An Conformatio in ceremoniis neceſſariò ſit exigenda? Reſpondeo, conformationem in ceremoniis, in omnibus eccleſiis, fortè non eſſe neceſſariam. Interim ſi percipiatur, res non neceſſaria, rurſus tamen non impia obēam eccleſia non videtur eſſe deſerenda. Non fuit in ritibus conformitas in omnibus eccleſiis vetuſtioribus.

bus. Quæ tamen conformibus utebantur ritibus, eas vituperabant conformitate carentes. Facile enim credo, Viros prudentes atq; politicos conformationem rituum urgere, quod exiſtiment hanc facere ad concordiam. Et quod una ſit eccleſia totius *Angliæ*, in qua re ſi nihil impii miſceatur, non video quomodo ejuſmodi non malis inſtitutis hoſtiliter vos objiciatis.

An ceremoniæ cum aperto ſcandalo conjunctæ retineri poſſint? Reſpondeo, Scandalum vitare oportere. Videndum interim, nè ſub ſcandalo noſtras affectiones contegamus. Non ignoratis aliud quidem datum, aliud vero acceptum, & ultro accerſitum eſſe Scandalum. Non diſputo nunc, an vos, ſine gravi ſcandalo, deſerere poſſitis eccleſias, pro quibus *Chriſtus* mortuus eſt, propter rem indifferentem.

An ullæ conſtitutiones ferendæ in eccleſia, quæ natura ſua, impiæ quidem non ſunt, ſed tamen ad ædificationem nihil faciunt. Reſpondeo, ſi Conſtitutiones impietate carent, quas vobis imponere Regia Majeſtas [vult] ferendæ ſunt, potius quam deſerendæ eccleſiæ. Si enim ædificatio eccleſiæ hac in re potiſſimum eſt ſpectanda, deſerendo eccleſiam plus deſtruxerimus eccleſiam, quam veſtes induendo. Et ubi abeſt impietas, nec læditur conſcientia, ibi cedendum eſt, licet aliqua imponatur ſervitus. Interim verò quæri rurſus poterat, an ſub ſervitutem juſtè referamas rem veſtiariam, quatenus facit ad decorem & ordinem.

An quicquam eccleſiis à Principe præſcribendum in ceremoniis ſine libero conſenſu & voluntate Eccleſiaſticorum? Reſpondeo, ſi Voluntas eccleſiaſticorum ſemper ſit expectandi principi, nunquam fortè ſapientiſſimi & piiſſimi Reges, *Joſaphat*, *Ezechias*, *Aza*, & *Jozias*, aliiq; principes boni, *Levitas* & Miniſtros eccleſiarum redegiſſe in ordinem. Quamvis nolim prorſus excludi Epiſcopos à conſultationibus eccleſiaſticis; nolim rurſus eos eam ſibi potentiam vendicare, quam ſibi uſurparunt contra Principes & Magiſtratus in Papatu. Nolim item tacere Epiſcopos & conſentire ad iniqua Principum inſtituta.

Poſtremæ quæſtiones duæ proprius ad rem ipſam accedunt. *An conſultius eccleſiæ ſic inſervire, an propterea eccleſiaſtico munere ejici.* Et, *An boni paſtores jure ob hujuſmodi ceremonias neglectas à miniſterio removeri poſſint?* Reſpondeo, ſi in ritibus nulla eſt ſuperſtitio, nulla impietas, urgentur tamen & imponuntur bonis paſtoribus, qui mallent illos ſibi non imponi, dabo ſane, & quidem ex abundanti, onus & ſervitutem ſibi imponi; ſed non dabo idq; juſtiſſimis ex cauſis, ſtationem, vel miniſterium, propterea eſſe deſerendum, & locum cedendum lupis, ut antea dictum eſt, vel ineptioribus miniſtris præſertim cum maneat libera prædicatio, caveríq; poſſit, ut major obtrudatur ſervitus, & multa hujus generis alia.

Dixi quæ videbantur dicenda de propoſitis quæſtionibus, non neſcius alios pro ſua eruditione longè elegantius, meliúſq; potuiſſe excuſſiſſe; ſed quia ita voluiſtis ut reſponderem, feci quod potui, liberum aliis relinquens de hiis & calamum & judicimum. Quod ſupereſt, nullius ego his conſcientiam urgere & irretire volo, ſed examinanda propono, moneóq; nequis in hac controverſia ex φιλονεικίᾳ, ſibi faciat conſcientiam. Hortor item vos omnes per *Jeſum Chriſtum*, Dominum noſtrum, eccleſiæ ſuæ ſervatorem, caput & regem, ut probè quiſque apud ſe expendat, utrânam re plus ædificârit eccleſiam *Chriſti*, ſi propter ordinem & decorem veſtibus utatur, ut re indifferenti, & hactenus ad concordiam utilitatémq; eccleſiæ nonnihil faciente, an vero propter rem veſtiariam deſerat eccleſiam, occupandam poſtea, ſi non à Lupis manifeſtis, ſaltem à miniſtris minimè idoneis & bonis. Dominus *Jeſus* det vobis videre, ſapere & ſequi quod facit ad gloriam ejus, & eccleſiæ pacem, & ſalutem. Valete in Domino, una cum omnibus fidelibus miniſtris. Orabimus ſedulo pro vobis dominum, ut ea ſentiatis & faciatis, quæ Sancta ſunt & Salutaria. D. *Gualterus* amiciſſimè vos ſalutat, & omnia felicia vobis precatur. Facimus hoc ipſum reliqui Miniſtri. *Tiguri*, Maii Anno Dni. M.D.LXVI.

Heinriichus Bullingerus Tigurinæ
Eccleſiæ Miniſter ſuo &
Gualteri nomine.

NUMB. XXV.

Biſhop Horne *to* Gualter *concerning the Controverſy about the Habits.*

Ornatiſs. Theologo, D. Gualtero Tigurinæ *Eccleſiæ Miniſtro digniſſimo,* Robertus Hornus, *Epiſcopus* Wintonienſis.

E *Biblioth.* Tigurin. *Num.* 61.

LITERAS tuas, mi *Gualtere,* quam amanter & jucundè acceperim, vel hinc exiſtimare debes, quod de Tigurinæ Reip. Statu, in cujus fide ac liberalitate exul collocatus fueram, tum de tui, reliquorúmq; amiciſſimorum, & de me optimè meritorum, valetudine cognoſcebam. Accedebat tua in *Johannis* Evangelium lucubratio, ſcribendi, ut tu ais, occaſio. Quam ita probo, ut ad veram Scripturarum ſcientiam & pietatem conferre judicem; & non ſolum à Tyronibus, quibus tu potiſſimum ſtudes, ſed ab ipſis Profeſſoribus legendam, exiſtimem. In fœdere *Gallico* & *Helvetico* perſpicaciam *Tigurinam* probo, quæ aſtutias *Gallicas* religionis prætextu adumbratas olfecit, & patefecit. *Bernenſes* etiam Vicinos veſtros ſpero ſuaſu veſtro ab inhoneſto fœdere aſſenſum cohibituros. De Peſte, quæ regionem *Tigurinam* invaſit, opinionem habeo, quod impiorum cauſa etiam ipſi pii affligantur. Quâ percuſſus pater *Bullingerus,* quòd periculum evaſit, debemus putare eum, qui duriora tempora ſuſtulit, felicioribus eſſe à Domino reſervatum. Tuam domum ab ea contagione tutam, Divinæ Clementiæ, quæ laboribus tuis voluit otium, aſcribo. Res noſtræ ita ſe habent, quod ut Vos vicinas Gallicas, ſic nos inteſtinas *Papiſticas* timemus inſidias. Primates Papiſtici in publicis cuſtodiis; reliqui exilium affectantes, ſcriptis quibuſdam in vulgus diſſeminatis, ſeſe in gratiam, nos in odium vocant: Anſam minutam ſane, & ejuſmodi, nacti, Controverſiâ nuper inter nos ortâ de quadratis pileis, & ſuperpelliciis. Exclamarunt Papiſtæ, non eſſe quam profitemur unanimem in religione fidem, ſed variis nos opinionibus duci, nec in una ſententia ſtare poſſe. Auxit hanc calumniam Senatus noſtri decretum, de profliganda Papiſtica poteſtate, ante reſtitutionem noſtram ſancitum, quo ſublata reliqua fæce, uſus pileorum quadratorum & ſuperpelliciorum miniſtris remanebat; ita tamen ut Superſtitionis opinione careret, quod diſertis Decreti verbis cavetur. Tolli hoc Decretum non poteſt, niſi omnium Regni Ordinum, quorum conſenſu conſtitutum fuerit, conſpiratione atq; conſenſu. Nobis, penes quos tunc non fuit ſanciendi vel abrogandi authoritas, pileis & ſuperpelliciis uti, vel aliis locum dare, injunctum eſt. Uſi his ſumus, ne munera Chriſtiana per nos deſerta occuparent Adverſarii. Sed cum jam hæc res in magnam contentionem inter noſtros devenerit, ut noſter grex puſillus etiam in duas abierit partes, quarum altera ob illud Decretum deſerendum Miniſterium, altera non deſerendum putet, peto abs te, mi *Gualtere,* quid de hac controverſia, quæ nos unà vexat, ſenſeris, ut quam primo tempore ſcribas. Speramus certè proximis Comittiis illam Decreti partem abrogaturos. Sed ſi id obtineri non poterit, quoniam magna ope clam nituntur Papiſtæ, Miniſterio nihilominus divino eſſe adhærendum judico; ne deſerto eo, ac à nobis ea conditione repudiato, ſeſe inſinuarent. Qua de re ſententiam, mi *Gualtere,* expecto tuam, An hæc, quæ ſic facimus, ſalva conſcientia facere poſſimus?

De veſtra quoq; eccleſia ita ſum ſollicitus, ut quoniam multos fideles miniſtros ex peſte interiſſe ſuſpicor, per tuas literas ſcire vellem eorum nomina, qui jam ſuperſint. Dominus *Jeſus,* magnus gregis ſui cuſtos, Vos & univerſam Eccleſiam ſuam cuſtodiat. In eodem Vale. Datum è *Fernamiæ* caſtro, 16. Cal. Auguſti, 1565.

Tuus in Chriſto,

ROBERT. WINTON.

NUMB. XXVI.

Bullinger *to certain of the Biſhops, concerning the* HABITS.

Reverendis in Chriſto Patribus, D. Roberto Horne, Wintonienſ. *D.* Gryndallo, Londonienſ. *Et D.* Parkhurſtho, Norvicenſ. *Epiſcopis in* Anglia, *Dominis noſtris Colendiſſimis & Fratribus Chariſſimis.*

REverendi Viri, Domini Honorandi, & Fratres Chariſſimi. Dom. *Jeſus* benedicat Vobis, & ſervet Vos ab omni Malo. Mittimus Scriptum noſtrum de Re Veſtiaria, datum à nobis ad N. & M. viros doctos, & pios Fratres noſtros colendos. Ideo autem mittimus ad Vos, ut intelligatis, inſcijs Vobis, Primarijs Miniſtris, nihil nos privatim agere cum Fratribus, & quod per omnia Pacem Eccleſiarum veſtrarum, quantum quidem poſſumus, quærimus. Oramus quoque Dominum, ut ſemper rebus veſtris conſulat, & vos ſervet in Concordia. Vos Hortamur, Viri Reverendi, & Fratres chariſſimi, ut rationem habeatis fidelium Miniſtrorum, & doctorum Hominum. Habent hij ferè ſuas Affectiones: Unde Apoſtolus quoque monuit, ut *Alij aliorum onera portent.* Veſtra Authoritate plurimum poteſtis apud Sereniſs. D. Reginam. Apud ejus Majeſtatem efficite, ut boni Fratres reconcilientur & reſtituantur. Rogamus item, ut Tu, D. *Horne*, obſervande Domine, & Frater chariſſime, cui primum hæ Literæ dari poſſunt, illico cures eas perferri ad D. *Norvicenſem*, eaſq; communes habeatis cum D. *Juello*, D. *Sando*, & D. *Pilkinthono:* quibus proximis Nundinis *Frankfordien.* Deo volenti, ſcribam. Has feſtinatiſſimè exaravi, tam meo quam *Gualtheri* nomine, & *Baſileam* miſimus, inde tranſportandas *Antwerpiam.* Vos ſedulo oramus, ut ſignificetis, an receperitis. Optimè Valete, Viri Reverendi. Dominus benedicat Vobis & veſtris laboribus. *Tiguri, 3 Maij,* Anno 1566. *Penet me.*

Bullingerus Veſter.

Oramus te, Reverende *Horne*, ut hæc quoque communices cum Clariſſimo Viro, D. *Ed. Grindallo, Londonienſ.* Epiſcopo. Qui etſi nobis non ſit notus, perinde ut Vos, amamus tamen illum, & viciſſim ab ipſo amari cupimus. Cui & nos, & omnia noſtra offerimus. Iterum atque iterum Valete.

NUMB. XXVII.

Lawrence Humfrey *to the* QUEEN *for a Toleration of ſuch as refuſed the Habits.*

Illuſtriſſimæ & Sereniſſimæ Principi *Elizabethæ, Angliæ, Franciæ, & Hiberniæ,* Reginæ *L. Humfredus* S.P.D.

Si quoties peccant homines ſua fulmina mittat
Jupiter, exiguo tempore inermis erit.

LIceat enim mihi, Sereniſſima Princeps, hoc carmine affari Majeſtatem tuam, quo uſus eſt apud *Auguſtum Ovidius.* Senſit nimirum Poeta non malus improbas preces mortalium deum etiam iratum frangere. Neque vero hoc uſque adeo nobis mirum videri debet, quum Evangelicæ viduæ importunitas iniquum judicem vicerit. Dolemus profectò in Rep. hac excitaſſe turbas *Ἰλιὰν Homericam.* Sed λιτὰς, amabii Gratias, conſopituras eſſe vehementer ſperamus. Affert enim nobis ſpem lux Clementiæ tuæ; cui illam *Tuberonis* inviſam eſſe ſatis ſcio ad Cæſarem crudeliſſimam vocem apud *Ciceronem*, Cave ignoſcas, Cave credas. Cui illa potius eximia *Veſpaſiani* benignitas ſemper placuit, ut nullum abs te triſtem velis dimittere. Rogamus igitur iterum atque iterum, *Elizabetha* Princeps, ut Edictum tuum Veſtiarium, ac Ceremoniale, vel abrogas piè, vel prorogas benignè. Siquidem novit Prudentia tua, N. Teſtamenti argentum fidei tuæ divinitùs commen- *Foxij MSS.*

datum eſſe, ut purum ac defæcatum ſine ſcoria tradatur poſteris. Novit Reges domus Dei zelo accenſos omnis Superſtitionis reliquias amoviſſe, ita ut nullum extaret veſtigium. Novit eam demum Reformationis formam & Ideam eſſe perfectam, cum in facie nævi & maculæ tolluntur, quum nihil vel in religione vel ritibus à Veritatis hoſtibus ſumitur. Novit in Adiaphoris maximè controverſis licere unicuiq; contra aliorum præjudicium & offenſionem ſenſu ſuo abundare & libertatem conſcientiarum nullo modo aſtringi oportere. Cæterum rem qua de agitur, religioni & æquitati conſentaneam eſſe nemo dubitaverit. De nobis, Regina Clementiſſima, multa fortaſſis jactari ſolent apud Maj. tuam: ſed illud dictum aureum & fide & memoria eſt digniſſimum, Μέμνησο ἀπιϛεῖν, & illiud hic locum habet, *Cave credas.* Animi vero mei, obedientiam & obſervantiam erga M. T. non modo vox ſæpe teſtatur, ſed liber *De Nobilitate* meus, & *Cyrilli* in *Eſaiam* Commentarius Latinus factus, qui illuſtriſſimo nomini tuo inſcripti ſunt, loquuntur. Idem de fratribus omnibus συνηρϑεῖσι (niſi ego fallor) verè dici poteſt.

Cum ergo res, quæ petitur, honeſta ſit, & quæ jubetur dubia; & qui petunt cives obedientiſſimi, & Miniſtri ſunt, cur tua, O Regina, erga nos clauſa eſt miſericordia, quæ patere ſolet omnibus? Cedere nonvis Princeps ſubditis; at potes parcere Clemens miſeris. Decretum publicum non vis reſcindere; relaxare potes & remittere. Non potes legem tollere, at poteris tolerare. Non eſt æquum, ut quorumlibet affectibus indulgeatur; at æquiſſimum eſt, ut animis nulla vis inferatur. Non id agitur, Regina Sereniſſima, ut nos præſimus, qui ſubeſſe debemus; ſed ut reginarum regina Ratio regnet, ut Religio imperet, ſummiſſa Miniſtrorum oratio impetret.

Quamobrem, Illuſtriſſima Princeps, quam humillimè peto atque contendo, ut M. Tua Sereniſſima majeſtatem glorioſi Evangelij, cauſæ æquitatem, Operariorum paucitatem, meſſis magnitudinem, zizaniorum multitudinem, pœnæ gravitatem ſeriò attenteq; intueatur. Commutare conſilium in melius, optimum eſt. Sic *Ambroſio* monitori ceſſit ſtomachans *Theodoſius*: ceſſit Oratori *Ciceroni Julius Cæſar*; & ita ceſſit, ut tabulas in quibus capitalis Sententia contra *Ligarium* præſcripta & lata erat, obliterârit, projecerit, confregerit. Parce, O *Julia, Ligarijs*; Parce, O *Theodoſia*, non dicam *Ligarijs*, aut *Theſſalonicenſibus*, at Prophetis Dei, Miniſtris Chriſti, ſubditis tuis, vel juſtam cauſam afferentibus, vel culpam deprecantibus. Frange capitales tabulas. Ita Deus Opt. Max. qui hactenus in patientia tua & libertate noſtra, tibi regnum, regno pacem, paci pietatem tribuit & conceſſit, M. Tuam conſervabit, imperium fortunabit, populum gubernabit, memoriam in omnium ſæculorum æternitatem prorogabit.

NUMB. XXVIII.

Dr. Humfrey's *Letter to the Lord Treaſurer* Burghly; *Certifying his Conformity in Apparel.*

EMMANUEL.

Penes me.

I Received your honourable Letter, and withal perceive your Care for bettering of my State. I wolde be lothe her Majeſtie, or any other honorable, ſhuld thinke, that I am ſo forgetful of my Dutie, or ſo farre from Obedience, but that I wolde ſubmitte my ſelfe to thos Orders in that Place, wher my Being and Living is. And therefore I have yelded, that no further ſurmiſe of any wilfulnes ſhuld be gathered: and wold have don the like heretofore, but that having a Toleration, I was glad to enjoy it, and I hoped ſtil for ſome poinctes of Redreſſe; wherin I was no open Intermedler, but onlie a private Soliciter, and humble Sutor to her Majeſtie and your Lordſhips. My hope is, that as I have offended ſome by this my Obedience, ſo I ſhal have ſuch Favour and Countenance at her Majeſties hande, that I ſhal now more frelie and fruitefullie procede in my Vocation. It was a remorſe, to ſeme by ſingular Apparel to ſundre my ſelf from thos Bretherne, whos Doctrine and Life I always loved and liked. And I proteſt to your Lordſhip before God, that my ſtanding before, and conforming now, cometh of one

Cauſe, *viz.* the Direction of a clear Conſcience, and tendeth to one ende, which is Edification. And if in the Proclamation, which I heare ſhall be ſet forthe for Apparel, one Clauſe may be added for Miniſters and Students in the Univerſitie, and a plain Signification given, that it is enjoyned, not ſo much for an Eccleſiaſtical ceremonie, as for a civil Policie and Ordinance, it wold, I thinke, ſatisfie many in Conſcience. But I referre thes Caſes to your Wiſdome, my Selfe, and my Cauſe to your Goodneſs. And ſo, with my humble Thanks, I recommend your Lordſhip, and yours, to th'Almightie.

Your Lordſhips to Command,

Oxon. Feb. 6. Laur. Humfrey.

NUMB. XXIX.

Beza *to* Bullinger; *To Conſult in behalf of thoſe in* England, *that refuſed the* HABITS.

SMiſſa hic ſunt, mi Pater, Exemplaria Literarum utriuſque Principis *Landgravij*, quæ ſpem faciunt fore, ut *Erfordienſia* illa Comitia non procedant, quod utinam eveniat. Quod autem addunt, & nos ſatis ſciebamus, cautum eſſe nimirum *Auguſtæ* de peregrinis Eccleſijs non damnandis, quoniam video ab illis aſtutè factum, qui ſic effici poſſe putarunt, ut non interveniremus (id enim imprimis norunt Conſilijs ſuis officere) id, inquam, non multum me exhilarat. Obſecro enim, ſi damnabitur noſtrarum Eccleſiarum Doctrina, idque ſub *Zuinglianiſmi* & *Calviniſmi* nominibus, & ſive per noſtrum, ſive per Illuſtriſs. Principis Latus, effodiatur Veritas, nonne eodem res recidit? Sed age, expectemus quod dabit Dominus, qui utinam efficiat, ut ipſum pro nobis excubare hic quoq; ſentiamus. *MSS.* Foxii

De rebus noſtris nihil prorſus habeo novi quod ſcribam. In *Gallia* videtur Eccleſiarum Pax à Rerum *Flandricarum* exitu pendere, quod plane miſerum eſt. Nam certe illam agendi rationem probare nullo modo poſſum; & quamvis læta videantur initia, tamen triſtiſſimum & funeſtiſſimum exitum videor mihi jam proſpicere, niſi Deus imprudentiæ quoque illorum benedicat. Quod ad te ſcriptum fuit de quibuſdam ex Magiſtratu cæſis, & Urbe occupata, commentitium eſt, ſi vera ſunt quæ abhinc biduum accepimus duodecimo hujus menſis ſcripta; Nempe nulli prorſus, ne ſacrifico quidem, adhuc factam injuriam; nullum Idolum à noſtris everſum; intereſſe tantum innumirabilem turbam Concionibus, quæ extra urbes ſub dio habeantur, & incredibilem eſſe audiendi Verbi ſitim. Commendemus igitur hæc quoque Domini Providentiæ.

Negotium Anglicanum.

Jam venio ad *Anglicanum* negotium, quod ut nobis triſtiſſimum fuit audire, ita libenter optaſſem fieri poſſe, ut iſta maxima moleſtia carerent. Sed quid agas? Miſeri Fratres, conſolationem, conſilium, preces ab ijs Eccleſijs petunt, quarum olim charitate recreati, & nunc quoque ſe recreandos ſperant. Moroſuli ſunt nonnulli, fateor, ſed intantis miſerijs difficile eſt modum tenere. Et quum ſcopus illorum ſit optimus, condonandum arbitror hanc importunitatem. Ex ijs quæ ſigillatim ex hoc noſtro Fratre audies, quorum etiam Exemplar hic apud me reliquit, cognoſces, neque unquam illinc ejectum fuiſſe Papatum, ſed ad Regiam Majeſtatem potius tranſlatum; neque nunc aliud captari, quàm ut ſenſim reſtituantur, quæ utcunque fuerant inſtaurata. Putavi aliquando de Pileis tantum & Veſtibus quibuſdam externis agi: ſed poſtea longè aliam eſſe controverſiam intellexi: & nunc palam video, non ſine incredibili animi dolore, qui utinam mihi uni proprius & peculiaris eſſet.

Primùm, cum externa Vocatio, præeunte Doctrinæ & Morum examine, non ab uno aliquo, ſed a Fratrum ſaltem cœtu facto, ſit Eccleſiaſtici Miniſterij veluti Baſis & Fundamentum, quid turpius, quid immoderatius iſta Epiſcoporum licentia, ut non vocatos, ſed ultrò accedentes pro arbitrio immatriculent? Mox, nullo aſſignato loco, tanquam idoneos, vel ad inſerviendum (ut vocant) vel ad docendum, approbent; ac tandem quum vacant iſta Miniſteria, pro libitu hos vel illos, traditâ certo pretio ſchedâ, & interpoſitâ duabus de rebus fide (Unâ Regiam

Majeſtatem pro ſupremo poſt Chriſtum *Anglicanæ* Eccleſiæ Capite agnituros; alterâ leges Regni, & imprimis præclarum illum Reformationis Librum, Rituſque omnes ita ſecuturos, ut nihil prorſus improbent) quibuſlibet Eccleſijs aſſignent.

Si de Diſciplina Eccleſiaſtica quæritur, quænam tandem illic eſt, ubi non aliter quam ſub Papatu, loco Preſbyterij legitimè delecti, ſuos Decanos, Cancellarios, Archidiaconos, Officiales habent, qui pro arbitrio, & ut in Foro Civili fieri ſolet, ex jure tantum Canonico Excommunicationem pronuncient, etiam ob pecuniarias & ejus generis Lites. Quam ſententiam poſtea, ut Judex ſuo Apparitori, ſic D. Epiſcopus, vel ejus Officialis, Miniſtro legendam in Eccleſia tranſmittat, tantiſper ſcilicet valituram, donec cum Judice tranſegerint. Eadem enim eſt plerumque Abſolutionis, quæ Excommunicationis Ratio. Quantulum autem abſunt à lege Cœlibatus, qui Uxores ſine expreſſa Reginæ venia, & D. Epiſcopi, & duorum quorundam Juſtitiariorum Pacis aſſenſu ducere, ductas autem vel in Collegijs, vel intra Cathedralium Eccleſiarum ſepta, ut impuras nimirum, ſive ut vitetur Offendiculum, alere prohibentur? Quid? quod Papiſtis non tantum Beneficiorum Redditus, ſed ipſa etiam Eccleſiaſtica Munera relicta ſunt, præſtito tantum Reformationis ſervandæ juramento? Adeo ut plerique & indoctis & veræ Religionis in corde infenſiſſimis Hoſtibus, pij Fratres plerumq; ſubſint, eorumq; Juriſdictionem ſubire teneantur. Quid? quod publicè veneunt in Metropolitani Curia Diſpenſationes Non-reſidentiæ, Pluralitatis Beneficiorum, Ciborum Delectus, Matrimonij extra conſtituta Tempora celebrandi, Beneficij etiam in Pueritia obtinendi, cæteraq; id genus; quibus ne ipſa quidem *Roma* turpius & indignius quicquam habet? Quid? quod Baptiſmus ipſis Mulierculis in caſu quem vocant *Neceſſitatis*, permittitur? Et quaſi iſta cum alijs quibuſdam nihilo melioribus non ſufficerent, ecce! jam pauculi illi puri Evangelij Doctores, alij quidem exauctorantur, alij vero in carceres etiam detruduntur, niſi illa omnia ſe inviolabiliter polliceantur approbaturos, ut neque verbo neque ſcripto contradicere liceat, ac tandem pileis etiam quadratis, Collipendijs, Superpelliceis, Caſulis, & cæteris id genus, ſacerdotes *Baalis* referant. Neque hic eſt miſeriarum finis; ſed illud quoque expreſſè cautum eſt, ut quicquid Regiæ Majeſtati, adhibito vel ſolo *Cantuarienſi*, in Eccleſiæ Ritibus inſtituere, mutare, tollere libuerit, firmum ſtatim & ratum habeatur.

Hic eſt igitur *Anglicanæ* Eccleſiæ ſtatus, valde, ut mihi videtur, miſerabilis, atque adeo planè intolerabilis. Pauculi autem illi duplex à nobis conſilium flagitant. Unum, qua tandem ratione Regina & Epiſcopi poſſint Officij admoneri? Alterum, quid ipſis interea bona Conſcientia liceat?

Quod ad prius illud attinet, videtur quidem hoc malum ſoli jam Deo medicabile; ſed tamen experiendum aliquid arbitror, potius quàm patiendum, ut tantum Ædificium ſilentio prorſus corruat. Duplicem autem viam hic invenio; Unam nobis quidem aſperiorem, illis vero multò, ut mihi quidem videtur, commodiorem: Alteram vero leniorem, ſed non ita compendioſam. Veſtra una Eccleſia eſt, mi Pater, cujus Authoritate tum Regina tum Epiſcopi illi permoveri poſſe videantur. Illa quidem, ut ſecum expendat quatenus & quo ſenſu dicantur Reginæ Nutrices Eccleſiæ: Iſti vero, ut ſicut olim *Auguſtus* de condenda Repub. cogitavit, ita ipſi Eccleſiam à Majoribus ſuis oppreſſam, tandem reſtituant. Nam quod ad hanc Eccleſiam attinet, velim ſcias ita eſſe Reginæ exoſam, ut propterea ne leviſſimo quidem verbo illi gratum eſſe mearum *Annotationum* munus ſignificârit. Cauſa hujus odij duplex eſt, una quod nimium ſeveri & rigidi habeamur, quod ijs maximè diſplicet qui reprehendi metuunt. Altera, quod olim, inſcientibus tamen nobis, vivente adhuc *Maria*, editi ſunt duo Libelli *Anglicano* Sermone; unus, adverſus Fœminarum imperium à Domino *Knoxo*; alter, de Jure Magiſtratus à Dno. *Gudmanno* ſcriptus. Uterque, quum quid contineret intellexiſſemus, nobis quoque diſplicuit, ac proinde prohibitus eſt vænire. Sed illa nihilominus conceptam Opinionem fovit.

Itaq; ſi dignam hanc cauſam eſſe ſtatuis, quæ à Veſtris ſuſcipiatur, hæc commodiſſima, & Fratribus utiliſſima ratio eſſe videtur, ut Magiſtratus veſtri, ſi non Authoritate, ſaltem permiſſu vel conniventia, deligeretur ex veſtro cœtu unus, qui in *Angliam* hanc ipſam ob Cauſam proficiſcens, omnibus iſtis malis coràm remedium apud Reginam & Epiſcopos quæreret. Heroicum ſane eſſet hoc factum, veſtra Civitate dignum, & Deo longè, ut arbitror, gratiſſimum, etiamſi non ſuccederet prorſus ex animi ſententia. Via per *Galliam* plana eſt penitus, & brevis, quum hinc uſq; in *Dieppenſem Normannia* Portum (unde ſecundo Vento decem horis in *Angliam* trajiciunt) undecim diebus facillimè poſſit perveniri. Salutarentur & confirmarentur per vias *Gallica* Eccleſiæ plurimæ. Inviſeretur *Amirallus* cum *Andeloto* fratre, uterq; in ipſo itinere occurrens. Nec difficile eſſet Fratrem unum aut alterum ex doctioribus & cordatioribus Legationis Comites, ſi opus fuerit, impetrare, qui ſuam operam veſtro Legato adjungerunt. Si & nos aliquid hic poſſe judicaretis, id eſt, hujus Eccleſiæ Literas, nulla erat in nobis mora. Noſti hunc fuiſſe Veteris Eccleſiæ Morem, ut etiam invocati occurrerent tum ad Incendia extinguenda; & multos exorientes tumultus hac ratione in plurimis Provinciis fuiſſe compoſitos. Nec dubito, quin pia & Charitatis plena hæc Legatio ſit Reginæ ipſi, & piis ſaltem Epiſcopis valde placitura, quos audio ſtudioſè idoneam occaſionem captare, una cum magni ſigilli Cuſtode, Viro ſincero & religioſo. Favent etiam multi ex Nobilitate: multi ex reliquis Ordinibus ſuſpiciant. Omnes iſtos probabile eſt, ſi Salutem ſuam externis quoq; Eccleſiis tantæ curæ eſſe viderint, animum ſuſcepturos, ut apud Regiam Majeſtatem fortius inſtent, donec illam flexerint. Tempus quoq; valde opportunum eſt, quum illic inſtent Comitia, in quibus certum eſt, fore, ut de his omnibus rebus agatur.

Dicam etiam aliquid amplius bona cum tua venia, mi Pater, ſi non diſplicebit Vobis hoc conſilium: unus D. *Gualterus* ad hoc curandum, adminiſtrandum, conficiendum ita videtur modis omnibus appoſitus, ut pœne ſi ipſum delegeritis, ipſa veluti Dei voce illuc ad recreandos miſerrimos Fratres, deniq; ad ſervandum illud Regnum, miſſus videatur. Hæc una via eſt promptiſſima, quantum ego quidem judico, nec ita magni ſumptûs aut laboris. Sin vero hoc non placeat, ſaltem Literas graviter & copioſè ſcribendas, tum ad Regiam Majeſtatem, tum ad Epiſcopos arbitror, ut ſui muneris & officii commonefiant, quum præſertim illos videas contra voluntatem——

Quædam hic deſiderantur.

NUMB. XXX.

Harding's *Letter to Biſhop* Jewel, *Printed. Dated from* Antwerp: *Requiring a Copy of his Sermon preached at St.* Paul's *Croſs.*

To Maiſter John Jeuell.

THINKE you Maiſter *Juell*, that whereas in the xxvii. Day of Maie laſt you made a Sermon at *Paul's* Croſſe to abuſe the Eares of the ignorant People with Scoffes and Deuyſes againſt certaine Authorities in my Book alleaged, for a foreſhewe of your Booke that now is in printing, that you muſt not come to a ſtraighter Accompt of the Mater in the Triall and Handling of lerned Men? Thinke you your Reprouſe of *Amphilochius* auncientie, becauſe of the later Life of Sainct *Thomas* th'archebiſhop Martyr joyned to him in your olde Parchement Booke, (as though in olde written Bookes Workes of diuerſe Ages be not commonly joyned together) your ſcoffing at the comming of Chriſt as Pariſh Clerke, with Angels ſinging prickeſong to Sainct *Baſil's* Maſſe, as though we had not as ſtrange a Viſion in *Gregorie Nazianzene*, your burthening of me with an inward allowing of your newe Goſpell, your making Compariſon of us with King *Darius* and the vagabund *Egyptians*, your bearing of Men in hand, that I am but a Tranſlatour of other Mens Workes, and haue made lerned Lyes, uſed falſe Allegations, Deprauations, Wreſtinges, Dreames, *&c.* Your falſe Surmiſe geuen forth that the Prouſe of priuate Maſſe ſtode vpon olde Men, Women, and Boyes; muſt not be nearer looked to of the lerned, ere they paſſe for good Stuffe? Yeas, yeas Syr, be you well aſſured. Wherefore I require you, if your Mynde be in dede to have the Truth knowen to the People,

and not vnder your gay Rhetorike to abuſe them in Errour ; let me haue your whole Sermon, as your ſelfe will ſtand to it. For I haue but the Abſtractes, which I make not full Accompt of. And you ſhall ſee, whether I will ſhewe you ſubſtantiall Matter in Lerning for the ſelfe Authors, (to witte, *Clemens*, *Abdias*, *Martialis*, *Hippolytus*, *Amphilochius*, and *Leontius*,) which in your pleaſant Deuyſes you haue made ſo light of. But what if I could not ? Or, what if they were not ſo auncient in dede ? Why, Syr, is this your Waye of proceding ? Thinke you with a fewe of the weakeſt Authorities as you make them, pyked out to th'advauntage to holde the People in Fooles Paradiſe of a full Anſwere to ſo weighty and great a Number beſydes ? When you ſhewe in your Booke Matter of Subſtance, which wiſe Men ſee you cannot, ſith this was reſerued as chiefe for the Pulpit ; I will plainly take out the full Pyth of the Anſwere from impertinent Matter, to laye open before all Men, what you and I ſaye. In meane time likewiſe of your forerunning Sermon I require a Copie, that I may forthwith do the like : That we abuſe not the People in Matters ſo weighty with Colours of Truth, but ſhewe them the Pyth, and then let them judge, though more conuenient it were, that the lerned ſhould judge. I make no foretalk to your ſtrauagant Chalenge, till the Places alleaged ſhewed what I had to ſaye to ech your negatiue Article. And ſo of them all I compiled the Booke. Which how ſo euer you will ſeme to the People to anſwere, when it commeth to juſt Triall, you ſhall but further ſtirre vp and continewe your Shame. Would God we might vſe the Doctours of the Church to amendement of Life and vertuous preaching to the People, and not ſtand to make guegaws of ſo lerned Mens Workes in contention with you, which vſe them but only for the ſhewe at *Paul*'s Croſſe to ſeme to have Doctours, without any enſample of their Vertues in your preaching to the People. And, Syr, beleue you in dede that the Doctours make for you ? Or will you haue Men thinke, that we are ſo mad to beleue ſo, becauſe ye dryue vs to ſtand to diſpute with you in the Matter ? May we not yet remember the Times, when at firſt begynning of your Sectes, ye rejected all Doctours Auctorities, as Writinges of Men, and admitted only your lyuely Word of the Lord ? And when this Shift ſeemed too groſſe, for that it was ſayd, your ſelues alſo were but Men : Haue ye not at length (which here to diſcourſe were ouer long) with indirect Places of Doctours, ſtrange Gloſes farre ſought, patched pieces of Councels, rejecting the whole, yea alſo of Scoolemen, Canoniſtes, blinde Chroniclers, what ſo euer might be ſcraped, pieced out a Doctrine to make ſhewe to the Ignorant, that the Doctours were not againſt you ? But do yee for all this allow the Doctours in dede ? Do not your Doinges ſhewe plainly the contrary ? Make ye not Miniſters of tag and rag for the Spirites ſake ? Clappe me not they the bare Bible on the dext, and preach thereupon after their owne ſenſe ? Haue the Pariſhes the Doctours in eſtimation through their teaching, or care they for ought, but their Bible and their Miniſter ? And thinke you, Mr. *Juell* the Caſe thus ſtanding, when you came to chalenge vs, that we had in the Doctours and Councels not one clere Sentence on our ſyde, that any wiſe Man beleueth, you thought as you ſaid ? Theſe ſhameleſs Deuyſes, Floriſhes, and ſuch like, be they neuer ſo gay to the People, they are to the lerned ridiculous and not worthy of anſwere, but in reſpect of the Ignorant, to ſhewe them your Abuſe. For Concluſion, to deale ſimply in this Matter, till your Booke come forth, I require the true Copie of that you ſaid in your Sermon, to ſee whether it be as good in Subſtance to the lerned, as for the tyme it ſemed gay to the People. Concerning my ſelfe, what ſo ever was ſaid to diminiſh myne Eſtimation, I freely forgeue, and will clerely omitte it, as Matter far from purpoſe, and vnſemely for Men of our Profeſſion, and will proceed to the diſcuſſing of the Truth for the Inſtruction of the People, for whoſe ſake only (God I take to record) I requeſt you this much to haue a ſight of that Sermon. And becauſe the Matter is common, and perteining to charge of Soules, that my good Purpoſe ſhould not be fruſtrate, I thought to write you this Letter in publike, the more to force you to graunt my Requeſt, to the diſcharge of your ſelfe and burthening of me, if I fully declare not your Miſdealing in this Matter. Fare you well.

At Antwerp, 12 Junii. 1565.

Thomas Harding.

TO THE READER.

I Have as thou mayſt ſee, gentle Reader, made my Requeſt to Mr. *Juell* touching the true Copie of his Sermon. Which, as to him in that behalfe I ſuppoſe ynough to be ſaid, if he haue the Care and Zeale of Truth that he pretendeth to haue: So now to ſay alſo to thee ſomewhat, whoſe Judgement (the ſame not aſſiſted by God's ſpeciall hand) may in this ſo ſtoute Denyall of Truthes eaſely be caried into a wonderous Confuſion: I haue thought good to aduertiſe thee of this one thing. That ſince the Matter of our Controuerſie is come to ſuch iſſue, as Mr. *Juell*'s Replye to myne Anſwere of his Chalenge is now (as he ſayeth) begonne to be in print; thou wilt be content, what ſo euer thou ſhalt read therein, to ſuſpend for a time thy Verdict in the Cauſe, and ground not in thy ſelfe too peremtory a Judgement vpon that he ſhall ſaye, till I, or ſome other, with ſome ſecond Anſwere haue made my Reioindre unto him. I do by this Ynch (aſſure thy ſelfe) meaſure right well, what can be his Elle. I mean by his late Sermon (if ſuch Abſtractes as haue come to my Handes be of true Information) I ſee already, what maner of Pelfe muſt be the ſtuffing of his huge Work now in the Preſſe. I truſt the Pointes and Subſtance of the materiall Truthes therein (by that time I ſhall have once vewed ouer his Doinges) will be contryued into a great deale leſſe rome, and ſhalbe finiſhed alſo in ſomewhat ſhorter time, then in foure Yeres ſpace, which it pleaſeth him now for his cleanlyer Excuſe among many other his preached Untruthes, wrongly to charge me to haue ſpent in deuyſing of my firſt Booke already in thy Handes.

Farewell.

Thomas Harding.

NUMB. XXXI.

A trewe Note of certen ARTYCLES *Confeſſed and Allowed by Mr. D.* Feckenam, *as well in* Chriſtmas *Holie days laſt paſt, as alſo at divers other times before that; by Conference in Lerning, before the Reverend Father in God, the Lord Biſſhopp of* Elye, *and before D.* Perne *Deane of* Elye, *Maſter* Nicholas, *Maſter* Stanton, *Maſter* Crowe, *Maſter* Bowler, *Chapleyns to my Lord of* Elye, *and divers others, whoſe Names be here ſubſcribed.*

MSS. Burglian.

FIRST, That he doth beleve in his Conſcience, and before God, that the XIVth Chapter of the Firſte to the *Corinthes* is as truly to be underſtanded of the Common Service to be had in the Mother tounge, to be underſtanded of the Vulgar People, as of the Preching or Propheſying in the Mother-tounge.

Secondly, That he doth find no fault with anie Thing that is ſet forth in the Book of Common Service, now uſed in the Church of *England*. But his Deſire is to have all the reſt of the Ould Service, that was taken out to be reſtored agayne; as the Prayer to the Saynts, and for the Dead, and the Seven Sacraments, and external Sacrifice. And then he would moſt willingly come thereto. He liketh well to have the Sacrament miniſtred under both kinds unto the Laye People, ſo it were done by the Aucthoritie of the Church.

Thirdly, He doth verie well allowe of the Interpretation of the Othe for the Quene's Majeſtie her Supremacie, as it is interpreted in her Highneſs's Injunctions; that is, That the Quene's Majeſtie, under God, have the Soveraintie, and Rule over all maner of Perſons born within theſe her Realmes, Dominions and Countries, of what Eſtate ether Eccleſiaſtical or Temporal ſoever they be.

The which Othe he offereth himſelfe to be at all Tymes readie moſt willinglie to receave, whenſoever it ſhall be demaunded of him by Aucthoritie.

Fourthly, He being demaunded, whie he will not come to the Service in the Church of *England*, as it is ſet forth this Day, ſeeing he doth find no fault with it, and doth think it in his Conſcience, that it may be lawful to have the Common Prayer in the Mother-tongue: He anſwereth, Becauſe he is not of our Church for lack of Unitie; ſome being therin *Proteſtants*, ſome *Puritanes*, and ſome of the *Family* of Love, and for that it is not ſet forth by the Aucthoritie of General Council to avoyd *Schiſma*.

Laſtly, Mr. D. *Feckenham* will not Conforme himſelfe to our Religion, for that he can ſee Nothing to be ſought, but the Spoyle of the Church, and of Biſſhopps Houſes, and of Colleges Lands; which he ſaythe maketh manie to pretend to be *Puritanes*, ſeking for the Frutes of the Church, alwayes requeſting Almighty God to put in her Majeſtie's Mind, and her Honourable Councel, to make ſome good ſtay therin: Otherwiſe, he ſaythe, it will bring in Ignorance in her Highneſs's Clergie, with a Subverſion of Chriſtian Religion, and finally, all Wickedneſs and Paganiſme.

John Fecknam, Prieſte.

Richarde Ely,
Andreas Perne,
Gulihelmus Stanton.

NUMB. XXXII.

The QUEEN'S LETTER *to the Biſhop of* London *for ſeizing ſeditious Books tranſported from beyond Sea.*

By the Quene.

MSS. Penes me.

RYGHT Reverend Father in God, ryght truſtie and welbeloved, we grete you well. Where we be gyven to underſtand that certayn unnatural and ſeditious Subjects of this our Realme, being fled out of the ſame, and lyving on thother ſyde of the Seas, ceaſſe not contynually to contryve and ſend over hither ſundry ſeditious and ſlaunderous Books to be ſpredde abrode here, partely for there own private Gayne, but ſpecially to move the ignorant People to Dyſorder, a thing very requiſyte to be looked unto, as being meerely agaynſt all good Order and Policy of this our State, and contrary alſo to the Statutes and Lawes of this our Realme: We lett you wete, that conſidering the moſt parte of thoſe ſlaunderous Books be brought in by ſuch Veſſells, as arryve within our Porte of *London*, of which place you are the chief Paſtor and Byſſhopp; And waying withall, that you are one of our Commyſſioners for Matters Eccleſiaſticall: We have thought good to appointe you ſpecially to have regarde hereunto. And for the better dealing therein, we have gyven Order to our high Treaſourer of *England*, expreſſely by our Letters, that he ſhall ſuffer ſuche one or mo Perſons of Dyſcretion as you ſhall appoincte for this Purpoſe, to reſorte to our Cuſtome Houſe of *London*, as any Ship or Veſſell ſhall come in from tyme to tyme, and ther to ſyt with our Cuſtomers and other Offycers for the Serche and perfecte underſtanding of the State of ſuche Bookes, and as any ſuche ſhalbe founde, to be brought to your Handes; to thintent that upon the conſidering of the ſame, you may do with them as to your Dyſcretyon ſhalbe thought good. And further call before you and examyn all ſuche Perſons as you ſhall fynde Faultie herein, or in any wiſe to be ſuſpected: and upon due Tryall of his Faulte to cauſe him to be puniſhed as the Lawes of this our Realme will permyt, or otherwiſe in reaſon ſhalbe thought fyt. And if you ſhall thinke yt requiſite to have the lyke Order in any other Porte, we have alſo gyven Commaundement to our ſaid Treaſourer to cauſe the ſame to be executed, upon the Notyce to be gyven from you and the Dioceſſan of the Place: Requiring you therefore to take ſome Care herein, and to make ſome ſpeciall Choyſe of the Men that you ſhall appoincte hereunto, bothe for their Dyſcretion, and alſo for their Diligence; in ſuche ſorte, as we may perceyve ſome good to grow by this our Order, for the redreſſe of theſe evill Practiſes. And thies our Lettres ſhalbe your ſufficient Warrant in this Behalf. Yeven under our Signet at our Palace of *Weſtminſter* the xxiiiith Day of *January*, in the Eighth Yere of our Reigne.

NUMB. XXXIII.

The DECLARATION *of the People of* Antwerp, *againſt the Inquiſition there lately ſet up,*

To the Right Honorable, Grave and Diſcrete Lords the Bourgmaiſters and Counſell of the Town of Andwarpe,

MOST humbly and in all due Reverence declare unto you the Commonaltie and Burgeſſes of the Town of *Andwarpe*, that it is come to their Knowlege, how of late it hath pleaſed our moſt gracious Sovereign Lorde the King, to ſende hither from *Spayne* his Determynate Will and Pleaſure, touching the Matter of th'Inquiſition in the Dutchy of *Brabant*; willing the ſaid Inquiſition to be publiſhed and ſtraightly obſerved in theſe ſaid Countreys of *Brabant*, without exception or further Difficultie to be made to the contrary by any Lordes, Prelates, Nobles, Eſtates, or Members of the ſaid Countreys, or by any other Perſons whatſoever. And although the ſaid Suppliants have alwayes truſted that his Majeſtie (being heretofore ſufficiently advertiſed of th'Inconveniencies and ill Conſequences of the ſaid Inquiſition, having reſpect unto the Promiſes thereupon made by th'Emperor of good Memory, *Charles* the Vth in *Auguſta* to the Quene's Majeſtie (whom God preſerve) and to the Promiſes made by our moſt gracious Lorde the King in this Town of *Andwarpe* the Yere 1549. and ſpecially alſo thoſe Promiſes that were lately made in *Spayne* to the ſaid Town of *Andwarpe*) would never have charged or moleſted the ſaid *Low-Countreys*, being his Enheritance, and namely the ſaid Town of *Andwarpe*, with the ſaid Inquiſition, under any Pretext or Colour whatſoever. Yet nevertheleſs ſo it is, that our gracious Lady the Dutcheſs of *Parma*, Regent, *&c.* by force of his Majeſties Lettres is determined, beſides his Letters miſſive written to this Ende to this Town in *July* laſt, to cauſe the ſaid Inquiſition openly to be publiſhed here in *Andwarpe*, under pretexte of the Counſell of *Trent*, before viii Dayes paſſe; and to force every man to the ſtraight keeping of the ſame: Auctorizing the Biſſhops, Archbiſſhops, and other common Eccleſiaſticall Perſons, to have only the Knowledge and Judgment thereof. But what evil Conſequence, Commotions, and piteous Deſolations, the ſame may bring to theſe ſaid *Low-Countreys*, it is not neceſſary here to reherſe as a Thing ſufficiently knowen to the ſaid Lords, and to all others. And foraſmuche as the ſaid Inconveniencies have byn often tymes, and ſufficiently declared, ſpecially to his Majeſtie, to the Dutcheſſe, and to the Lords of theſe Countreys, and that the ſame notwithſtanding, they will yet procede directly againſt all Reaſon and Equitie, to the publiſhing and execution of the ſaid Inquiſition, (being the ſame Inquiſition the very propre and only Foundation of the Overthrowing and Deſolation to come of theſe Countreys, and of the noble Town of *Andwarpe*, We the Suppliants aforeſaid are conſtreyned by the Means and Occaſions before ſpecified, to proteſt openly before God and before you, as our Magiſtrates, and before all the Worlde; and by theſe Preſents we do proteſt, that the ſaid publiſhing and execution of the ſame Inquiſition under Colour of the ſaid Counſell, falleth out, and is made, not only againſt all Reaſon and Equitie, but alſo directly againſt the Privileges of the Countreys of *Brabant*, and the Promiſſes expreſly made to this Town. And that in Caſe there ſhall happen in dede any Reſiſtances againſt the ſaid Publication of th'Inquiſition, the ſaid Suppliants *MSS. Penes me.*

affirm, That the ſaid Reſiſtance may not, nor hereafter ought not to be holden or reputed for any Commotion, Diſobedience or Sedition in any maner wyſe; and that they proteſt expreſſely. And that we may be hable to proove this by Order and Right before a competent Judge (we ſay *a competent Judge*, bycauſe they handell us out of all Juſtice, Reaſon and Equitie, and againſt the firſt, ſecond, thirde, fourth and laſt Articles of the *Joyfull Entree*, and many other laudable Privileges expreſſely, touching the Matter of the ſaid Inquiſition) we require you the ſaid Lords as our Magiſtrates, Patrons, Governours, and Defenders, That it will pleaſe you to cauſe the ſaid determinate Pleaſure and Will of our Sovereign Lord the King, to be notified to the Juſtice of the Chamber of the Holy *Romayne* Empire, and to adjourn his Majeſtie before the ſame Juſtice, by Vertue of the *Golden Bulle*, granted to this Countrey of *Brabant*, in the Yere 1349. and ſucceſſively th'Emperours, by force of the Concluſion of *Auguſta*, of the xxvith of *June* 1548. to be there declared of our Behalf, that the ſaid Inquiſition, or Execution of the Counſell of *Trent*, is directely contrary to our ſaid Privileges.

And further, that the ſame may be declared to have no Foundation why it ſhould be publiſhed in this Town of *Andwarpe*, or in the Countrey of *Brabant*, and much leſs to be executed: So moche the more, for that this Town ſituated in *Brabant*, and the Commons of the ſame, according to the Contract of *Auguſta*, made betwene theſe Countreys and the Countreys of *Germany*, the Yere 1548. and many others, be a Parte and Member of the Holy Empire; being the ſame Contract after the common Deſcription of the Provinces of the Countreys of *Germany*, ſet and put in the Vth Article of the VIth Renge of all the Countrey of *Germany*, and alſo after the Content of the Contracts made in reſpect of Religion at *Paſſau*, the Yere 1552. and at *Auguſta* the Yere 1555. According wherunto we ought to be free and without Moleſtation in the Caſe of th'Inquiſition, and of all Things depending therof; and further to enjoye and uſe all manner of Privileges, Helpes, Defenſes, Immunities and Liberties, as other Eſtates and Members of th'Empire do enjoye and uſe; to the which Empire theſe ſaid *Low-Countreys* do contribute in Charges of th'Empire, as moche as two Electioous. This doing, you ſhall duely ſatisfie your Office, and in not doing the ſame, we proteſt in the moſt humble manner we may, as before is expreſſed.

NUMB. XXXIV.

A PROCLAMATION *for Apparel, ſubſcribed by the Lords of the Council, and ſome of the Nobility.*

By the Queene.

Proclamation publiſhed the 13th of February, 1565.

THE Queenes Majeſtie, conſydering to what Extremityes a great nombre of her Subjects are growne by exceſſe in Apparell, both contrary to the Lawes of the Realm, and to the Diſordre and Confuſion of the Degrees of all States (wherin alwayes diverſity of Apparell hath taken place) and fynally to the Subverſion of all good Ordre, by reaſon of Remiſneſs and Impunity; Hath, with th'Advice of her Counſell, upon good Deliberation thought meete for ſome degree towards a Reformation herof, to cauſe a Summary of ſome Things neceſſary to this Pourpoſe, to be extracted out of certen Acts of Parlement, and therunto hath alſo added certen Orders devyſid with th'Aſſent of her Counſell, for Reformation of furder Exceſſe in Apparell not ſufferable. All which hereafter enſewing, Her Majeſtie willith, to be publiſhid and to be obſervid duly, without hope or expectation of any point of Favour to be ſhewid, either to the Officers that ſhalbe fownd remiſſe in th'Execution, or to any Perſon that ſhalbe fownd culpable in any place within the Realme, after the ſpace of fifteene Dayes next following the Publication hereof.

Certeyn

Certeyn Clauſes taken out of the Statute made for Reformation of exceſſe of Apparel, the XXIVth Yere of the Reign of King Henry *th'Eight.*

FIRST, It is ordrid that no Man under the Degree of a Duke, Marquis, Earle, and their Children, or under the Degree of a Baron, unleſſe he be a Knight of the Order of the Garter, ſhall weare in any part of his Apparell, any wollen Cloth made out of this Realme, or any of the Queenes Majeſties Domynions, except in Bonets onely.

Item, That no Man under the Degree of a Barons Son, or of a Knight, except he may diſpend two hundred Pounds by Yere, for tearme of Lyfe over all Charges, ſhall weare any maner of Velvet in his Gowne, Cote, or other his uppermoſt Garment, nor any maner of Embrodery or pricking with Gold, Silver, or Silke, in any part of his Apparell, or on th'Apparell of his Horſe or Mule.

Item, That no Man under the ſaid Eſtates and Degree, ſaving ſuch as may diſpend in yerely Revenues as is aforeſaid, one hundred Pounds above all Charges, ſhall weare any Satyn, Damaſke, Silke, Chamblet or Taffata in his Gowne, Cote, or other his uppermoſt Apparell or Garment. Nor any Velvet, ſaving in Sleeveleſſe Jackets, Doublets, Coyſes, Partelets and Purſes.

Item, That no Man under the ſaid Degrees, ſaving the Son and Heire apparent of a Man of three hundred Marks by Yere above all Charges, and ſuch other Men as may diſpend in Yerely Revenu as is aforeſaid forty Pounds over all Charges, ſhall weare in his Gowne, or any other his uppermoſt Apparell, Chamblet or Silke; nor in any other part of his Apparell any Silke, ſaving Satin, Damaſke, Taffeta, or Sarcenet in his Dubblets. And Sarcenet, Chamblet, or Taffeta in the Lyning of his Gownes, or Velvet in his Sleveleſſe Coats, Jackets, Jerkins, Coyſes, Cappes, Purſes or Partelets. The Colours of Scarlet, Crimſyn or Blew alwayes excepted.

Item, That no Man under the ſaid Degrees, ſaving ſuch Gentlemen, as may diſpend in yerly Revenues as is aforeſaid twenty Pounds above all Charges, ſhall weare any manner of Silke in any Apparell of his Body, or of his Horſe or Mule, except it be Sattyn, Taffata, Sarcenet, or Damaſke in his Dublet or Coyſe. And Chamblet in his ſleveleſſe Jackets, or Points, Laces, or Garters made in *England* or *Wales.*

Item, That no Parſon under the ſame Degrees, ſaving ſuch as may diſpend fyve Pounds by Yere as is aforeſaid above all Charges, ſhall weare any Silke in his Dublets or Jackets, nor any thing made out of the Realme, ſaving Chamblet in their Dublets and Jackets.

Item, That no ſerving Man, nor other Yeoman taking Wages, nor ſuch other as may not diſpend of Freehold Forty Shillings by Yere as is aforſaid, ſhall weare any Shurt or Shurt-band, under or upper Cappe, Bonet or Hatte garniſhed, mixt, made, or wrought with Silke, Gold, or Silver. Nor ſhall weare any Bonet or Shurt-band made out of the Realme of *England* or *Wales.*

Item, No Huſbandman ſhall weare in his Dublet, any other Things then is wrought within this Realme, Fuſtyan and Canvas onely except.

Item, No ſerving Man in Huſbandry, or Journeyman in Handicrafts, taking Wages, ſhall weare in his Dublet any other Thing then Fuſtyan, Canvas, Leather, or woollen Clothe.

Item, If any Man ſhall uſe or weare any Apparell or other thing, contrary to the Tenor of the Articles before remembrid, then he ſo offending, ſhall forfayt the Apparell and Things ſo worne, wherwith ſoever it be garniſhid, or the Valew therof; and alſo iii *s.* iv *d.* in the Name of a Fyne, for every Day that he ſhall ſo weare the ſame, contrary to the Tenour heerof.

Certeyn other Clauſes and Branches taken out of the Statutes made in the firſt and ſecond Yere of King Philip *and Quene* Mary, *neceſſary alſo to be obſervid, to avoyd the Exceſſe of Apparel.*

FIRST, That no *Engliſhman,* ſaving the Son and Heire apparent of a Knight, or ſuch as may of yerely Revenues during Lyfe, exſpend twenty Pounds above all Charges, or be worth in Goods two hundred Pounds, ſhall weare any maner of Silke, in or upon his Hatte, Bonet, Night-cappe, Girdle, Scabberd, Hoſe, Shoes or Spurleathers, upon Payne of three Months Impriſonment, and Fyne of x *l.* for every Dayes wearing, contrary to the Tenor of this Act.

Item, That no Parſon or Parſons of any Eſtate or Degree, knowing any Servant of his or theirs to offend contrary to the Article laſt before remembrid, and do not put the ſame Servant out of his or their Service, but ſhall keepe in his or their Service the ſame Offender or Offenders by the ſpace of xiv dayes next after ſuch knowledge had; or ſo put out, retayne him agayn within one Yere next after ſuch Offence; the ſame Perſon ſo retayning or keeping in Service any ſuch Offenders, ſhall forfaite one hundred Pounds.

Provided alwayes, that all and every Parſon and Parſons which by any Statute-law, remayning in force, is lycencid or appointid to weare any manner of Thinge contrary to the Tenor and Meaning of any of the Articles before remembrid, or any parte of them; ſhall and may weare the ſame to him lycencid or appointid to weare, as is aforeſaid: Any thinge in theſe Articles to the contrary notwithſtanding.

Certeyn Ordres deviſed by Commandement of the Queens Majeſtie, with the adviſe of her Pryvy Counſell, to be obſervid, for Reformation of the Exceſſe in certeyn kinde of Apparell, and other Things therto belonging.

FIRST, That no Hoſyer or other perſon ſhall put or cauſe to be put any more in the outſyde of the upper ſtockes of Hoſe for any Parſon, but one Yard and one Quarter of Clothe, Carſey, or other Stuffe, not exceeding the lyke Quantity of Carſey. And wherof ſo ever the ſame ſhalbe made, that no one of the ſaid upper-ſtocks ſhall exceede in compaſs round about, above one Yard and half a Quarter. Which Meaſure is provid ſufficient for perſons of the higheſt Stature. And therfore it is meant that all other parſons of meaner Stature, ſhall uſe leſſe quantity both in Stuffe and Largeneſſe, according to their Stature, without Fraude or Abuſe.

Item, That no Tailor, Hoſyer, or other parſon ſhall put, or cauſe to be put in any of the ſaid Upperſtocks, above theſe kynds of Lynings following. Firſt, a Lyning of Lynen, or ſuch lyke Stuffe next the Legg, and then one Lyning callid a ſtreight Lyning, Which ſhalbe made of no maner of Stuff, but of ſuch as is made and wrought within the Queens Majeſties Dominions. And if any parſon ſhalbe diſpoſid for his Hability to cut and garniſh the outſyde of his Hoſe with any thing that he may lawfully weare, for the pluckinge out betwixt the Panes and Cutts; he ſhalbe ſo ſufferid to do accordinge to his Hability. Not uſing any thing therin exceſſyvely, nor any thing that he may not weare by the Lawes of the Realme. And laſtly, it ſhall alſo be permittid, for any perſon (being ſo diſpoſid) to have the Panes of his Hoſe lynid with one other Lyning onely. So as the ſame be alſo of Stuffe made within the Queens Majeſties Dominions. And it is ordrid that no parſon under the State of a Baron, ſhall uſe any mo Lynings in any Upperſtocks of Hoſe, then is next above mentionid. And that all parſons under that Degree, ſhall within ten Dayes after the Publication heerof, refourme their Hoſe according to theſe Ordres.

Item, It is furder ordrid, That no Man under the Degree of a Barons eldiſt Sonne, except that he be of the Ordre of the Garter, or of the Pryvy Counſell, or that may diſpend fyve hundred Marks by Yere for Tearme of Lyfe in Poſſeſſion above all Charges, ſhall weare any Velvet or Sattin, or any Stuffe of lyke or greater Price in the Upperſtocks of his Hoſe, or in any part therof; or ſhall garniſhe the ſame with any Embroderye, or any Fringe, Lace, or Paſſemayn of Gold, Silver, or Silke, nor any other Garniſhing with any Silke, except it be for the ſtitching of the upper part to the Lyning. Nor ſhall weare any manner of ſilke Netherſtocks of Hoſen, nor any Carſey or other Things made out of the Queens Majeſties Domynions.

Item, It is not meant by any of theſe Ordres that ſuch parſons attending neere to her Majeſties parſon in the Court, as ſhall have ſpeciall Lycence in wryting of Her Majeſtie to weare ſome Silke to the contrary heerof, ſhalbe moleſtid for the ſame. So as the ſame parſons do notify their Lycence unto the Lord Chamberlayn, before they ſhall do any thing contrary to theſe Ordres; and procure their Names to be entrid into the Bookes of the Chambre in the Cuſtody of the Gentlemen Uſhers. Which ſhalbe alſo duly obſervid by the ſaid Uſhers.

Schools of Fence. *Item*, Becauſe it is daily ſeene what Diſordres do grow, and are lykely to encreaſſe in the Realme by the encreaſe of Nombres of parſons, taking upon them to teache the multitude of the common People to play at all kynde of Weapons; and for that Pourpoſe ſette up Schooles, callid *Schooles of Fence*, in Places inconvenient: tending to the great Diſordre of ſuch People as properly ought to apply to their Labours and handy Works: Therſore her Majeſtie orderith and commandith, That no Teacher of Fence ſhall keepe any Schoole or common Place of Reſorte in any Place of the Realme but within the Libertyes of ſome of the Cityes of the Realme. Where alſo they ſhalbe obedyent to ſuch Ordres as the Governors of the Cityes ſhall appoint to them, for the better keeping of the Peace, and for prohibition of Reſort of ſuch People to the ſame Schooles, as ar not meete for that Pourpoſe. Upon payne to be puniſhed by the ſaid Governours, according to their Diſcretions.

Weapons. *Item*, Her Majeſtie alſo orderith and commandith that no parſon ſhall weare any Sword, Rapyer, or ſuch lyke Weapon, that ſhall paſſe the length of one Yard an half a quarter of the Blade at the uttermoſt; Nor any Dagger above the length of xii Inches in Blade at the moſt; Nor any Buckler with any point or Pyke above two Inches in length. And if any Cutler or other Artifficer ſhall ſell, make, or keepe in his Houſe any Sworde, Rapyer, Dagger, Buckler, or ſuch lyke contrary therunto, the ſame to be impryſonid, and to make Fyne at the Queens Majeſties Pleaſure, and the Weapon to be forfaitid. And if any ſuch Perſon ſhall offend a ſecond Tyme, than the ſame to be baniſhid from the Place and Towne of his Dwelling.

Item, It is furder ordrid that all the Articles before remembrid ſhalbe put in Execution in all Points by all manner of Magiſtrates and Officers, according to the Statutes, Lawes and Proclamations heertofore made and ſette furthe concerning the ſame; that is to ſay, againſt the Offenders of any of the aforeſaid Articles, extractid out of any of the ſaid Statutes aforementionid, according to the Pourport therof. And for ſuch as ſhall contemne any of the Ordres beforementionid, being devyſid by her Majeſties Commandement, to attache and commite the ſame to Priſon, and to be there contynuid and puniſhed as apperteinith to ſuch as ſhall willfully breake her Majeſties Commandement.

Hoſyers. And for that it is ſeen neceſſary, to ſtay the inordinate Deviſes of Hoſyers, for the impugning of theſe good Ordres: The Queenes Majeſtie willith, that the Mayor and Head Officers of the Citie of *London*, and all other Cityes and Townes corporate, and Stewards and Rulers of all other Libertyes, and Juſtices of Peace in all Countyes, ſhall immediately call before them all Hoſyers, and bynde them in good Summes of Money, for the uſe of her Majeſtie, and the Infourmer, as in other popular Actions, to obſerve the Contents of theſe Ordres, and not to abuſe the Meaning therof with any Frawde. And furder, to proceede therin, aſwell againſt the ſaid Hoſyers, as againſt any other Offender for th'Execution heerof, as was in ſundry Actions publiſhid and preſcribid by her Majeſties Proclamation, in the Fourth Yere of her Reign. Yeven at *Greenewich* the xiith day of *February*, 1565. In the Eighth Yere of her Majeſties Reign.

WE the Lordes of her Majeſties Privy Counſell, and others of the Nobility of the Realme, with dyvers others of the reſt of her Majeſties Counſell, whoſe Names are underwritten, perceyving all the Premiſſes above written, conteynid in her Majeſties Proclamation now publiſhid, to be very neceſſary at this Tyme to be duly obſervid, and that nothing ſhall more furder the Execution therof, then that good Example be gyven in the Familyes of the higher Eſtates of the Realme, and of ſuch as ar placid in Authoritee; DO by Subſcription of

our Names, accord, conſent, and promiſe, that to the beſt of our Powers we will cauſe the ſame to be unfaynidly obſervid and executid, as well in our owne Houſholds, as in any other Place, whereſoever we may, by reaſon of any Offices or Authorityes committid to us by the Queens Majeſtie. And in witneſs heerof we have ſubſcrybid our Names as followith.

W. Northampt. T. Suſſex. R. Leyceſter.
N. Bacon C. S. E. Clynton. Anthony Mountague. W. Howard.
Edm. Roſſen. James Mountjoye. Edwarde Wyndeſor.
John Darcy. Rog. North. F. Knollys. W. Cecyll.
N. Wotton. Ambr. Cave. John Maſon.

NUMB. XXXV.

Sandys, *Biſhop of* Worceſter *to* Bullinger, *upon ſending him his Commentary upon* Daniel.

Ornatiſſ. clariſſimóq; viro, Domino Henrico Bullingero, Tigurinæ *Eccleſiæ Paſtori vigilantiſſimo, Dno. & fratri meo chariſſimo.* Tiguri. Edwinus Sandius, *Epiſcopus* Wigornienſis.

E. Biblioth. Eccl. Tigur.

HUmaniſſ. literas tuas, Vir Clariſſime, unà cum doctiſſimo Commentario tuo in *Danielem* Prophetam, *Abelus* noſter ſuperioribus hiſce diebus mihi tradendas curavit. Ex quibus & quanti me facias rectè animadverto, & quantum ipſe tibi viciſſim debeam, facile intelligam. Quod tam amanter & fraternè ad me ſcribere voluiſti multum quidem eſt, & multas habeo gratias. Quod vero eximium hoc opus tuum, omni eruditione plenum ad me tranſmittere, & etiam, quod ſummi beneficii loco repono, meo nomine in publicum exire dignatus es, revera mihi feciſti rem longè gratiſſimam. Mirabilis quidem eſt iſta humanitas tua erga omnes, qua, quoſcunq; qui te norunt, tibi devinctiſſimos reddere ſoleas. Sed erga me rara eſt & ſingularis. Qui non ſolum erga me exulantem, & quaſi incertis ſedibus vagantem, olim quum *Tigurum* venerim, perbenignè acceperis, & omnibus benevolentiæ officiis proſecutus ſis, quinetiam divinâ Providentiâ patriæ jam reſtitutum, non ſolum non deſinis amare, verum omnibus, quibus poteris, rationibus inſignire ornaréq; contendis. Pro qua quidem ſummâ benevolentiâ tuâ quam gratiam referam, dum mecum diligenter cogito, his tantis beneficiis tuis quod rependam, nihil omnino invenio. Cum igitur majora ſunt beneficia in me tua, quàm ut ipſe parem gratiam referre queam, (nam tu dando, ego accipiendo beneficia collocamus) libenter agnoſcam me debitorem eſſe tuum; & cum ipſe non ſum ſolvendo, rogabo, ut ipſe ſolvat, qui pro omnibus debitis noſtris ad plenum ſatisfecit. Interim mei erga te amoris qualecunq; pignus *Abelo* noſtro tradendum curavi, qui idipſum tutò ut tuæ humanitati mittatur, in ſe recepit; rogo te multum, ut grato animo accipias, & non munuſculi exiguitatem, ſed mittentis propenſum animum, pro tua humanitate, ſpectare velis.

Quæ hic geruntur, & quo in ſtatu res noſtræ collocatæ ſunt ex aliorum literis cognoſces. Quod maximum eſt dicam, Vera Chriſti religio apud nos locum habet. Evangelium non eſt ligatum, ſed liberè & purè prædicatum. De cæteris autem rebus non eſt quod multum curemus. Contenditur aliquantulum de Veſtibus *Papiſticis* utendis, vel non utendis. *Dabit Deus his quoq; finem.* Vale, Colendiſſime Vir, & me, quod facis, ama: Meiq; precibus tuis ad Deum, memor eſto. Saluta quæſo meo nomine, D. *Gualterum*, D. *Simlerum*, filium tuum *Henricum*, cæteróſq; Dominos, ac fratres mihi in Chriſto chariſſimos. *Wigorniæ*, tertio *Januarii*, 1566.

Frater tuus, tui amantiſſimus,
Ed. Wigorn.

NUMB.

NUMB. XXXVI.

Biſhop Jewel *to* Bullinger: *Controverſy with* Harding: *And his News of the Affairs of Religion.*

Juellus Epiſcopus *Sariſburienſis*, D. D. *Bullingero*, & *Lavatero*.

S. Pl. in Chriſto *Jeſu.* Rariùs multo ad vos ſcribo, Reverendiſſime Pater, tuq; Optime *Ludovice*, quam aut ego velim, aut Vos expectatis. Idq; quam vos in partem accipiatis, neſcio: Cupio equidem, ne in malam. Quanto enim magis ego me veſtræ omnium pietati obſtrictum eſſe ſentio, quantòq; pluris judicium de me veſtrum ſemper feci, tanto minus velim me à vobis, oblivionis aut negligentiæ condemnari. Jam verò occupationibus meis tam longa ſilentia tribuere putidum fortaſſe videatur: tametſi ſi me noſſetis, & curas meas, nihil excuſatione alia opus eſſet. Nam præter alias aſſiduas meas, alienas, domeſticas, publicas, civiles, eccleſiaſticas moleſtias, (ſine quibus in hoc munere his temporibus vivi non poteſt) cogor pene ſolus cum hoſtibus externis, (ne dicam, ac domeſticis) conflictari. Noſtri quidem ſunt, ſed hoſtili animo, hoſtili etiam in ſolo. Profugi enim noſtri *Lovanienſes* cœperunt magno numero, anno ſuperiori, commoveri; & in nos omnes acerbiſſimè ſcribere, & me unum nominatim petere. Cur ita? Inquies. Neſcio, niſi me unum omnium ἀμαχώτατον, & ad reſiſtendum infirmiſſimum eſſe, ſcirent. Tamen ante ſex annos cum in Aula coram Regia Majeſtate haberem concionem, & de noſtræ Papiſticæ religionis antiquitate dicerem, hoc memini dixiſſe me inter alia, Adverſarios noſtros, cum noſtram cauſam arguant Novitatis, & nobis injuriam, & populo fraudem facere. Illos enim & pro Veteribus probare nova, & ea damnare pro novis, quæ ſunt vetuſtiſſima. *Miſſas* enim *privatas* & truncatas *Communiones*, & *naturales* & *reales Præſentias*, & *Tranſubſtantiationes*, &c. (quibus rebus omnis iſtorum religio continetur) nullum habere certum & expreſſum teſtimonium aut ſacrarum Scripturarum, aut Veterum Conciliorum, aut priſcorum Patrum, aut ullius omnino antiquitatis.†

E Biblioth. Ec. Tigur.

Id illi indignè ferre, latrare in angulis, hominem impudentem, confidentem, inſolentem, inſanum dicere. Quarto poſtremò anno prodiit *Hardingus* quidam ex inſperato, non ita pridem auditor atq; affectator D. *Petri Martyris*, & acerrimus Evangelii Præco, nunc vilis Apoſtata, & noſtro *Julio* probè notus; qui me ex *Amphilochiis*, *Abdiis*, *Hippolytis*, *Clementibus*, *Victoribus*, *Athanaſiis* Suppoſititiis, *Leontis*, *Cletis*, *Anacletis*, Epiſtolis Decretalibus*, ſomniis, fabulis, refutaret. Illi ego pro mea tenuitate reſpondi anno ſuperiori, ut potui. Sed O! Deum immortalem! Quæ hæc vita eſt? Ὡς ἔρις ἔκ τε θεῶν, καὶ ἐξ ἀνθρώπων ἀπόλοιτο. Vixdum abſolveram, evolat extemplò Apologiæ noſtræ Confutatio: Opus ingens, elaboratum, & convitiis, contumeliis, mendaciis, ſycophantiis refertiſſimum. Hic ego rurſum petor. Quid quæris? Reſpondendum eſt. Vides, Reverende Pater, quam non ſimus otioſi. Ego præſertim, cui neſcio quo meo fato, ſemper cum iſtis monſtris dimicandum eſt. Dominus addat vires atq; animum, & proterat Satanam ſub pedibus noſtris. Hæc idcirco viſum eſt ſcribere prolixius, ut ſi poſthac literæ iſthuc à me infrequentius venerint, quam aut Vos expectatis, aut ego velim, id cuivis rei potius, quam aut oblivioni veſtrî, aut ingratitudini tribuatis.

Reſp. noſtra & ab armis, & de religione pacata eſt. *Lovanienſes* quidem iſti noſtri turbant, quantum poſſunt; Verum Populus eſt in officio, & futurum ſpero. Dna. Regina rectè valet, & abhorret à nuptiis. Hyems ſuperior ita miſerè afflixit naſcentem ſegetem, ut nunc ubiq; per *Angliam* magna frumenti difficultate laboretur. Hoc anno, Dei beneficio, omnia lætiſſimè provenerunt. Ego D. *Parkhurſtum*, Epiſcopum *Norwicenſem*, D. *Sandium*, Epiſcopum *Wigornienſem*, D. *Pilkingtonum*, Epiſcopum *Dunelmenſem*, jam totum triennium non vidi. Ita procul disjecti ſumus. Vivimus tamen omnes incolumes, & veſtri memores. Solus *Richardus Chamberus* obiit diem ſuum. Sed piè in domino.

Contentio illa de Eccleſiaſtica veſte lineâ, de qua Vos, vel ab *Abele* noſtro, vel à D. *Parkhurſto* audiiſſe non dubito, nondum etiam conquievit. Ea res nonnihil commovet infirmos animos. Atq; utinam omnia, etiam tenuiſſima veſtigia Papa-

† *Scil. intra annos* 600 *a Christo nato.*

* *Hoc eſt, ſtercoreis.*

tus, & è Templis, & multo maximè ex animis, auferri potuiſſent. Sed Regina ferre mutationem in Religione hoc tempore nullam poteſt.

Res *Scoticæ* Res *Scoticæ* nondum etiam ſatis pacatæ ſunt. Nobiles aliquot primi nominis apud nos exulant: Alii domum remanſerunt, & ſeſe, ſi vis fiat, ad reſiſtendum parant: & ex Arcibus ſuis excurſiones interdum faciunt, & ex Papiſtarum agris agunt, feruntq; quantum poſſunt. Regina ipſa, etſi animo ſit ad Papiſmum obfirmato, tamen vix ſatis exploratum habet, quo ſe vertat. Nam de Religione adverſariam habet magnam partem & Nobilitatis & populi: & quantum quidem nos poſſumus intelligere, numerus indies creſcit. Submiſerat proximis iſtis menſibus *Philippus* Rex Abbatem quendam *Italum* cum auro *Hiſpanico*, hominem vafrum & factum atq; inſtructum ad fraudes. Qui & Regem Reginamq; juvaret veterario conſilio, & impleret omnia tumultibus. Rex novus, qui hactenus abſtinuiſſet à Miſſis, & ultro acceſſiſſet ad Conſciones, ut ſe populo daret, cum audiret navim illam appulſuram poſtridie, factus repente confidentior, ſumptis animis noluit longius diſſimulare. Accedit ad Templum. Jubet ſibi de more dici Miſſam. *D.* Knoxus Eodem ipſo tempore D. *Knoxus* Concionator in eodem oppido, & in proximo Templo, maxima frequentia clamare in Idolomanios, & in univerſum regnum Pontificium nunquam fortius. Interea navis illa *Philippica*, jactata tempeſtatibus & ventis, fluctibuſq; concuſſa & fracta, convulſo malo, ruptis lateribus, amiſſis Gubernatoribus, vectoribus & rebus omnibus inanis, & lacera, & aquæ plena defertur in *Angliam*. Hæc vero non dubito divinitus contigiſſe, ut Rex fatuus intelligat, quam ſit auſpicatum audire Miſſas.

E *Galliis* multa turbulanta nunciantur. Domus illa *Guiſiana* non poteſt acquieſcere ſinè aliquo magno malo. Verum iſta vobis multo propiora ſunt, quam nobis. *Danus* & *Suecus* cruentiſſimè inter ſe conflixerunt, & adhuc dicuntur eſſe in armis. Uterq; affectus eſt maximis incommodis; nec adhuc uter ſit ſuperior dici poteſt. Libri veſtri, tuus, Reverende Pater, in *Danielem*, & tuus, Doctiſſime *Ludovice*, in *Joſuam*, incolumes ad me delati ſunt. Ego & Deo Opt. Max. de vobis, & vobis de iſtis Laboribus & ſtudiis, deq; omni veſtra humanitate, ago gratias. Miſi hoc tempore ad *Julium* noſtrum, in annuum ſtipendium Viginti Coronatos, & alteros totidem ad Vos duos; ut eos vel in cœnam publicam more veſtro, vel in quemvis alium uſum pro veſtro arbitrio, conſumatis. Deus Vos, Eccleſiam, Remp. Scholámq; veſtram conſervet incolumes. Salutate D. *Gualterum*, D. *Simlerum*, D. *Zuinglium*, D. *Geſnerum*, D. *Wirkium*, D. *Hallerum*, D D. *Henricum* & *Rudolphum Bullingeros*, meo nomine. *Sariſberiæ*, 8. *Februarii*, 1566.

Veſtri amans & ſtudioſus in Domino,
Jo. Juellus Anglus.

NUMB. XXXVII.

Biſhop Jewel *to* Bullinger. *Putting certain Queries to him to be reſolved.*

E.Biblioth. Eccl.Tigur. S. Pl. in Chriſto. Etſi proximis his diebus ad te prolixè ſcripſerim, Reverendiſſime Pater; tamen cum occurrerent quædam, in quibus magnopere mihi opus eſt judicio tuo, non alienum me facturum arbitrabar, ſi iterum ſcriberem. Sunt autem res ejuſmodi, quas non dubitem te, pro tua multiplici rerum omnium cognitione, facile poſſe expedire.

I. Scire velim, ecquid Chriſtiani illi qui hodie ſparſim habitant in *Græcia*, *Aſia*, *Syria*, *Armenia*, &c. utantur privatis iſtis Miſſis, quæ nunc receptæ ſunt ubiq; in Papiſmo. Quóq; genere Miſſarum, privatóq; an publico, *Græci* hodie *Venetiis* uti ſoleant?

II. Deinde, cum̄ citetur interdum quidam *Camocenſis*, qui in Paparum vitam & inſolentiam ſcripſerit acerbius, quis ille *Camocenſis*, & cujus ordinis, & quorum temporum hominúmq; fuerit?

III. Poſtremò, quid tibi videatur de Concilio *Germanico*, quod aiunt olim celebratum ſub *Carolo Magno* contra Concilium *Nicenum* 2. de Imaginibus? Sunt enim qui confidenter negent unquam hujuſmodi Concilium ullum extitiſſe.

Peto à te per Pietatem tuam, ne me inſolenter putes facere, qui iſta ex te quæram, tam procul præſertim. Tu enim jam ſolus ſuperes unicum propè oraculum Eccleſiarum. Si ad proximas nundinas reſcripſeris, ſatis erit. Id autem ut facias magnopere à te peto. Iterum, iterúmq; vale, Reverende Pater, Domine in Chriſto colendiſſime. *Sarisberiæ,* 10 *Martii,* 1566.

Tuus in Chriſto
Jo. Juellus Anglus.

NUMB. XXXVIII.

Dr. Perne, *Vicechancellor of* Cambridge, *to Sir* William Cecill *their Chancellor; Upon the Queens gracious Letters, to excite the Members of that Univerſity to the ſtudy of Divinity.*

Illuſtriſſime Vir, & ſingularis Academiæ Patrone,

Paper House.

PErlatis ad me nuper gratiſſimis tuis Literis (in quibus etiam Sereniſſimæ noſtræ Reginæ Literas, ad tuam Amplitudinem datas, miſiſti, ut ex eis plenius intelligere valeamus, quomodo Majeſtas ſua erga Theologiæ Studioſos affecta & animata ſit, & quid in hoc Negotio fieri voluerit) dici non poteſt, quantum ex eis, ut debui, Voluptatis receperim. Id enim ſummo Reginæ tuóq; beneficio jam accedit Academiæ, quod nunquam antea ſperare aut expectare quiſquam potuit. Nec dubito, quin nonnullorum ſtudia his miſeris Jactationibus, & crebris temporum mutationibus (quas Academia ſenſit) extincta & labefactata, jam, tanto præmio propoſito, iterum erigi & incendi facile poſſint. Cum itaq; Amplitudinem tuam diligentem in hoc Negotio navaſſe operam intellexerim, ut ipſe viciſſim mandato tuo obſequerer, &, quæ meæ ſunt partes, fideliter & tibi & Academiæ præſtarem, convocavi Præſides Collegiorum, corámq; iis gratiſſimas Reginæ Literas ad tuam Amplitudinem datas, recitavi; Statimq; ſub eas legi tuas. Quibus auditis, quia omnium expectationem tam lætabiles Literæ ſuperarunt, difficile dictu eſt, plúſne Voluptatis an Admirationis eorum animis acciderit. Sic omnes mirari geſtiréque cœperint, ut eorum animis inter gaudium & admirationem ſuſpenſis atq; occupatis, apertè faterentur nunquam neq; noſtra neq; Patrum noſtrorum memoria, quicquam ex Principum Beneficentia Academiæ accidiſſe commodi, quod cum iſtius Utilitate & Magnitudine poſſit contendere.

Cum vero per eos rurſus Collegiorum Sociis hoc communicabatur, & ſparſum, atq; diſſipatum omnium ſermone percrebueret, tam alacres & erecti animis omnes Ordines extiterunt, ut facile appareret, non eis voluntatem defuiſſe, ad ſaluberrimum Theologiæ ſtudium; cum cæteros locupletari & diteſcere Medicinâ ac Jure viderent, et metu ne re ipſi in medio Theologiæ curſu egerent, ad alia ſtudia ſe contuliſſe.

Curavi autem, ut Præſides Collegiorum in ſingulis Collegiis delectum haberent eorum, qui Theologiæ operam dant, eorúmq; Nomina ordine quo Gradum ſuſceperunt deſcripta, ad me mitterent: quæ unà cum his Literis ad tuam Amplitudinem miſi. Spes quidem jam ſumma eſt, plures, quam diu antea, brevi futuros Theologos: quòd tanto beneficio invitati, multi, Juris & Medicinæ deſerto ſtudio, ad Theologiam ſe transferant: Multiq; qui in Philoſophia adhuc hærent, & Artibus Humanitatis, non diutius ſe terent in iſtis ſtudiis, quàm neceſſe eſt; ſed ad Theologiam maturè properabunt. De cæteris hoc affirmare poſſum, nunquam celebriorem numerum doctorum adoleſcentium extitiſſe, nec eorum qui majore cum laude in omni Literarum genere verſati ſunt. Quorum ut probanda eſt indoles, ita diuturna eorum in ſtudiis opera & maturitas (ut in frugibus) optanda eſt. Ne, quod ſuperiorum temporum varietate acciderit, à ſtudiis deſciſcant, aut egeſtate coacti, aut, ut ſæpe vidimus, modico præſenti præmio allecti, ut nulla aut perexigua ſpes eos in literarum ſtudiis retinere non poſſit.

Meminiſſe enim oportet, quod inopiam & paupertatem unuſquiſq; maximè fugit, facilliméq; ad ea rapitur, quæ majori ſpe prælucent in poſterum. Sic noſtri vendibilia & mercenaria ſtudia, magis quam ubera & gratuita ſecuti ſunt, dum illis melius quam iſtis conſultum & proviſum eſſe vident. Quæ quidem Opinio cum tanquam Peſtis omnium animis invaſiſſet, & à Theologiæ ſtudio penitus alienaſſet, gratiſſimis Reginæ tuiſq; Literis jam evulſa & extirpata eſt. Teſtes enim clariſſimi ſunt veſtræ literæ, majorem honorem Theologiæ quàm cæteris haberi artibus, cum non ambientibus ſed merentibus debita Theologiæ præmia reſervata ſunt. Omnium enim artium perita Academia; unius tamen quæ magnas commoditates parit, inſolens & ignara eſſe videtur. Qua homines avari & ambitioſi Nobiles viros in authoritate poſitos obſervare ſolent, & plurimis officiis colere, eorum limina frequentare, petere, rogare, ambire; ut quæ è re ſua ſint undiq; conquirant & coacervent: & ut quiſq; ſtudiis maximè deditus erat, ita minimum conſequi illo aulico ambitionis genere potuit. Nunc verò tam ſingulari beneficio ab Illuſtriſſima Regina Academiæ ultrò delato, cauſa non erit, cur aut noſtri de vitæ ſubſidiis atq; præmiis ſolliciti fiant, cum eam omnem Curam in ſe Regina ſuſceperit; aut quiſquam alius expectet ea præmia, quæ ſacrarum Literarum ſtudioſis initio dedicata aut conſecrata fuerunt, cum in neminem ea conferenda Regina ſtatuerit, qui Antiſtitum aut Academiæ commendatione careat. Huc etiam accedit (Clariſſime Vir) Authoritas tua, & ſumma cum Regina gratia, per quam Academia, & quæ velit conſecuta eſt, & longè majora in poſterum ſperare poteſt.

In hoc verò negotio tam piè operam tuam polliceris, ut quod incœptum & inchoatum eſt, à te perfici omnes cupiant; ſimulq; ut æquiſſimam noſtram petitionem proximis noſtris ad te Literis expoſitam, de renovandis & amplificandis Academiæ tuæ Privilegiis, cum id opportunè fieri poſſit, ſuſcipias, & ad exitum perducas. Majorem enim ſpem in tuo Patrocinio, quàm unquam in ullius poſitam & collocatam habemus. Regina autem qualis ſit, cum in omnibus noſtris, tum hac unâ in re, ſe indicavit maximè. Quo autem genere Officii gratias agere dignas pro tanto beneficio poſſumus, ab Amplitudine tua intelligere velimus; nè aut prorſus ingrati, aut quod ingratitudini proximum & affine habetur, in gratiis agendis tardi eſſe videamur.

Ego in hoc Magiſtratu nihil neq; Officii neq; Diligentiæ prætermittam, quod ad ornandum atq; conſervandum Academiæ Statum pertinet. Idq; faciam non ſolum officio adductus meo, verùm etiam quod idem tuæ Amplitudini placere, & Voluptati eſſe ex ſuaviſſimis tuis Literis intellexi; ſimulq; Facto impulſus tuo, qui nulla in re ſupplici dees Academiæ, quin ſemper juves, erigas, ſuſtentes; facilem te noſtris in adeundo præbeas, maximiſq; tuis meritis ſingulos ad ſtudia acrius & vehementius incites, ut benè feliciterq; eveniſſe putem, quod ſub tali tantóque Patrono magiſtratum geram; cujus ſummam virtutem, prudentiam, induſtriam & fidem imitari poſſem. Valeas quam optimè.

Ornatiſſimo Viro Magiſtro GULIELMO CECYLLIO *Reginea Majeſtati prudentiſſ. Secretario, & Academiæ* Cantabrigienſi *Cancellario digniſſimo.*

Veſtræ Dignitatis Studiociſſimus,
Andreas Perne *Procan.*

NUMB. XXXIX.

A PRAYER for Queen ELIZABETH, *being taken with a dangerous Sickneſs, Anno* 1568.

MSS. Cecilian.

O MOST merciful Saviour *Jeſus Chriſt*, who being here upon the Earth by curing of all kind of bodily Diſeaſe, and pardoning the Sins of all ſuch as believed in thee, didſt declare unto the World, that thou art the only Phyſician both of the Body and the Soul: And when thou waſt rebuked of the *Phariſees* for accompanying with ſinful Perſons, thou didſt plainly by expreſs Words teſtify the ſame, ſaying, That ſuch as were whole had no need of a Phyſician, but thoſe that were ſickly; Behold here, O moſt gracious *Jeſus*, a Cure meet for thy Divine Power and Mercy: A Perſon upon whom even from her Infancy, thou haſt beſtowed great and innumerable Benefits, and

haſt ſet her in high Honour and Eſtate in this World; and that of thine eſpecial Grace and Goodneſs only, without any her deſerving at all. But now, O Lord, either to the End, that ſuch worldly Proſperity ſhould not make her to forget her ſelf and her Duty towards thee; Or elſe, for that ſhe being by thy Goodneſs made a Prince over this People, hath not indeed ſo well, as ſhe ought to have done, remembred and acknowledged that ſhe was thy Subject and Hand-maiden, neither hath according to her bounden Duty been thankful to thee, her loving and moſt beneficial Saviour, nor obedient to thee, as her moſt Gracious and Sovereign Lord, or for other Cauſes to thy Divine Majeſty beſt known; Thou haſt now of late, O Lord, for her Admonition and Correction, ſtricken thy ſaid Servant with dangerous Sickneſs and bodily Infirmity, even to the very Point of Death; and haſt withal abaſhed her Soul with divers Troubles and Terrors of Mind. And by her Danger haſt terrified the whole Realm and People of *England*; whoſe Quietneſs and Security dependeth, next after thee, upon the Health of thy ſaid Servant: And yet in thy Judgment thou haſt, O Lord, according to thy accuſtomed Goodneſs, remembred thy Mercy; delivered thy ſaid Servant; above all Humane Reaſon and Likelihood, from the preſent Danger of Death; declaring as well by her ſudden and great Sickneſs, as by that ſpeedy Help and Succour in Danger almoſt deſperate, thy Divine Power joyned with thy unſpeakable Goodneſs and Mercy. Finiſh, O moſt merciful Saviour, the Work of this thy Servants Health, as thou haſt moſt graciouſly begun. Accompliſh the Cure which thou haſt mercifully taken in hand. Heal her Soul by pardoning her Unthankfulneſs towards thee, in her Forgetfulneſs of thee; and all other her Sins committed againſt thee.

Cure her Mind by framing it to the Obedience of thy Will, Faith, patient taking, and quiet Acceptation of this Sickneſs ſent from thee to her juſt Puniſhment for diſobeying thee, and to her wholeſome and neceſſary Admonition for her Forgetfulneſs of thee, and Unthankfulneſs towards thee. And withal make her Body alſo thorowly whole and ſound from all her Sickneſs and Infirmity. That thy Servant obtaining perfect Health, as well of Mind as Body, ſhe and with her all thy People of *England*, may both be inſtructed by this Danger to acknowledge and fear thy juſt Judgments; and for her Delivery from the ſaid Danger and the obtaining perfect Health, may continually magnify thy Mercy; rendring all Laud, Praiſe and Thankſgiving to thee, and thine heavenly Father, with the Holy Ghoſt, one immortal Majeſty of the moſt glorious God. To whom belongeth all Dominion, Honour and Glory, World without End. *Amen.*

NUMB. XL.

A THANKSGIVING *for the* QUEEN'*s Amendment and Recovery.*

MSS. Cecilian

O MOST juſt God and merciful Father, which of thy Juſtice doſt puniſh us with Sickneſs for our Sins, and yet of thy Mercy willeſt us not to die for the ſame. And therefore of thy meer Goodneſs haſt delivered thy Servant our moſt gracious Queen from her extreme Danger of Death; Which She and We have deſerved for our Sins; and whereunto of thy Juſtice and Power ſhe hath been brought, in token, if thou ſo likedſt, thou couldeſt juſtly have ſuffered her to die in the ſame: We moſt heartily thank thee, that thou wouldeſt not do againſt her as thou mighteſt of thy Juſtice, but what thou wouldeſt of thy Mercy, in relieving her of her Sickneſs. And moſt earneſtly we beſeech thee, O Lord, make her to grow into perfect Health, and her and us always to be thankful for it: She and We praiſing thee continually for thy infinite Mercy ſhewed her; and in following thy holy Commandments, We with her taking this her Sickneſs to be thy loving Chaſtiſement, to call us from all Sin, wholly to obey thee and thy Word, through Jeſus Chriſt thy Son and our Lord. *Amen.*

“NUMB. XLI.

Parker *Archbp. of* Canterbury, *and* Sandys *Bp. of* London, *to the Heads of the Univerſity of* Cambridg: *In Favour of* Cavallerius, *now coming to be their* Hebrew *Reader.*

To our Loving Friends, Mr. Vicechancellor of Cambridge; *and to the Heads of the ſame.*

Rev. T. Baker, *B.D* UNderſtanding of the good and godly Affection that divers of your Univerſity bear to the Knowledg of the *Hebrew* Tongue, wherein Originally, for the more part, was wrytten the Word of God; To the gratifying of the ſame, as We have in our former Letters commended our Truſtie and Welbeloved *Rodolphus Cevallerius*, otherwiſe called Mr. *Anthony*, ſo we now ſend him unto you: a Man, whom we have aforetime not onely known in the ſame Univerſity, but alſo have ſeen good Teſtimony of his Learning in the ſaid Tongue: And having more Experience of his good Zeal to exerciſe his ſaid Talent towards all ſuch as be deſirous to be Partakers of the ſame: Whereupon this is to pray and require you to accept him, as his Worthineſs for his Learning and Diligence, as we truſt, ſhal deſerve. Whereby you ſhall not onely your ſelves receive the Fruit, to your own Commendations, but alſo give us Occaſion to deviſe for your further Commoditie, as Almighty God ſhal move us; and our Hability upon any Occaſion ſhal hereafter ſerve. And thus wiſhing to you the Grace of God to direct your Studies to his Glory, and to the Profit of the Commonwealth, We bid you al hartily wel to fare: from *Lambith* this 20. of *May*.

Your Loving Friends,

Matthue Cantuar.
Edm. London.”

NUMB. XLII.

Wierus, *the Prince of* Conde’*s Agent to the Secretary: Giving him Thanks for ſeconding the Proteſtants Affairs with the Queen.*

Nobiliſſimo & Illuſtri Virtute, Doctrinâ, & Rerum Experientiâ Dno. Dno. Gulielmo Cecylio, *Auratæ Militiæ Equiti, & ſereniſſ.* Anglorum *Reginæ à Secretis, &c. Dno. obſervando.*

MSS. Cecillian. *Penes me.* SP. Nobiliſs. Clariſſiméq; Vir; Etſi non ſolum Illuſtriſſimus Princeps meus, verùm etiam univerſa Eccleſia Chriſtiana *Gallica*, multis tibi nominibus debeant, quod Negotia mihi à Celſitudine ejus concredita tanto ſtudio apud Sereniſſ. Reginam promoveris, ut ex Majeſtatis ejus reſponſo recognovi; mei tamen officii eſſe exiſtimavi, ut priuſquam ex hac Inſula ſolverem, ſingulares tibi pro Celſitudine illius gratias agerem. Porro & benevolentia in me tua, & mea erga te viciſſim Obſervantia privatim hoc requirunt, ne ingratus videar. Demum, & ita meo veluti chirographo teſtatum velim, quantum omnes, quos Deus Pater hoc tempore exercet ob puriorem Filii ſui profeſſionem, non ſolum ſpei, ſed etiam fiduciæ in te habeant. Quem vident ejuſdem illius Opt. Max. Dei benignitate in pia iſta mente tam confirmatum, ut velit, tot tantiſq; Ingenii dotibus, animiq; Virtutibus cumulatum, ut poſſit, ad tantæ poſtremùm Auctoritatis locum apud Majeſtatem Regiam evectum, ut debeat, in hiſce laborantis Eccleſiæ extremis ac diuturnis neceſſitatibus, Muneris ſui partes pro ſua tum Pietate tum Prudentia explicare. Etenim quoties de conſtanti Chriſtianiſſimæ Reginæ ſtudio & benevolentia erga diſſipatos afflictóſq; Chriſtianos memoria ſubit, vel ſermo incidit, toties & honorifica tui mentio & gratiſſima recordatio; quod videaris divinâ veluti

Voluntate difficillimis hiſce temporibus ejus Majeſtati additus. Quo magis ſcio Illuſtriſſ. Principem meum cum ſibi, tum Eccleſiæ gratulaturum, cum quæ Majeſtas ejus tam prolixè ac benignè per me Celſitudini ejus mandavit, ea ille à te tantâ pietate indies promoveri audiet atq; confidet. Sanè nihil illi prius, nihil antiquius fuerit, quàm ut quacunq; vel occaſione, vel re tibi tuiſque viciſſim gratificari poſſit. Ego quidem cum tot humanitatis officiis, quibus me nullo meo merito proſecutus es, pares gratias referre nequeam, laborabo tamen & enitar, ut grati ſaltem animi recordatione, quo potero obſervantiæ genere, ſatis tibi faciam. Vale, Clariſſ. Nobiliſſimeq; Vir, & me, ſi placet, utare, fruare.

Datæ Plimuthæ, 4. *die* Junii.
Anno 1569.

Tuæ Dominationis,
Obſervantiſſimus
THEOD. WIERUS.

N U M B. XLIII.

The Queens Council to the High Sheriff of Yorkſhire *and the Juſtices of thoſe Parts. Concerning reſtraint of Vagabonds, and ſuch like.*

Cott. *Librari* Titus. *B.* 2.

AFter our harty Commendations: Where about the beginning of *March* laſt We, in the Queens Majeſties behalf, directed our Letters to you for the Inquiſition of the Multitude of Vagabonds, and ſuch as commonly are called *Rogues*, and for the Puniſhment and Order of them according to the Laws of the Realm; And therof alſo by our Letters required you to make Certificate unto us (Wherof until this time we have heard nothing:) Therfore we do charge you, the Sheriff, with that Fault, and do command you forthwith to advertiſe us by your Letters, what Excuſe you can make. Which when we ſhall hear, we wil therof conſider, & procede againſt you, or ſuch other upon whom you ſhall transfer the Fault, as the ſame deſerveth. For ſurely we do not mean to overpaſs ſuch a Contempt. And in the whole Realme, beſide your ſelf, we find not many, wherof we are glad, to have committed this maner of Offence. Neverthele ſs, truſting that for the Contents of our Letters ſome Execution hath been don, tho' the ſame hath not been to us Certified, We have found neceſſary, and ſo hath her Majeſty Commanded us, to have theſe Things following to be duly executed.

Firſt, you ſhall ſecretly accord, by way of diſtribution of your ſelves, with the help of other inferior Officers, whom you may wel truſt, to cauſe a ſtrait Search and good ſtrong Watch to be begun on *Sunday* at Night, about Nine of the Clock, which ſhalbe the Tenth of *July*, in every Town, Village and Pariſh of that Shire; and to continue the ſame al that Night, until four of the Clock in the Afternoon of the next Day. And in that Search and Watch to apprehend al Vagabonds, ſturdy Beggars, commonly called *Rogues*, or *Egyptians*, and al other idle vagrant Perſons, having no Maſter, nor any Certainty how or wherby to live: And them to cauſe to be impriſoned in Stocks and ſuch like; and according to the Qualities of their Faults to procede againſt them, as by the Laws is ordered; and that with convenient Severity, ſo as they may be by Puniſhment forced to labour for their Living. And as it is likely that you have in the former Orders already remitted them whom you have not thought meet to retain in Work, to depart to their Native Countries; ſo are you to take good heed how to avoyd the Abuſe of your Paſſeports. By the which, when the Names only of the Places, to which they are directed, are eſpecially named, the ſaid lewd Perſons craftily, to ſpend their Time in paſſing idle, do ſtray far out of the right Ways, and do in ſome Places colour their Goings to the *Baths* for Recovery of their counterfeit Sickneſs. And therfore in the Paſſeports would be alſo named ſpecial Towns, being in their right Ways, by which they ſhould be charged in their Paſſeports to paſs. So as if they ſhall be found out of thoſe High Ways, they may be newly and more ſharply puniſhed. And in this Caſe the Paſſeports ſhould be ſo diſcreetly ſealed, ſubſcribed and written, as they ſhould not eaſily counterfeit the ſame. Which, as it is reported, ſome of them can readily do; and do carry about with them certain counterfeit Seals of Corporate Towns and ſuch like, to ſerve their Purpoſes in that behalf. For the which, before they ſhalbe diſmiſſed, and as they ſhal alſo paſs by Towns, due ſearch would be made by the Officers. And after this Search made, which is intended to be made general at one time throughout the whole Realme, We think it good for the more Surety, to the total rooting out of this Miſchief, that you do agree among your ſelve to make, at leſt monthly, the like Searches in the ſame Shire, until the Firſt of *November*, or longer as you ſhall ſe cauſe.

And tho' we do not preſently write to every Corporate Town in that Shire, being a Liberty, and having Juſtices of Peace of themſelves, for avoiding of multitude of Letters, and for Uncertainty of the Names of ſuch Towns; yet our Meaning is you, the Sherif, or ſome two of you, the Juſtices, within the Body of the Shire, ſhall ſpeedily impart the Contents of theſe our Letters unto the principal Officers of the ſame Towns, and them ſhall, in the Queens Majeſties Name, Charge and command to obſerve the Contents hereof at the time limited, both for the firſt Search and Watch, and for the Continuance of the ſame hereafter. And we require you, the Sherif, for avoiding of further Reproof, to return to us briefly the Certificate of this that ſhalbe don by your firſt Search.

Impotent Beggars. We cannot alſo, but conſider that in the Search hereof divers vagrant Perſons wilbe found, who will counterfeit themſelves as impotent Beggers, but that after Trial therof, and Puniſhment made in ſuch Caſes, it will be neceſſary to provide charitably, for ſuch as ſhalbe indeed found unfeignedly impotent by Age, Sickneſs or otherwiſe, to get their Living by Labour: And for thoſe we earneſtly and in the Name of God, as we are all Commanded, require and charge you al, and every of you, to conſider diligently, how they may be relieved in every Pariſh by the good Order that is deviſed by a late Act of Parliament: And that they be not ſuffered to wander and ly abroad, as commonly they do, in the high Ways, for lack of Suſtentation. And for the due and charitable Execution of that Statute, we think it good, that the Biſhop of the Dioces or other Ordinaries be moved by you in our Name, to direct Commandments to the Curats or Miniſters of al Churches to exhort the Pariſhioners to give their common Almes at their Churches; and to procure Remedy againſt ſuch as have Wealth, and will not contribute at the Churches, upon Exhortation and Admonition. And therunto We require you, the Juſtices, to give your Aids and Aſſiſtances in every Pariſh, where your Dwelling is, and by your good Example, encourage others to this charitable good Deed.

Unlawful Games. We do further require you at this your Meeting for the Search, to confer how the Statutes, which are provided for the avoiding of al unleeful Games, and eſpecially of Bowling and for Maintenance of Archery, may be ſpeedily and roundly executed in every part of the Shire. And if any of your ſelves have been therin culpable, from henceforth to forbear; eſpecially, ſeeing in al Things, both good and bad, Example in Superiors hath moſt weight. And indeed hard ſhal it be for you to obſerve your Oaths, which you took, being admitted Juſtices of Peace, if you ſhal commit ſuch open hurtful Offences your ſelves, which ought by your ſelves, as you know, in your Seſſions to be enquired of and puniſhed. And herein we would have you cauſe ſome Inquiſition to be made, before the coming of the Juſtices of Aſſize; by whom We may be informed, how the ſame is ordered. The great common miſuſing hereof doth ſo abound, as we cannot but preſently give you Warning therof. And we mean indeed to hearken hereafter, how this our Admonition is regarded of you, on your ſeveral Behalfs.

Licences. And in this behalf alſo, We cannot but admoniſh you to be wary and circumſpect, what Licences you give Perſons to keep common Summer Games. For we hear of ſome great Abuſes therin in ſundry Parts of the Realme: both that they are over general, and Lewdneſs and Ungodlineſs committed by the Confluence of Numbers of evil diſpoſed People, for lack of the Preſence of ſome wiſe, honeſt and godly Juſtices and Officers. Wherof as we ſhalbe further informed, ſo wil we provide Remedy.

You ſhall do well alſo to cauſe the ordinary Watchmen in all Pariſhes, to be wel warned that by no leud Practiſes of evil diſpoſed, crafty Perſons, paſſing by them in the Night, by Pretences of Watchwords or ſuch like lewd Devices, any Levy, or Raiſing of People be made, as in ſome Corners of the Realm hath been lately attempted, tho' well ſtayed by the wiſer Men.

As for other Things, we mean not by any particular Charge to admoniſh you of any more, but wiſh you to continue in your Carefulneſs of your Offices, to ſe Peace duely kept, and the Diſturbers therof by Words, Tales, News, ſpreading of unlawful Books and Writings, or by Deeds, to be at the firſt with ſpeed ſtayed, and ſharply puniſhed. And if any of you ſhall perceive any of your Number, being Juſtices of the Peace, in any of theſe Things negligent, We heartily require you the reſt, or any of you, either to advertiſe us, or any of us, by your private and ſecret Letters, or els to the Juſtices of Aſſize at their coming thither. For in ſo doing we muſt allow you; and we mean to provide ſome good Remedy, as reaſon is it ſhould be, to remove Credit and Eſtimation from them, that willfully do deſerve the contrary. And ſo fare you wel. From *Greenwich*, the xxth of *June*, 1569.

Your Loving Friends,

N. Bacon, C. S. T. Norfolk. W. Northampton.
E. Clynton. W. Howard. R. Leyceſter.
Fr. Knollys. W. Cecyll. R. Sadleir. Wa. Mildmay.

NUMB. XLIV.

A LETTER of MARY *Queen of Scots to Queen* ELIZABETH *from* Tutbury *Caſtle*, Anno 1569. *Expoſtulatory, concerning favouring her Rebels.*

My Lady and good Siſter,

THE Honour and natural Amity which I bear to you, doing their Duty, hath made me to fear, and to ſhun to importune you, or in like ſort to diſtruſt ſomewhat your good Nature by theſe my Complaints; The which hath not ſometimes been pleaſing to you. And on the other ſide, my Conſcience, and natural Pity of the ſpilt Blood of my obedient and innocent Subjects, hath moved me to demonſtrate to you that in the which I hold my ſelf to be obliged. Therefore I beſeech you to conſider firſt of all the juſt Care I ought to have of my People, which ought to ſurpaſs all humane or particular Reſpects; according to the time which conſtantly I have with Patience born, under Hope of your Favour, and without Reproach or Offence taken of me to read my Grievances, and to ſend me your Reſolution of them. For the underſtanding of which I ſend *Borthic* the Bearer hereof; with whom I ſend you the Double of each Point contained in one Proclamation made by my Rebells. Where they make mention of one Sentence pronounced by you upon theſe Matters diſputed, and laſtly by them falſely alledged in your Preſence and your Councils. In which Point I beſeech you to command, that I may underſtand your Pleaſure by this Bearer. Neither can the Neceſſity of this Cauſe, ſo important, ſuffer any longer Delay, without underſtanding as well in the one as the other, what is your Reſolution therein: For to remedy the partial Carriage of your Officers of the Frontiers, the which at *Carliſle* have taken my Servants, taken and opened their Letters, and ſent them to the Court; being contrary to that which hath been promiſed and written, that you underſtood not, that I was leſs at Liberty than before; and far more contrary to that, that you ſhould not receive my Enemies. Betwixt whom, as I imagine, there

Cott. *Librar.* Julius. F. 6.

is no Compariſon. For they were received to your Preſence with Liberty to go and come; and continually ſending Aid of Money, and as they ſay, (the which if it pleaſe you to ſee by theſe other Letters) aſſured to ſupport them with Men at their Need. And alſo they were maintained to have falſely accuſed me, and make me infamous.

But I, which am come hither to put my ſelf under your Protection, as unto my moſt aſſured Friend, refuſing the Help of thoſe, the which being offended with me therefore, I ſhall be conſtrained to my Grief to ſeek it again; if, according to my Hope and Deſires, I have no Remedy by ready Aid; removed far from my Country, I have been retained; denyed your Preſence for the juſtifying of my ſelf, having required the ſame: And in Concluſion, all Means taken from me to hear from my Servants, or to let them underſtand my Pleaſure.

I perſwade my ſelf that I have not deſerved ſuch Dealing, for having put my Affiance in you; and having obeyed you, have enterprized nothing, as you counſelled me: and not ſeeking (at your Requeſt and Promiſe) any other Friendſhip than yours: and deſiring not ſolely to pleaſure you, but alſo to obey you, as a Daughter her Mother: And of freſh Memory, the Return of the Traitors without the Advertiſement of the Biſhop of *Roſſe* and of Mr. *Knowles*. Which perſwaded me, that it would not ſeem good to you, that of my Part it ſhould firſt begin. Which well I could have helped at the Entrance of the Frontiers, without giving them the Commodity of levying of Soldiers to ruinate my poor People.

In brief, I have hitherto depended only on you, and deſire to continue, if it pleaſe you, to accept my good Will as a Recompence for your loving Comfort and ready Aid, to reſiſt the Tyranny of my rebellious Subjects. Againſt whoſe Cruelty uſed on my Subjects, and againſt my Honour and Eſtate, I am conſtrained to ſeek your Help, or elſewhere to require it, as it pleaſe God to put in my Mind according your Anſwer, which I would wiſh for Good.

I will proceed. I have alſo charged the Bearer hereof, to know your Reſolution in thoſe Matters which the Biſhop of *Roſſe* and my Lord *Boyle* have to deal in: not having Knowledge as yet of your Reſolution in certain other Particulars. Whom I beſeech you to truſt; and not to take it in evil Part, if in a Buſineſs of ſuch Importance, I preſs you more than perchance (ſeeing that I am in your Power) it be with your good Pleaſure. But I cannot longer deferr or bear this partial Dealing without the Overthrowing of my Eſtate, and Offence of my Conſcience. For as naturally I am given to be yours, your unfriendly handling may make me withdraw, which I beſeech you, not to conſtrain me to do; Letting me enjoy the ſame Opinion, which hitherunto I would not otherwiſe conceive, than of a near Parent, and of whom I deſire ſo much Favour. To whom preſenting my affectionate Commendations, I beſeech the Lord, my good Lady and Siſter, to give you an healthful, long and happy Life. From *Tutbury* the XIVth of *March*.

Your Moſt Affectionate

Good Siſter

And Couſin,

MARY.

A SECOND

APPENDIX,

BEING

An ADDITION of ſome few more **Original Papers**, relating to the foregoing HISTORY.

A.

ARTICLES *for Government and Order in the Church; Exhibited to be admitted by Authority: But not allowed.*

I. THE Biſhop of the Dioceſs to have Juriſdiction in the Scites of the late Monaſteries, and to appoint them to ſeveral Pariſh Churches, if they be of no Pariſh already. MSS. C.C.C.C. Vol. Synodal.

II. Concerning Appeals in Caſes of Correction. The Penalty to be Fourty Shillings, and double Expenſes layd upon him that ſhould appeal, and the Appeal be found unjuſt.

III. Of Purgation.

IV. No Eccleſiaſtical Judge to be moleſted in a Temporal Court for proceedings in Matters Eccleſiaſtical.

V. Negligence in Churchwardens and Sidemen in not detecting Faults, puniſhable Ten Shillings.

VI. Concerning Advocates and Proctors, to be ſuſpended for Three Years, if they ſhall further with their Counſil any Detected by the Churchwardens; Which Detected Perſon ſhal not therfore trouble the Churchwarden before any Judge.

VII. For Reparation of Chancells.

VIII. Concerning ſerving of Proceſs *De Excommunicato Capiendo.* Fugitive Perſons to be bound in Recognizance.

IX. Purgation of Clarks convict.

X. None to meddle with Benefices in the time of Vacation.

XI. Againſt Marriage without Banes. Againſt Marriage in other Churches.

XII. Againſt Fairs or Markets upon Sundays.

XIII. Againſt Diſturbers of Divine Service.

XIV. Touching Buyers and Sellers, or other breakers of the Holy-Days.

XV. Of keeping the Holy-Days.

XVI. Reformation of Chapels annexed, and Chapels of Eaſe. To take them down where they ſtood two Miles diſtant, or more, from the Pariſh Church: And the People to repair to the Pariſh Church; and the Soils to remain as Glebe to the Miniſters.

XVII. For Perſonal Tiths. That Biſhops ſhould be empowered to give any Man a Corporal Oath, and to examine him therupon concerning the true Payment of his Perſonal Tiths.

XVIII. For avoiding the Farming of Benefices.

XIX. Concerning Advouſons. That Patrons ſhal not beſtow them before they are actually void.

XX. Examination of the Clergy. The Biſhop and ſome others appointed by him to examine the Clergy of their Proficiency in Learning, and the Study of the Scripture.

XXI. Exerciſe for ſuch as do not Preach. To be enjoyned by the Archdeacon or Biſhop, the ſtudying of ſome part of the Scripture; and to render Acount therof.

XXII. Againſt the diſſolute and idle Living of Miniſters.

XXIII. Orders for Cathedral Churches. And Firſt, for a Lecture there.

XXIV. Sermons to be made by Propietaries: Yearly to find four Sermons in their reſpective Churches; or to be puniſhed for every Sermon omitted Thirteen Shillings and Four Pence.

XXV. For the ſtanding of the Communion Table. That it ſhall ſtand no more Altarwiſe, but in ſuch place decently as is appointed by the Book of Common-Prayer.

XXVI. Of the Bread appointed for the Communion. Such Bread henceforth to be uſed as is appointed by the Common Prayer Book.

XXVII. No Communions to be uſed at Burials.

XXVIII. Chalices to be altered to decent Cups.

XXIX. Againſt Diſpenſations to Marry. No Diſpenſations to be granted before the Banes be aſked. And it may be lawful to marry at any time of the Year without Diſpenſations.

XXX. A Publick and Solemn Faſt to be uſed. Four Days in every Year to be appointed for Faſts; The *Tueſday* next before *Eaſter*; the *Tueſday* in *Whitſun week*, the *Tueſday* ſeven-night next before St. *Michael*'s day, and the *Tueſday* ſeven-night next before the Birth of our Lord. The Exerciſe to begin at Eight in the Summer, and nine in the Winter. The Time to be ſpent, firſt, with ſome general Confeſſion; then in reading ſome ſpecial Chapters of the Scripture, Singing or ſaying the Litany: Whereunto certain ſpecial Collects may be added, and a Sermon made to exhort to Repentance: Or a Homily read. Which Sermon or Homily to be divided into three Parts; and at the end of every part, ſome Prayers to be made by the Miniſter, containing the Sum of the Part read. Then ſhall a ſpace be given for private Prayer. After which a Pſalm ſhalbe read or ſung. And ſo the Miniſter to procede to the other Parts. This being don, the Communion to be celebrated and received by al: And ſo making an End with a Pſalm of Thankſgiving.

That every Ordinary in his Dioceſs, upon any ſudden Calamity ſhal appoint and cal a Common Faſt.

The *Wedneſdays*, *Fridays* and *Saturdays* in the *Ember-weeks* ſhalbe no otherwiſe uſed, than other days in the Year.

That the Queens Injunction concerning Muſic in Churches be put in Execution.

That the ſuperfluous Ringing of Bels, and the ſuperſtitious Ringing of Bels at *Alhallowntide*, and at *Al-ſouls* day, with the two Nights next before and after, be prohibited.

That there be no ſolemn Peal rung after the Death of any Perſon, but one Bel; and that not paſſing three quarters of an hour at the moſt.

XXXI. Concerning Archdeacons. That the Archdeacon ſhal Viſit every Year in his own Perſon, or depute another meet man; and ſhal Preach in every Seſſion of his Viſitation, or procure at his Charge ſome to Preach. And that he may cal any Deanry, or any two Deanries, to ſome Market-town within the Deanry; and there keep his Viſitation or Synod.

XXXII. Againſt Patents of Regiſterſhip. That there be no Patents for the Reverſion of any Regiſterſhip, for term of Life or Years, to be granted to any maner of Perſon; Nor to any that is not able to occupy the Place himſelf.

XXXIII. For Beneficed men beyond Seas. That they ſhal return home within one Year, or be deprived. Unles they be employed in the Queens Majeſties Service, or ſhal obtain ſome Licence to continue beyond Sea.

XXXIV. Order and Exerciſe for Beneficed men. And firſt, that none be admitted to certain Benefices, but Latiniſts; that is, Benefices exceeding the yearly Value of Thirteen Pounds, Six and Eight Pence, or Vicarages exceeding the Value of Twenty Pounds. Unles it be ſome ſpecial Perſon, that the Ordinary ſhal find to have ſingular Knowledge in the Scripture, and ſpecial Gift of Utterance.

XXXV. Prieſts only to have Spiritual Promotions. But that al ſuch as have any Deanry, Provoſtſhip, Archdeaconry, or other Dignity in any Cathedral, or any Parſonage or Vicarage, not being Prieſt, ſhall not retain them any longer than one Year, except they be made Miniſters: Unles it be any Prebend, which by the Original Foundation may be conferred on Students not being Prieſts.

None hereafter under the Age of Three and Twenty Years ſhal receive any Deanry, Provoſtſhip, &c. Provided, it ſhalbe lawful for any Student in the Univerſitie, being above Eighteen Years of Age to receive one Prebend in a Cathedral Church, where the local Statuts be not repugnant to the ſame; ſo there be no more annexed; and to retain the ſaid Prebend, ſo that he be made Miniſter when he cometh to Four and Twenty Years of age; and if not, thenceforth the Prebend to be made void *Ipſo facto*.

Doctors and Bachelours of Law, that act under any Biſhop, may enjoy one Prebend.

XXXVI. Preachers only to have Benefices above Thirty Pounds *per Annum*.

XXXVII. Preachers only to have two Benefices.

XXXVIII. Conſent of Biſhops for Pluralities. And that no Spiritual Perſon whatſoever ſhall retain more than two Benefices with Cure of Souls.

XXXIX. Order for Noblemens Chaplains. That it were to be wiſhed they would retain ſuch as ſhould preach in their Houſes, and have an ordinary Sermon every *Sunday*. And the ſame Preacher might have one Benefice, if it were not paſt twelve Miles off, beſide a Prebend, and to be Non-reſident.

XL. Place of Penance. That whoſoever ſhal offend in gros Fault, as Apoſtacy, obſtinate Forbearing to receive the Holy Communion above one Year, Inceſt, Adultery, Fornication, Falſewitnes-bearing, Blaſphemy, abhominable Swearing, Drunkennes, Murder, Manſlaughter, Theſt; when they ſhal chance to be pardoned, for theſe a convenient Place in Cathedrals and other Churches be appointed by the Ordinary: Which ſhalbe called *The Place of Penitents*, where the Offendor ſhal ſit, ſtand or kneel at the time of Divine Service, (except the time of the Holy Communion, when he ſhal Depart out of the Church) for ſo long time as the Ordinary ſhall limit, until he ſhew unfeigned Signs of true Repentance: And then ſhalbe releaſed of that Place, and be reſtored to his old Place again: And to be reſtored to the Holy Communion. And if he refuſe to ſtand in that Place, to be Excommunicate. And if he remain Excommunicate for Six Months and refuſe to ſubmit himſelf to the Cenſures of the Church, then to be uſed as in Caſe of Hereſy.

XLI. Inquiſition to be made for Books and Images. Biſhops and their Officers by Oath to enquire for all Books, Images, Beads, and ſuperſtitious Ornaments uſed in time of Papiſtry; and to compel the Parties, in whoſe Poſſeſſion they be, to deface the ſame.

XLII. Againſt Sayers and hearers of Mas. Such as ſay Mas, or procure it to be ſaid, to be judged in Law as Felons, and ſuffer the Pains of Death. And whoſoever ſhall hear Mas, to forfeit an hundred Mark for every time; or, being not worth ſo much, to forfeit all their Goods and Chattels, and the Offender to ſtand in *Loco Pœnitentis*.

XLIII. Againſt Swearing. The Swearer to be Admoniſhed by the Parſon or Vicar before the Churchwarden: And if he leave it not, to be put from the Communion, and Notice given to the Ordinary of him; Who ſhal adjudge the Offender to pay two Shillings and ſix Pence for every Offence, to be levyed by the Church-warden, and to ſtand in the Place of Penitents one whole Month, or ſo long as he or they ſhal not ſhew themſelves truly repentant.

XLIV. Rayling againſt the Miniſters of the Church, or Jeſting upon them, or laying violent Hands upon them: ſuch to be excommunicate. That they that aſk Counſel at Witches be puniſhed.

XLV. For the better Payment of Tiths, and maintaining the Reparation of Pariſh Churches. Al Foreigners that occupy Lands in one Dioces, or Exempt Juriſdiction, and dwel in another Dioceſs or Pariſh, ſhalbe taxable to the Reparation. And upon Refuſal of any ſuch, the Biſhop of the Dioces ſhal have Power to Cite him to anſwer for the neceſſary Reparation, and Charges of the Pariſh Church, where his Lands ly; and to pay the Tiths due to the Parſon or Vicar.

XLVI. For Calling of any Perſon out of any other Dioceſs or exempt Juriſdiction, where he or they dwel, in certain Caſes: As, to bear Witneſs in Matters ordinarily depending before the Eccleſiaſtical Judge, and to Cite Adminiſtrators, Executors or Sequeſtrators.

XLVII. Of Curats removing from one Dioces to another. Who ſhal bring a Teſtimonial from the next Licenced Preacher, where he ſerved, unto the Biſhop of the Dioceſs, of his honeſt Behaviour and Converſation. And the Biſhop ſhal give him his Teſtimonial under Seal, before he attempt to ſerve in any other Dioces.

XLVIII. A Time for the Examining of the Pariſhoners. Every Perſon of Age and Diſcretion, ſufficient to Communicate, being fourteen Years old and upward, ſhal once a Year between the firſt of *December* and the laſt of *February*, offer himſelf to be examined by the Parſon, Vicar or Curate, whether he can ſay by Heart the Articles of his Faith, the Ten Commandments, and the Lord's Prayer, upon pain of Excommunication. And for this Purpoſe every Miniſter ſhal give his Attendance, to hear his Pariſhoners, every *Wedneſday* and *Friday* afore Morning Prayer. At which time the ſaid Parſons ſhal take occaſion to give to their Pariſhoners a godly Admonition, if they know any Fault or Negligence in them.

XLIX. A Book of the Pariſhoners. The Churchwarden and Parſon to preſent every Year unto the Archdeacon or Commiſſary, next after *Eaſter*, a Book of the Names of the Pariſhoners both Men and Women of the Age of Fourteen Years and upwards, who refuſe to come to be examined, and who can ſay, and who cannot ſay the Articles of the Faith, the Ten Commandments, and the Lord's Prayer, and who have not received the Communion thrice that Year: And ſuch to be puniſhed with Excommunication and open Penance. And ſuch who have not received the Communion in two Years before to be in the Caſe of Hereſy. Which Pain they ſhal alſo incurr, who diſobeying Orders in Religion, remain one whole Year Excommunicate.

L. For them that cannot ſay the Lord's Prayer and Ten Commandments, by heart; they ſhall not be admitted to the Communion, nor to be marryed, nor ſtand Godfather or Godmother. Some Conſideration yet to be had of thoſe that are very aged.

LI. A Puniſhment for ſuch as cannot ſay the Catechiſm. He whoſe Child at Ten Years old and upward is not able to ſay the Catechiſm, to pay Ten Shillings to the Poor's Box. The like Penalty to be inflicted upon Maſters and Miſtreſſes, who have Servants of Fourteen Years and upwards, that cannot ſay the Catechiſm by Heart.

B.

THEODORE BEZA *to Secretary* CECYL ; *ſhewing the preſent ill Condition of the Proteſtants in* FRANCE.

MONSIEUR,

MSS. Penes me.

IL me ſeroit impoſſible de vous rendre la pareille, ayant receu de vous tant de faveur, que de me daigner eſcrire. Dequoy j'eſperoys vous remercier en preſence ; mais mon voyage eſtant desja tout preſt à eſté rompu a l'occaſion que vous pourrez trop mieux entendre de Monſieur de *Trocmarton*, que de moy, avec mon tres grand regret, voiant bien que ſi Dieu n'a pitié de ceſte paoure nation, elle s'en va precipiter d'elle meſmes, & ſans occaſion, en plus grands troubles que jamais. J'eſpere toutefoys, que Dieu nous trouvera tousjours quelque refuge pour paſſer la tempeſte. Et, Monſieur, je ne vous doy diſſimuler, que toutes gens de bien ont plus conceu d'eſperance de ſa Majeſté, que de tous aultres quels qu'ils ſoyent au jourduy ; La voyant d'elle meſmes ſi affectionée à maintenir les paoures affligez, & davantage aſſiſter de tels perſonages, que Vous, Monſieur, qui jusques icy l'avez maintenus en ceſte bonne volonte, & maintiendrez jusques au bout, ainſy que nous eſperons. Et meſmes en mon particulier, me voyant aſſailly de Satan de tous coſtes par nouvelles calumnies, j'ay conceu ceſte eſperance de vous en particulier pour la faveur qu'il vous a pleu me monſtrer en vos Lettres que cas advenant que la tempeſte fiſt ſi grande ſur moy, que je ne penſe ſubſiſter ny en ma patrie, pour laquelle toutefoys j'ay faict ce que j'ay peu, ny es pays circunvoiſins, je trouveray tousjours quelque petit coing de retraicte pardela pour uſer mes jours en quelque peu de repos, dequoy j'ay ſupplié Monſieur de *Trocmarton* vous faire quelque propos : Vous priant me faire ce bien de m'eſtimer de voz plus affectionnez Serviteurs.

Monſieur, je prie noſtre bon Dieu & pour vous benir en toutes graces de plus en plus, & vous maintenir en ſa ſaincte & digne garde. De *Caen* ce xvi. de Mars 1562.

A Monſieur, Monſieur Cecile
Secretaire d'Eſtat,
En Angleterre.

Voſtre tres humble Serviteur,
T. de Belze.

C.

Literæ Illuſtriſſ. Domini Marci Antonii Amulii *Cardinalis, ad Illuſtriſſimos Legatos Concilii* Tridentini, *ſuper Profeſſionem Fidei Patriarchæ* Aſſyriorum *Orientalium.*

Foxii *MSS.*

ILluſtriſſimi Domini & Domini Colendiſſimi ; Reverendus Dominus *Abdiſu Aſſyriorum* Orientalium Patriarcha electus a Clero, & eorum Populorum Conſenſu, qui finitima *Tigri* fluvio incolunt, *Turcarum* & *Perſarum* Imperio ſubjecti, anno ſuperiori, ut Confirmaretur a *Romano* Pontifice Maximo, ad Urbem ſe contulit, cum Literis & Teſtibus fide dignis ; quibus cognita ejus Electio & Probitas eſſet : Ac cum per multos non ſolum dies, verum etiam menſes abſolutam noſtrorum Rituum cognitionem, à quibus antea in nonnullis, non quidem gravibus diſſenſerat, à Catholicis & eruditis hominibus accepiſſet, tandem, proponente me, a Sanctiſſ. Dno. noſtro, ſequente Conſiſtorio, Patriarcha & Paſtor illorum Populorum declaratus eſt : Cum prius ſe nunquam à ſanctiſſimis Sedis Apoſtolicæ Decretis diſſenſurum aut deceſſurum, ſolenniter de more, Confeſſione & Jurejurando pollicitus eſſet. Quarum rerum memoria literis diligenter conſignata in Archivo cuſtoditur. Qui, niſi ſenio jam confectus redire ad ſuos, impetratâ primum à Sanctiſſ. Dno. noſtro Licentiâ, properaſſet, ut eos Eccleſiaſtica Doctrina plenius inſtrueret, ad ſacrum Concilium profectus eſſet, ut iſthic

hic Fidem Catholicam, ſuúmq; erga ſedem Apoſtolicam ſingulare Studium & Obedientiam profiteretur. Abeuntem ſummus Pontifex ipſum ſuóſq; Preſbyteros & Diaconos Veſtimentis & rebus omnibus ad ejus ſacerdotium pertinentibus, & viatico, eſt proſequntus. Hujus viri eximiam in Deum pietatem, optimum de verâ Fide ſenſum, cum in multis aliis, tum in eo proſpeximus, qui cum diſcederet petiit ſtudioſiſſimè, ut iſtius ſacri Concilii Canones & Decreta ad eum perferenda curemus. Se enim quicquid in Concilio ſtatutum erit omnino ſervaturum promiſit, daturúmq; operam, ut & omnes ſui ſervent, & chirographo ſuo *Chaldaicâ* linguâ confecto, quod *Latinè* explanatum cum his Literis mittimus, confirmavit. Nos autem libenter fecimus, ut ejus probitatis, prudentiæ eruditionis & Nobilitatis teſtimonium his Literis daremus. Nam ex celeberrimâ ortum familiâ, opibus etiam pro loci ratione abundantem, jam ſexagenarium, nec aliam ob cauſam tam longum, tam difficile ac periculoſum iter ſuſcepiſſe, niſi ut viſitaret Apoſtolorum limina, & Pontificis Maximi pedibus oſculum ferret, optimámq; erga hanc ſedem voluntatem oſtenderet, perſpicuè cognovimus.

In itinere ſemel a *Gurdis* populis, bis à *Turcis* malè acceptum, ac fuſtibus percuſſum eſſe ſatis conſtat. Hic ſæpe de ſacris Literis interrogatus, graviter admodum & copioſè reſpondit magnâ omnium admiratione, qui ſententiam ejus verborum ab interprete audiebant. Nominabat, eóſq; ſe habere dixit, libros omnes Veteris ac Novi Teſtamenti, etiam, quos *Hebræi* aut Hæretici non probant; aliquos etiam Doctores *Græcos* & *Latinos*, eoſdem ferè quibus nos utimur, *Chaldaicè*, *Syriacè* aut *Arabicè* verſos, diligenter legiſſe; nonnullos etiam, quorum nomina à nobis ignorentur. Addebat, hos in *Caira*, *Turcarum* Civitate, libros ab ipſâ ferè Apoſtolorum ætate conſcriptos, qui nunc in quadam Bibliothecâ cuſtodiuntur.

Summam profectò Dei benevolentiam licet agnoſcere, quòd in tam longinquis regionibus, quæ nobis vix famâ notæ ſunt, veræ Fidei cultus adhuc vigeat, & CHRISTIANA RELIGIO non minore fortaſſe quàm apud nos pietate excolatur; conſervatâ Doctrinâ, quæ per ea loca Beatorum Apoſtolorum THOMÆ & THADDEI piis ſermonibus diſſeminata eſt; & MARCI eorum Diſcipuli, prædicationibus confirmata. Hæc Patriarcha, ita aſſerebat, ut id ſe ſcriptis probaturum promitteret.

Sacramentis aiebat uti ſe & populos illos eiſdem ferè quibus nos, Confeſſione auriculari, Precatione pro ſalute mortuorum, Canone eiſdem ferè verbis in celebrandâ Miſſâ, Conſecratione prorſus eâdem. Imagines quoq; piis precibus venerantur. Fideles autem huic Patriarchæ ſubjectos dicunt eſſe uſq; ad ducenta mallia. Quo argumento etiam, præter ſexcenta alia, inania Hæreticorum Commenta refelluntur, cum per annos mille quingentos Eccleſiæ Dignitas ac Doctrina ſalutaris, apud Gentes a nobis tot terrarum intervallo diſjunctas, in tantâ rerum, regum & regnorum mutatione, religionis varietate, ſub Infidelium gravi jugo, per injurias & contumelias, vexationéſq; in medio Barbariæ, eadem tamen ad hunc uſq; diem permanſerit, quæ nunc a gentibus nobis propinquis opponatur.

Sed hæc quanti ſint, atq; adeò quantum ſunt, dominationes veſtræ (Reverendiſſimi) ponderabunt. Ego verò de Sanctiſſimi Domini noſtri Mandato, Confeſſionem ipſius Patriarchæ de obedientia ſacro Conſilio præſtanda, cum his Literis mitto, eiſq; me humillimè commendo. *Romæ* xxix. *Auguſti*, Anno Dom. MDLXII.

Dominationum Veſtrarum Illuſtriſſ. &
Reverendiſſ. humillimus Servus,

Marcus Anthonius Amulius, *Cardinalis.*

D. *The*

D.

The Emperor FERDINAND'*s Letter to Queen* ELIZABETH: *To allow Papiſts One Church in every City.*

FERDINANDUS *Imperator* ELIZABETHÆ *Sereniſſimæ Reginæ Angliæ.*

Foxii MSS.

JUcundiſſimum nobis accidit, quod intelleximus magnum Pondus habuiſſe apud Serenitatem. Veſtram literas noſtras ſuperioribus menſibus ad Serenitatem veſtram datas. Quibus ſcil. Serenitatem Veſtram benevolè adhortati ſumus, ne quid inclementius ſtatueret in Epiſcopos incarceratos, & alios iſtius Regni ſubditos Catholicam religionem noſtram profitentes, ſi nollent aut non poſſent, ſalvâ Conſcientiâ, acceptare vel profiteri, quod Serenitas Veſtra, unà cum Ordinibus & Statibus inclyti iſtius Regni, lege quadam noviter promulgata, conſtituiſſet. Etenim perſpeximus non modo præclaram Serenitatis veſtræ erga nos voluntatem & gratificandi ſtudium, verum etiam eximiam ejus Modeſtiam, Manſuetudinem & Clementiam, virtutes Reginâ & Principe verè dignas. Qua quidem re intellectâ, non potuimus neq; debuimus intermittere, quin Serenitati Veſtræ hoc nomine magnas gratias ageremus. Eiq; liberius etiam, ut Imperator & Princeps Catholicus, ſalutem & incolumitatem illorum qui religionem nobis communem habent, iterum atq; iterum commendamus; exiſtimantes magis futurum ex dignitate & uſu Serenitatis Veſtæ, ſi ſubditos ſuos Catholicos (etiamſi ipſa Serenitas Veſtra diverſam religionem ſequatur) reginali ſua benignitate fovendos potiùs & tuendos, quàm perſequendos & exagitandos, exterminandos & opprimendos duxerit.

Ideóq; Serenitatem Veſtram benevolè rogamus, ut malit animos eorum Clementia & Benignitate ſibi conciliare, quàm perſecutionibus & afflictionibus alieniores reddere. Adeóq; ne gravetur Serenitas Veſtra illis in ſingulis Civitatibus unum ſaltem Templum concedere, ubi liberè, tutò & ſine moleſtia vel impedimento, ex vetere Sanctiſſimorum Patrum ac Eccleſiæ inſtituto, Deum colere, officia divina celebrare, ac Sacramentis ſalutaribus, animarum medicinâ, recreari poſſint. Qua quidem ratione Serenitas Veſtra, non tam ſubditorum, quàm aliorum regum & principum Catholicorum ſtudia, plurimùm ſibi devinciet, magnámq; clementiæ & manſuetudinis laudem ſibi comparabit. Nobis verò factura eſt rem adeo gratam, ut omnem ſimus daturi operam, quo poſſumus eam rem Serenitati Veſtræ mutuis benevolentiæ ac fraterni animi ſtudiis cumulatiſſimè compenſare. Cui diuturnam incolumitatem & felicitatem conjunctam ex animo optamus. Datum *Poſſovonia* in *Hungaria*, 24. *Septembr.* 1563.

E.

The Queen's ANSWER *to the Emperor.*

ELIZABETHA *Dei Gratia* Angliæ, Franciæ & Hiberniæ *Regina*, *Fidei Defenſ.* &c. *Sereniſſ. ac Potentiſſ. D.* Ferdinando *Electo* Romanorum *Imperatori*, &c.

MSS. Penes me.

LIteræ Veſtræ Majeſtatis *Paſſouii* 24. *Septembr.* dat. magnam nobis voluptatem attulerunt, quod ex illis cognovimus gratum Veſtræ Majeſtati ſtudium noſtrum fuiſſe, quo commotæ ſumus ut tantam ſuperioris noſtræ Poteſtatis rationem haberemus quantam Natura rei ferebat, quam à nobis eo tempore Majeſtas Veſtra poſtulavit. Ex quo facto noſtro Veſtra Majeſtas intelligere poteſt quàm propenſâ voluntate ſumus ad concedenda omnia ea Veſtræ Majeſtati quæ ullâ ratione à nobis concedi poſſunt. Permagni enim erat res momenti, tam benignè agere cum illis hominibus, qui tam inſolenter palam contra leges noſtras, contra quietem amantium & fidorum noſtrorum ſubditorum reluctantes, ſeſe, intentaverunt. Inter quos etiam fuerunt hii præcipui, qui, regnantibus Patre & Fratre noſtro Nobiliſſimis Principibus, mente & manu, publicè concionibus & ſcriptis, cum ipſi eſſent non privati homines, ſed publici Magiſtratus, eandem ipſam doctrinam aliis ultrò afferebant, quam nunc tam obſtinatè rejiciunt. His tamen hominibus nos, ad reſpectum poſtulati veſtræ Majeſtatis, noſtrâ quidem gratiâ, ſed cum noſtrorum ſanè non levi offenſâ, pepercimus.

Quod autem porro Veſtra Majeſtas amplius adhuc pro illis intercedit, ut certa Templa ſeparatim ſingulis in Civitatibus deſignentur, in quibus tutò & ſine impedimento divina ſua ſeorſim officia celebrent, hæc quidem poſtulatio hujuſmodi eſt, & cum tot implicita difficultatibus, ut illa, ſalvâ noſtrâ Republicâ, illæſo noſtro honore, atq; Conſcientiâ, concedere non queamus. Nos enim & noſtri (Deo ſint gratiæ) non novas ullas, non alienas ſectamur religiones, ſed eam ipſam quam probat illuſtriſſimorum Patrum mens conſentiens, & vox. Concedere verò Templum diverſis ritibus, præterquam quod apertè pugnat cum noſtri Parliamenti [legibus] nihil aliud eſſet, quam ſerere Religionem ex Religione, diſtrahere mentes bonorum, alere ſtudia factioſorum, Religionem & Rempub. perturbare in hoc jam quieto ſtatu noſtro: Id quod eſſet re malum, exemplo peſſimum, pernicioſum plane, [nullo modo] tutum. Et propterea quemadmodum nos antea, partim ex inſitâ quadâm naturæ noſtræ Clementiâ atq; Commiſeratione, potiſſimùm vero ad gratiam veſtri Poſtulati, paucorum hominum privatam inſolentiam nonnihil connivendo, condonavimus, ita eorundem hominum præfractas mentes, & conſimilium vel pares vel projectiores animos, nimium indulgendo, favere atq; alere nullo modo poſſumus.

Non dubitamus quin Veſtra Majeſtas hanc animi noſtri ſententiam atq; reſpoſionem, rectè ſit acceptura. Et dolemus quidem vehementèr rogatum veſtrum hujuſmodi fuiſſe, cui ſatisfacere non poſſumus; cum in quavis alia re, quæ cum regni noſtri ſalute ad Veſtræ Majeſtatis voluntatem propenſas nos & faciles ad quidquid libenter concedendum nos ipſæ exhibebimus. Deus conſervet Majeſtatem Veſtram. *Vindſoriæ*, Anno Domini, 1563. Regni vero noſtri Quinto.

“ F.

A Diſcourſe upon a Motion in Parliament for the Queens declaring of the Succeſſion after her: Viz. *That* the Limitation of the Succeſſion of the Crown ſhould be to the Queens Majeſties Service.

Arguments. for a Succeſſor to be appointed by the Queen. Cott. *Libr.* Titus. *B.* 2.

‘ 1. THE Encreaſe of fervent Love to her Majeſty in al her Subjects, for ſo great a Benefit of their Aſſurance: which muſt needs be a great Means of her Highneſs Surety.

‘ 2. That Duty of good Will and Thankfulnes in Him or Her, that ſhould by her Majeſties Benefit be declared Heir Apparent. Whereby he ſhould be highly bound to love her Grace and Care for her Safety.

‘ 3. Such is a Succeſſor, as it were by Adoption certainly limited, as is a Child by nature. And Children to a Prince are in common Preſumption a Defence and Mean of Safty; tho' ſome have proved unnatural.

‘ 4. The Heir Apparent certainly declared wil not hazzard his Poſſibility certain, for any treacherous Attempt. Where he that nouriſheth uncertain Hope is more likely to practiſe her Majeſties Danger.

‘ 5. If any other ſhould attempt againſt her Majeſties Crown, ſhe muſt needs be the ſtronger by the known Succeſſor, for Safeguard of his own Remainder.

‘ 6. The Revenge likely to be Sharper, and the Eſcape harder, if any attempt againſt her Majeſtyes Safty, when her Highneſs Iſſue, or a declared Succeſſor, bound to Her by ſuch Benefit, ſhalbe to revenge it; than if one unknown, and not ſo bound to Her ſhould ſuccede. Whereby the Limitation of a Succeſſor muſt needs be a more Diſcouragement to ſuch Attempts: And ſo for her greater Security.

‘ 7.

‘ 7. Such as maligne her Saſty; or were to advance their Hope by End of her Majeſties Life; having now nothing to withſtand their Deſire, but her Life only, ſhould yet by Limitation of Succeſſion, have mo Stays ſet betwixt Her; and their Hopes looſe ſuch Opportunities. And ſo be withdrawn from doing any thing to her Majeſties Danger.

‘ 8. The Heir Apparent ſtil remaineth a Subject; and puniſhable for Treaſon.

‘ 9. The known Certainty of an Heir Apparent ſhal make him ſo open, that al his Attempts ſhalbe ſeen and watched with al mens Eyes. And ſo much leſs to be feared, than now, when we know not Who, nor how many.

‘ 10. If no Remainders be declared, each ſhal have a watchful Ey to the others Doings. And ſo the more for her Majeſties ſake.

‘ 11. The dangerous Encouragement of ſuch as may take occaſion of the Uncertainty of Succeſſion, to frame to themſelves a Hope to obtain the Crown.

‘ 12. The animating of ſuch as may conceive ſuch Hope, to ſome ſecret Enterprize againſt her Majeſties Saſty. Which is now moſt dangerous in Perſons unknown, both in Title, Force and Number. And ſo harder to be provided againſt.

‘ 13. The Experience of Attempts, Practices and Conſpiracies likely to have hazzarded her Majeſtyes Eſtate, being partly grounded upon advancing a Succeſſor, for Want of a certain Heir declared by Law.

‘ 14. The perillous Encouragement of Foreign Princes to attempt againſt her Majeſties Saſty; upon conſideration, that if her Highneſs ſhould ſo be taken away; then for Want of a certain Succeſſor, they might make their Prey with certain Reſiſtance.

‘ 15. The greater Terror that is brought to the Enemy by ſtrengthening her Majeſty with known Succeſſors, ſo much more Saſty muſt needs be to her Royal Perſon.

‘ 16. The Experience of the antient Policy of the wiſe *Roman* Emperors, upon mere Reſpect of their own Saſty, to ſtrengthen themſelves with Elected *Cæſars*.

‘ 17. The Experience of the Kings of *Romans* in the Eſtate of the *German* Empire.

‘ 18. The Experience of the Crownes of *France* and *Scotland*; where the Succeſſion is certain to Noble Families. And every of them no Danger; but Surety to the preſent Poſſeſſors of the Crown. Upon whom their own Remainders depend.

‘ 19. The Experience of K. *Henry* VIII. with al the Remainders by him declared. Where neither King *Edward* to his Father by any his Attempts; nor Q. *Mary* to K. *Edward* by any her Attempts: Nor the Queens Majeſty to K. *Edward*, nor to Q. *Mary*, by any her Attempts; did ever bring Danger or Lack of Surety; but rather the Contrary. Neither that wiſe K. *Henry* and his grave Council, limiting thoſe Remainders, ſeem to imagine any Danger, but Surety therby to himſelf and to thoſe in Remainder after him.

‘ 20. The Saſty and Quiet of her Majeſties Soul and Conſcience againſt the Burthen of ſuch Harmes as may fal for Want of ſuch Proviſion; wherewith God may be diſpleaſed, to her Majeſties Peril in this Life. Againſt whom no Policy can defend.

‘ 21. The exact Proviſions that may, and, her Majeſties Aſſent being had, are by the whole Parliament intended to be made for her Majeſties Preſervation and her Iſſue; and for good and jealous Watch to be had upon the Succeſſor. But for the Attendants, Council, Places of Abiding, Governance, Company, Conſultations, and al other Things and Doings; And alſo for ſuch ſevere Puniſhments, with al Extremity upon al Attempts, yea Concelements that might tend to her Danger, as her moſt Excellent Majeſty ſhal have good Cauſe upon ſuch Limitation of Succeſſion to conceive certain Truſt of her Surety, and undoubted Comfortable Aſſurance, in

‘ the Watchfulnes of al her Subjects; and in the exquiſite Proviſions of Law,
‘ and Orders againſt al the Attempts, that might by any Conjecture be feared;
‘ and to repoſe her ſelf joyfully under the chearful Prolonging of her happy
‘ Days; upon this evident Knowledg, that her Majeſty is the deareſt Jewel,
‘ that this Realm can have. For ſaving wherof they are and ſhalbe, by our
‘ moſt earneſt Care, Heed, Endeavour and Prayer. This Reaſon and Promiſe
‘ to be principally, and moſt affectionatly urged and faithfully performed.
‘ Note, that al that is ſaid of Preſervation of her Majeſty is alſo meant and
‘ ſpoken of her Iſſue and Succeſſors, no otherwiſe meant, but in Lack of
‘ Iſſue of her Highneſs Body.’ .”

“ G.

Lady Anne Boleyn *to* Cranmer *Archbiſhop of* Canterbury; *for his Grant of the Benefice of* Sundridge *to Mr.* Barlow.

Cott. *Libr.* Veſpaſian. F. 3. MY Lord, In my moſt humble wiſe I thank your Grace for the Gift of this Benefice for Mr. *Barlo.* Howbeit this ſtandeth to none Effect. For it is made for *Tonbridge.* And I would have it (if your Pleaſure were ſo) for *Sondridg.* For *Tonbrigde* is in my Lord, my Fathers Gift by Avouſon that he hath; and it is not yet Void. And I do truſt your Grace do graunt him *Sondrig.* And conſidering the Pains that he hath taken, I do think that it ſhal be very wel beſtowed. And in ſo doing I rekyn my ſelf moch bound to your Grace for al thoſe that hath takyn pain in the Kings Matter.

It ſhalbe my daily ſtudy to immagyn al the ways that I can devyſe to do them Service and Pleaſure. And thus, I make an End: Sending you again the Letter that you ſent me, thanking your Grace moſt hartily for the Payn that you take for to write to me: Aſſuring you, that next the Kings Letter, there is nothing that can rejoyce me ſo much: With the Hand of her that is moſt bound to be

Your moſt humble and obedient Servant,

Then by a Poſtſcript ſhe added; *ANNE BOLEYN.*

My Lord, I beſeech your Grace to Remember the Parſon of *Honelayn* for my ſake ſhortly.

This Parſon of Honylane *was* Tho. Garrard, *who was an active man, and a great Spreader of* Luthers *Books*; *and burnt afterwards at a Stake for his Religion* Anno 1540.”

H.

Cox *Biſhop of* Ely *to* BULLINGER; *Upon Occaſion of his Anſwer to the Pope's Bull againſt the Queen.*

Colendiſſimo in Chriſto fratri, mihíq; dilectiſſimo, D. Henrico Bullingero Tigurinæ *Eccleſiæ Miniſtro meritiſſimo,* Tiguri.

E. *Biblioth.* Ecc. Tigur. VEhementer me delectarunt tuæ literæ, Frater in Chriſto chariſſime; eas vero recepi non ante menſem Junii fere expletum. Recepi etiam unà duos libellos: Alterum contra *Jo. Brentii* teſtamentum, hominis multiplici errore dementati. Huic ejus errori ſubinde ſerpenti viam tempeſtive obſtruxiſti. Alter eſt defenſio munitiſſima contra terrificam illam Bullam, quavis bulla vaniorem. In qua ita authorem jugulaſti, ut nullus ſuperſit liberè ſpiranti halitus. Multum tibi

debemus omnes, quod noſtra omnium cauſa adeo ſit tibi cordi. Ego de hoc argumento jejunè atq; dilutè ad te ſcripſi: At alter ex fratribus meis plenius & copioſius egit, qui & ipſius Bullæ copiam tibi fecit. Extorſit a tua pietate hanc Bullæ impugnationem, & noſtri amor, & rei indignatio, & veritatis zelus ardentiſſimus. Hactenus vixiſti in ſanctiſſimis ſacratiſſimiſq; divini verbi ſtudiis, ut illud modis omnibus coleres & promoveres; huc ab ineunte ætate vocatus fuiſti; hanc tuam Vocationem ſtrenuè ornaſti, in eáq; uſq; ad terminum vitæ dabit Dominus ut perſeveres, ad Conſcientiæ tranquillitatem, & piorum omnium expectationem avidiſſimam. Hinc eſt quod occaſionem captes undecúnq; de Religione Chriſtiana benemerendi, & in pietatis hoſtes acriter animadvertendi. Hinc eſt quod tam tempeſtivè *Brentii* morbo mederis, & *Bullæ* furorem compeſcis. Equidem diligentiſſimè curabo, ut Regina noſtra & Græcè & Latinè doctiſſima, intelligat tuum erga Ipſam ſtudium & benevolentiam; efficiámq; ut tui libelli guſtum capiat ſuaviſſimum. Quod autem commendas nobis rationem tractandi libellum tuum, cogitamus, ut quamprimum typis excudatur, & ſub *H. Bullingeri* nomine prodeat; mittámq; ad te quamprimum potero aliquod exemplaria. *Henricus* ille *Buclerius*, quo de ſcribis, nondum me inviſit. Dabo operam, ut cum ad me acceſſerit, meâ operâ non indigeat. Servet te Deus Opt. Max. frater in Chriſto dilectiſſime, idq; multos annos ad Eccleſiæ utilitatem. Precamúrq; ut precibus tuis nos Domino commendes; maximè qui in ipſius vinea laboremus. Nova nulla tibi impertio; nam frater meus D. *Hornus* id præſtiturum eſſe promittit.

Tuus in Domino, frater chariſſime,

Richardus *Epiſc.* Elienſis.

I.

A Libellous Letter out of Scotland *of certain* Engliſh *Papiſts; Againſt ſome Counſillours of Queen* Elizabeth.

To their Loving Friends Sir John Littleton *and Sir* Tho. Ruſſel, *the Queen's Majeſties Lieutenants in the County of* Worceſter, *with al ſpeed poſſible.*

Cott: *Librar:* Titus. *B.* 2.

AFTER our harty Commendations; Foreſeeing by mature Advice and Conſideration the preſent Perils and imminent Danger, wherinto the Realm is like to fal, and that even at hand, if Wiſdom prevent not the ſame; and having a natural Care and faithful Affection towards our Country, as beſeemeth al true Engliſhmen; We have thought good, as well to prevent the Peril, as alſo to take Care for the continual proſperous and peaceable Government of this State, to ſignify unto you, what we, as wel by credible report of Strangers, as alſo by the univerſal Speech of our Country-Men at home, underſtand to be the Cauſes of theſe ſo ſudden Dangers like to enſue. The Commonalty of this Realm is thorowly perſuaded, that the Lord Keeper, Maſter Secretary, Mr. *Mildmay*, and Mr. *Sadler* ſhould ſo miſgovern the State, and abuſe our Sovereign, that al or the moſt part of theſe Dangers ſhould ariſe from them, as Procurers of the ſame: And that by them, and the Paganical pretended Biſhops, now uſurping in this Realm, we ſhould be thus ſtil drawn and continued in a Religion of their deviſing, much worſe than *Turkerie.*

Wherfore the Commons, not alonely wiſhing to advertiſe the Queen's Majeſty hereof, but alſo with ſpeed to return to the Catholic Chriſtian Faith, before they ſhalbe compelled to do the ſame, have ſent us two Books; the one, of their humble Submiſſion, and Deſire to return to the Catholic Faith; the other termed, *A Detection of certain Practiſes,* &c. the Copy wherof we

ſend you encloſed; the former we ſtay upon ſome Conſiderations partly moving.

And foraſmuch as we certainly find, that their Doings herein carieth great Reaſon, beſides a Neceſſity, and that they think not ſo much as evil towards the Queen our Sovereign *Elizabeth*; but only upon the Chriſtian Intent to come home, and avoid Danger, Uniting themſelves to the Church of God, and to al Chriſtian Princes; we think it our Duties to be aiding in theſe Enterprizes, carying both Vertue and Neceſſity, nothing againſt Laws lawfully conſtituted. Yet foraſmuch as no Aſſembly can be made without danger of Bloud and great Waſt, we have made ſtay of until ſuch time as we ſhal have certain Knowledge what Effect wil firſt enſue upon Publication hereof. For which Cauſe we have determined to ſend into al Shires of this Realm. And foraſmuch as we underſtand, you are the Queen's Majeſties Lieutenants in her Graces County of *Worceſter*, we ſend you this, praying you to grant Publication, and to have the continual Care that every true Engliſhman ought to have. So ſhal you greatly pleaſe God, and faithfully ſerve the Queen's Majeſty, and your Country. *At* Edenburgh, *the* xxxth *of* May.

FINIS.

MVSEVM BRITANNICVM

MANU-

MANUSCRIPTS

Made Uſe of in theſe

ANNALS.

Cotton *Library. Voll.* Titus *B.* 2. *and C.* 10. Julius *B.* 9. *and F.* 6. Veſpaſian *D.* 18. and *F.* 3. Vitellius *F.* 5.

K. Edward's *Council Book.*

K. Edward's *Book of Sales.*

Minutes of Council under Q. Elizabeth.

MSS. in the Queen's Paper-Houſe.

MSS. Cecilian. & Burghlian.

Sir William Cecil's *Diary.*

MSS. Gulielm. Petyt. *Armig.*

MSS. in Officio Armor.

Vol. N. 51. *intit. Preſidents. Et* Epiſt. ad Comit. *Salop. in eod. Officio.*

MSS. C. C. C. C. *Synodal. Epiſt. Princip.* &c.

MSS. D. Grey de Ruthen, *nunc D. Vicecomit.* Longueville.

Sir Henry Sidneys *Memorials.*

Archbp. Uſher's *Papers.*

MSS. in Biblioth. Lambethan.

MSS. in Biblioth. Eccleſ. Tigurinæ.

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MSS. Johann. *D. Epiſc.* Elien.

MSS. Foxian.

Extract of the Rigiſters of Convocation. Penes Reverend. Franciſc. Atterbury *S. Th. P. Decan.* Carliol.

MSS. Tho. Baker, *S. T. B. D.* Joann. Soc.

Tho. Randolph *(ſometime Ambaſſador to Q.* Elizabeth*) his Journal and Inſtructions.*

MSS. Penes me.

Life and Acts of Matthew Parker, *Archbp. of* Canterbury, *penes me.*

Archiv. Editor. Parliament.

Regiſtrum Parker.

Regiſtrum Grindal.

Regiſtrum Durham.

Regiſtrum Decani & Capital. Cantuar.

The old Books and Pamphlets printed in thoſe Times, conſulted and uſed in this Work, are too many to be here ſet down.